SERMONS OF MASTER SAMVEL HIERON.

FORMERLY COLLECTED TOGETHER BY HIMSELFE, AND PVBLISHED IN ONE VOLVME IN HIS LIFE TIME.

HEREVNTO ARE ANNEXED OF THE SAME AVTHORS.

1. The Preachers Plea.
2. An Answer to a Popish Rime.
3. Meditations touching death.
4. The Doctrine of the Beginning of Christ, *in forme of a Catechisme.*
5. An Helpe vnto deuotion.

With fiue Sermons not heretofore published.

PSAL. 40. 10.

I haue not concealed thy Mercy and Truth from the great Congregation.

GREG. in EZEK. Hom. 7.

The Preacher should be as the Smithes burning yron, which heateth those that are neere, but casteth sparkes afar off.

(Device)

LONDON
Printed by Iohn Legatt. 1620.

TO THE RIGHT WORSHIPFVLL AND TRVLY NOBLE, Sr. HENRY YELVERTON KNIGHT, ATTVRNEY GENERALL TO his Maiestie: And to the vertuous and Religious Ladie, the Ladie *Margaret Yelverton* his wife.

RIGHT WORSHIPFVLL,

IT hath beene a laudible and ancient custome among those which publish bookes, to dedicate them to some Personages either eminent in place or qualitie: partly to honour them with the Patronage of those Arts and vertues which they finde them to be louers or professors of; partly to procure respect to their labours; and some time also in testimony of thankefulnesse for receiued fauours. Now the Author of this present volume (whose worth sufficiently commends it selfe) being a painefull Labourer in the vineyard of Christ, deceased before all the seuerall Treatises were thus knit together into one entire body, and so left not only some members of it vnpatroniz'd, but the whole frame without a generall Sustainer. I therefore pitying that it should be both Fatherlesse and Patronlesse (and being somewhat interessed therein by vndergoing some part of charge in publishing it) thought my selfe engaged to prouide some worthy Patron to vndertake the protection thereof: And knowing none whom I ought rather to honour herewith, both in regard of your loues to Labours of this kinde, and the particular seruices, which for diuers respects I owe vnto you both, with your Noble Family, I haue beene bold here to prefixe your names as Patrones to this profitable and Religious Worke; which if you please well to accept of, as you shall honour these pious Labours of the deceased Author, and make them more welcome to others; so they shall memorize you for fauourers of Gods Truth; and I will for your respect to me, euer acknowledge my selfe at your seruice, and remaine.

Your Worships in all respectiue

seruices to be commanded,

I. B.

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4 *The Ministers calling is not needlesse but of great necessitie to win soules*. p. 644.
5 *The Ministers calling is no needlesse calling, but a calling of labour and great employment*. 643.
5 *The net in which men must be taken, is the preaching of the Gospel*. p. 645.

THE CHRISTIANS IOVRNALL.

And,

THE MINORITIE OF the Saints.

Isa.30.21.

This is the way, walke in it.

Psal.131.2.

I am in my selfe as one that is weaned.



AT LONDON
Printed for *Thomas Man* dwelling in *Pater noster Row at the signe of the Talbot.* 1619.

THE

CHRISTIANS



AT LONDON

¶ TO THE RIGHT WORSHIPFVLL SIR FRANCIS BARRINGTON, of Barrington Hall in Eſſex, Knight Baronet.

SIR, the Wiſeman ſaith, that All riuers goe into the Sea, ſhewing themſelues (as it were) Homagers and Tributaries to that place, from whence (ſo farre as we may credite Philoſophy) they haue receiued their firſt beginning. ¶ It hath beene often in my thoughts, and more then often in my deſires, that in teſtimonie of my remembring that (which it were euen a ſinne in me to forget) there might paſſe backe from mee to your Worſhip, ſome little ſtreame, of thoſe larger brookes of your both countenance and beneuolence, with which my ſtudies in the Vniuerſitie being much refreſhed, and my firſt endeuours in the Miniſterie (as it were) by a kinde watering, helped forward in their growth; ¶ confeſſe my ſelfe to become that Little, which by the grace of God ¶ now am in his Church. Wherefore hauing a diſpoſition for the ſatisfaction of ſome friends, to coppie a draught of theſe Sermons: ¶ thought I might with one labour doe a publique good, and giue them their priuate contentment. And withall, it came into my minde, to tender them to you, not as the full payment of ſo great a debt, but as an inſinuation of my deſire to be thankefull, and of my meaning hereafter to preſent you with ſome matter of more worth, according as God ſhall enable me, & any conuenient vacation from the duties of my publique function ſhall afford me opportunitie. Thus preſuming, out of your former loue, that this poore offer ſhall at the leaſt be kindely looked vpon, with my many and vnfained prayers for the enlargement of Gods graces vpon your ſelfe, and your Lady, and all thoſe young plants, which by the great bleſſing of God haue branched from you both, ¶ humbly take my leaue. From Modbury in Deuon. Eccl. 1. 7. Plato in Phaedone.

Your Worſhips euer much bound,

SAM. HIERON.



THE CHRISTIANS IOVRNALL.

The first Sermon.

Math. 7. 13, 14.

Enter in at the straite gate, for it is the wide gate, and broade way that leadeth to destruction; and many there be which goe in thereat.
Because the gate is straite, and the way narrow that leadeth vnto life; and few there be that finde it.

THE scope and generall drift of these words, is to arme and to prepare all those that desire to bee saued, vnto a kinde of hardship and restraint; and to withdraw them from framing themselues vnto the course and fashion of the multitude. The point is deliuered in forme of a very briefe instruction, or aduertisement, as (*Enter in at the straite gate*). It is backed with two reasons in naturall opposition each to other; the first is this, because *the wide and broad way*, which hath greatest store of company, leadeth *to destruction*: the second is this, because *the straite gate, and the narrow way*, which hath in comparison but few passengers, is that which bringeth *vnto life*. This is briefely the scope and order of the place, I will treate of it in the same methode, that I haue obserued in opening it. And first of the aduertisement it selfe.

The scope of the place.

The diuision of the Text.

Enter in at the straite gate. And therein first the meaning must be laboured for: the chiefe thing is, what is vnderstoode by the *straite gate*. By *the gate and way*, which we are vrged to *enter* into, is meant that holy course, which the Lord hath laied downe vnto vs in his holy word: it is the same which *Dauid* tearmeth *the Lords way* (a), *the way of his testimonies* (b), *the way of truth* (c), *the way of Gods commandements* (d), *the path of the Lord* (e), and *Ieremy, the good way* (f). It is called a *way*, *straite gate*, and afterwards a *narrow way*; first because of the restraint, and (as may seeme) hard conditions which it layeth vpon flesh and blood, (as wee shall see hereafter in the farther handling it;) secondly, because of the circumspection and care to bee vsed in walking in it, as in a way, from which, because of the narrownesse thereof, a man easily may decline. This is the way, that Christ calleth all that will bee saued to enter into, because onely this way leadeth vnto life. I will speake heere by way of Exposition, and Interpretation, because what doubts soeuer may arise touching the sense, shall in the further enlarging of euery particular, bee fully discouered. The thing that I will chiefely labour in, is (according to the drift of the place) to shew what things ought of necessity to bee in euery one that would be saued. It will be excellent matter of direction, to

The first part.

What is meant by Gate and way.

a Psal. 119. 3.
b Vers. 14.
c Vers. 30.
d Vers. 32.
e Psal. 25. 10.
f Ier. 6. 16.

Why it is called a straite and narrow way.

all these that are yet vnconuerted, and of reſtitution and confirmation to ſuch as haue truely turned to walke the way that leadeth vnto life.

Doctrine 1. The firſt thing which by authority of this Text of Scripture ought to bee in euery one that deſireth ſaluation, is, a right vnderſtanding, and a true acknowledgement of his owne wandering. For euen in reaſon, before a man can frame himſelfe to enter into a right courſe, hee muſt bee reſolued and perſwaded of his owne former miſtaking; for why elſe ſhould he change his faſhion? if hee haue not erred before, to what end ſhould hee relinquiſh his preſent courſe, and betake himſelfe to a guiſe, to which hee hath not hitherto beene accuſtomed? Reaſon it ſelfe muſt needes yeelde to this in other things, and it muſt needes be true in this. How ſhall I perſwade a man to enter into the ſtrait gate, if he doe not feele and perceiue himſelfe to be in a way in which it is not ſafe for him to continue? If wee looke into the Scripture we ſhall ſee good proofe for this point, namely, that the acknowledgement of our by-paſt errour, is the very firſt degree vnto ſound conuerſion. To what end (thinke we) is it, that by Gods ſpirituall appointment, the terrours of the Law ſhould firſt be preached, and ſhould goe like the mighg 1. Kings 19. tie ſtrong winde (which in Gods appearing to *Elias* (*g*), rent the mountaines) before the calme and gentle, and ſtill voyce of the Goſpell; I ſay, to what end is that, and what did the Lord ayme at herein, but onely this, that men might ſee where they bee, and in what caſe they ſtand: and that, holding on in the way, which Nature hath ſet them in, there can nothing follow but deſtruction? As the Lord himſelfe at the firſt beganne with our grandfather *Adam*, after he had ſinned, forcing him by varietie of demaunds to ſee his errours, *Where art thou?*
h Geneſ. 3. *and who tolde thee that thou waſt naked? haſt thou eaten of the tree* (*h*)? ſo all the Prophets and Apoſtles after, held the ſame courſe: the firſt thing they laboured in, was to make men ſee, that there was no hope of happineſſe, without a preſent forſaking of their accuſtomed behauiour. *Ieremie*, when hee would ſhew that among the people of his times, there was (for the generalitie) no true conuerſion, repotteth the matter in theſe words, *I hearkned but none ſpake aright, no man repented him of his wickednesse, ſaying, what haue I done* (*i*)? as if he had ſaid, there was not a
i Ierem. 8. 6. man, that had any ſo much as a conceit of his owne erring, they were all ſtrongly perſwaded, that their courſes were right & vnblameable, and therefore euery *man turned to his race, as the horſe to the battell.* The ſame Prophet deſcribing the repentance of the eſtate of Iſrael vnder the name of the Tribe of *Ephraim* (which bare the ſway in that kingdom) relates it thus, *I heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed as an vnmanned Calfe; conuert thou me and I ſhall be conuerted, for thou art the Lord my God* (*k*). Now among other ſignes and euidenk Iere. 31. 18. ces of repentance, hee ſaith, *Ephraim ſmote vpon his thigh*, as who ſhould ſay, *Ephraim* hauing all this while runne a ſtubborne courſe in the very depth of ſecuritie, now beganne to recall himſelfe, and to thinke, that queſtionleſſe hee was out of his way; the courſe was dangerous, and it was now high time to reforme it. It is noted in the Prodigall ſonne (the perfect patterne of a true conuert) that when hee had runne a lewd courſe, waſtefully conſuming the portion of goods which fell vnto him, ſuppoſing (as many yonkers doe) his ſtocke to haue beene as a liuing ſpring, which could neuer be drawne drie; at laſt *he came*
l Luk. 15. 17. *to himſelfe* (*l*): the bethinking himſelfe of his by-paſt folly, was the firſt ſtep vnto his recouerie. Mee thinkes, when I reade that Parable, I doe ſee the young Prodigall, like to a man riding faſt in a wrong way, and at laſt, vpon a ſuddaine, by the call of ſome that ſeeth his miſtaking, reining vp his horſe, and euen inwardly chafing and fretting with himſelfe for his careleſnes; (*he came to himſelfe*) he thought all well before, but now he perceiued how things went, and what would be the iſſue, if hee ſo continued. When the Lord was pleaſed to call *Paul*, who before (as himſelfe confeſſeth) was *a perſecuter, and a blaſphemer, and an oppreſ-*
m 1. Tim. 1. 13. *ſer* (*m*), ſuddainely there came a voyce from heauen ſaying, *Saul, Saul, why perſecuteſt*

former estate? (n) as if the Lord had said, O thou man, knowest thou what thou doest? wottest thou who it is against whom thou fretest thy selfe? consiedrest thou the danger that will follow it? So was the first thing God sought to bring him to, was the sight of his owne present error, and that being once perceived, he became teachable: *Lord* (saith he) *what wilt thou that I do?* (o) I might easily multiply examples of this kinde, but these may serue to shew, that the sight and apprehension of our owne wandring, is the first step to our entrance into life. And therefore it is that the Scripture is so full, in discouering our naturall estate. The Spirit of God speaking of the whole race and generation of mankinde, (for so Paul applyeth it) saith, *They are all gone out of the way* (p). *Isaiah* saith, *All we* (saith the Prophet) *like sheepe haue gone astray* (q). It is a place worth noting, *we haue gone astray like sheepe*, there is no creature more apt to wander then a sheepe, there is none more inept, or vnfit to returne into the right way againe. *The Oxe* (as the Scripture saith) *knoweth his owner, and the Asse his masters crible* (r): this very Asse accustomed to the trough, if he goe abroad, yet at night will finde the way home againe: thus the sheepe once strayed, of himselfe returneth not. *All we* therefore (saith the Prophet) *like sheep are gone astray*, to shew our simplicitie, and how impossible a thing it is for vs of our owne powres to returne. And the Prophet in the next words giueth a reason, *We haue turned every one to his owne way* (s): Gods wayes and our owne waies are directly contrary. We cannot naturally affect the wayes of our owne hearts, and wee cannot chuse then but wander vtterly from the way of life. Againe, the lesson of our Sauiour here belongeth to all. *Enter in at the straite gate.* Entrance in at the gate presupposeth a being without the gate; no man is bid to enter, that is alreadie within: if all be exhorted to enter, it argueth that we are all without: and if we be considered in our selues, then as the Apostle saith, *Destruction and calamitie are in our wayes, and the way of peace we do not know* (t). This care of the holy Ghost, in the whole course of the Scripture to acquaint vs with our wandrings, argueth the necessitie of the right vnderstanding of it, if we desire to be saued. Let vs make vse of this point.

Vse

It is a point of great vse, helping vs in the most needfull point, the right iudging of our owne estate: let vs not be wilfully careless herein I beseech you; why should we be desirous to iudge in other things, as of times and seasons, of the face of the skie (as Christ saith *u*.) of wares and commodities, of cases and questions in the Law, and yet neuer care to vnderstand how it fareth with our soules? The soule is the principall, and ought principally to be looked vnto. Let vs learne to be able to iudge of our selues, whether it be with vs as it ought to be: *Proue your selues* (saith the Apostle *x*.) *Let vs search and try our wayes* (saith *Ieremie* (*y*)): *Examine your heart vpon your bed* (saith *Dauid* *z*.) Wee all haue a hope that it is well with vs; let vs looke to it, that our hope (as the Apostle speaketh) may be such as may not *make vs ashamed* (*a*.) There is no hurt gotten by the triall of our selues, there is alwayes danger in security. There be thousands plunged into hell, that thought nothing lesse till they came there, and now they are past recouerie: we are all trauellers in one of these two waies, and we shall arriue at one of these two places here mentioned, life, or destruction, there is no third: who would not bee glad to know touching him selfe, in which of these two waies he is, that if he be in the euill way, he may speedily come out of it; if he be in the right, he may goe on there in with cheerefulnesse? This point is the thing that I haue aymed at in chusing this Text, and by it you shall as easily vnderstand it, as you do in your going home iudge by such stiles and gates, and hedges, whether you are in the true way, yea, or no. Now this I may deliuer to you for a matter of certainety, that all (excepting infants, the manner of whose conuersion is knowne only vnto God) all I say which are partakers of life eternall, this is their first steppe to it, the sight and vnderstanding of their former errours; God first

n Acts 7.

o Acts 9.6.

p Psal.14.3. Rom.3.10.

q Esay 53.6.

r Esay 1.3.

s Esay 53.8.

t Rom.3.16.

u Math.16.3.

x 2.Cor.13.5

y Lam.3.40.

z Psal.4.4.

a Rom.5.5.

first openeth their heartes, and inclineth them to perceiue that they are in a course, the issue whereof is eternall death; with this their hearts are smitten and appalled, and they are euen woe with themselues to consider it. Wherefore thou that Art thou one that neuer yet sawe the errour and misery of thine owne naturall estate, that neuer hadst yet any compunction of heart to consider thine owne wandering, that was neuer grieued to thinke vpon thy life past, to see how often hast all this while hitherto been mistaken? Art thou one that hast alwayes pleased thy selfe in thine owne courses, scarcely so much as calling it into question, whether thou walkest as they ought, not so do yea or no? Surely thy case is sad: full and damnable; and I may surely say vnto thee, that if thou holdest on so, thou shalt neuer be saued. Let vs in the feare of God looke vnto it, it is a matter that concernes the greatest part; we blesse our selues in our owne hearts, we haue liued hitherto after our owne lusts, worshipping God, when, and in what manner our selues pleased, taking to our selues the liberty of grosse sinnes, hatred, enuie, couetousnesse, oppression, drunkennesse, and the like; and we be not yet perswaded, nor can be, that the way we go, and the course we hold, is otherwise then it ought to be. There is not the vilest wretch, be his fashion of life neuer so vile, but he will say, he hopes he is right, nay he will be very confident in it, that he is so, and yet neuer in his life had any true remorse, nor neuer knew or perceiued what it was to wander from the wayes and paths of happinesse. Deceiue we not our selues, either we must beginne here at the sight of our olde errours, or else we can neuer tread the path that leadeth vnto life.

Doctrine 2. The next thing which by the rule of my text must be in euery one that would be saued, is, care to seek out the true way, and that path, which leadeth and bringeth the goers in it vnto life. This is plaine also (as to me seemeth) by this Scripture; for as the light of a mans ancient wandering, must goe before his entrance into a new course; so of necessitie when he perceiueth his errours, the right way must be sought out, and certainely vnderstood before he can enter thereinto: so that he which bids me enter into the gate of life, bids me withall to seek where that gate is, for otherwise my desire of entrance is in vaine. If a master doe will his seruant to goe to such a house, it is presupposed that either he doth know the way to it, or else must make enquirie for it. And this care to enquire out the true way in this particular, is the plaine doctrine of the Scripture; *Stand in the wayes, and beholde and aske for the olde way which is the good way, and walke therein, and ye* b *shall finde rest for your soules* b: there is a plaine charge, and an expresse commandement, in the multitude and variety of supposed wayes vnto saluation, to make diligent enquirie which is the good way, *stand in the way and aske. Try all things* c, saith the Apostle, it is a rule giuen principally touching doctrine and precepts directing to eternall life: *Paul* willeth them to examine and ponder them all, and neuer leaue trying till they haue boulted out the truth, as the men of Berea did, that heard *Paul, they searched the Scripture daily, whether those things were so* (d). To halt betwixt two opinions, and to be in suspence, not knowing which way specially to encline, and to be in Religion as idle Beggars are in their way, readily to go which way soeuer the staffe falleth, how hatefull a thing it is in the sight of God, wee may conceiue by the sharpe reproofe vsed by *Elias* vnto the wauering people, *How long will ye halt betweene two opinions* (e?) When there were differences of opinions in the world touching Christ, some taking him for *Iohn Baptist*, some for *Elias*, some for *Ieremias*, some for one of the Prophets; our Sauiour called his Disciples together, and would needes know their iudgement, *But whom say ye that I am* (f?) Christ would teach thereby, that when there are varieties of opinions in matter of Religion, some say this is the way, and some say that, men should not (as the manner is) take occasion thereby to stand doubtfull, and adhere to nothing certainely, but should enquire with the greater care, that they may be certainely and soundly resolued in the truth. There is no man professeth

b Ierem.6.16

c 1.Thes.5.24

d Act.17.11.

e 1.Kin 18.21

f Math.16.15

profeſſeth any thing, but (if it be but for his credite ſake) hee will labour to vnderſtand, if it be poſsible, the very myſterie of it, and to know the certainetie of ſuch things as are appertaining to it: How much more in Religion ſhould the certaine truth be laboured for? Errour in other things doth preiudice the body onely, and the things which concerne it, but the miſtaking in this, I meane in the maine poynts of it, is the vtter and irrecouerable hazard of a mans ſoule. This may ſerue briefly for the opening of this ſecond poynt; let vs now come to apply it.

Vſe. This point alſo will conuince vs, to be not as yet entred into the way to life, in as much as we are ſo exceeding careleſſe in this duty of ſeeking and ſearching out the truth. Some are drowned in the depth of ignorance, and neuer entertaine ſo much as a thought, whether their way bee right yea or no; ſome are profanely deſperate and put all to an aduenture, not caring what bee the iſſue; if they be right, ſo it is; if not, what remedy, they muſt beare it as well as they may: ſome be ſuperſtitious, and deuoted to their forefathers ſteppes, and holde their courſe for a ſufficient rule, without further queſtion: ſome are time-ſeruers, and looke only to the Law, as that leades ſo wil they follow, to day on this faſhion, to morrow on another, if need be: ſome are peeuiſh and peruerſe, and pleade the diuerſities of wayes, and the multitude of religions, and ſo thinke to be excuſed: ſo that by that time we haue put all to theſe ſeuerall heads which belong vnto them, we ſhall find ſcarce a *zembe* as the Prophet ſaith, whoſe care it is to la- *e* Iſa.6.13.
bour and take paines to ſeeke and enquire which is indeed the gate of grace, and which is the true path that leadeth vnto heauen. Indeed the world is full of buſineſſe, and each man as his humour leades him is imployed, the couetous man for his wealth, the malitious man for his reuenge, the voluptuous liuer for his pleaſure, the wanton for his luſt, the proude for his backe; for theſe things men ſeeke farre and neare, all the deuices, all the meanes that may be poſsible; but an aſſurance that the way we haue choſen to bring vs to heauen, is the right way, of all things elſe it is leaſt thought vpon. It is a ſtrange thing, there is no man ſo ſecure for his way to mill, or to market, as hee is for his way to life eternall. In thoſe wayes he will be perfit, if he doubt he will aske, he will enquire; Is this the way? what marks? what turning to ſuch or ſuch a place? As for the other way, wee goe all vpon meere conceipt, wee thinke it is ſo, wee haue heard others ſay ſo, but we ſeeke not for the certainty, whether it be ſo. What a miſery is this, and how hath Satan beguiled the greateſt part for the filling of his owne barnes? In this blindnes he carries men hoodwinked (as a man would carry a hawk vpon his fiſt) whither he liſt, and they will be in the pit before they are aware of it. I beſeech you take notice of this point, it is no ſlight thing I entreate of; he that may command vs, he that can condemne vs, he which ere it be long ſhall iudge vs, euen hee chargeth vs heere to enter in at the ſtrait gate. How ſhall wee enter if wee know it not? how ſhall we know it if we ſeeke it not? Neither is it a ſlight kinde of ſeeking that we are called vnto: there be many by-wayes, but the right way is but one; as in ſhooting a man may miſſe diuerſly; hee may ſhoote vnder, hee may ſhoote ouer, hee may ſhoote wide, on this ſide, and on that, but there is but one way to hit the marke; ſo a man may many wayes be miſtaken, but there is but one gate that leadeth vnto happineſſe, and all the cunning is to find it. Well, the Scripture will teach vs, the word of God will bee as the Angell of God to *Peter*, *h* Act.12.
to direct vs; and if wee will vouchſafe to attend the full opening of this Text, I doubt not but (by the helpe of God) wee ſhall vnderſtand it. In the meane time let this preuaile againſt our ſecurity, and let it bring vs ſo farre on our way to life, as to make vs ſay with *Paul* when he was ſtrucken to the ground, *Lord what wilt thou that I doe?* and with the poore Gaoler, *What muſt I do to be ſaued?* this *i* Act.9.6.
good deſire being once begotten in vs, the reſt cannot chuſe but be ſupplied. *k* Act.16.30.

Doctrine 3. The third thing which this text neceſſarily commendeth vnto vs, if we would

be

be saued, is, a resolution when we haue felt our errour, and found the right way and the true gate, all delaies laide aside to make a present entry. If you aske how I proue this by my text, I thus make it manifest. It is a rule in ciuill matters, that in bonds of debt betweene man and man, when there is no certaine day named, then the debt is due presently: so here, the commandement and charge beeing giuen indefinitely, without any expresse limitation of any set time, it followeth that it is presently to be performed. Our Sauiour saith not, enter hereafter when thou art more at leisure; or to the young man, enter when thou art olde; or to the old man, enter when thou art a dying; or to the couetous man, enter when thou hast glutted thy desire with wealth; or to the drunkard, enter when thou art vtterly disabled that thou canst be drunk no longer: but he saith to all, at the instant *Enter*; doe it presently, doe it straitway, deferre not to doe it. And this is also the plaine doctrine of the Scripture; *I made haste*, saith *Dauid, and I delayed not to keepe thy commandements* [l], It is commended in *Peter* and *Andrew*, that when Christ called them, they left their *nettes straitway* [m]. When Christ called *Zacheus*, the Text saith, that hee *came downe hastily* [n]. The reason why there must be a resolution of present entrance, is, because, as there is a time of grace, in the which the gate of Mercy stands open, so there is a time of iudgement, in which this gate will be shut vp, and all hope of entry vtterly remooued: *Dauid* speaketh of a time, in which *God may bee found* [o], which implieth that there is a time, in which God will not be found. The time when hee may bee found, what it is, *Paul* teacheth, where speaking of the preaching of the word, & of the offers of grace, that are therein made daily; hee saith, *Beholde, now is the accepted time, now is the day of saluation* [p]. The time present is the onely time, the time to come is no time, no more then the time past; it is a matter of meere vncertainety; *To day if ye will heare*, it is read vnto vs continually [q]. There is a time comming, and wee know not how neare it is, (though the generall ende may bee farther off, yet our particular account cannot be farre; wee see daily how some droppe away of all ages, and estates;) I say there is a time comming, in which (as Christ saith) *many shall seeke to enter in, and shall not be able* [r]. O what wofull yelling, and pittifull crying, and earnest knocking there will be then at the gate, with *Lord, Lord, open vnto vs*; when that heauy doome, *Depart from me, I know you not*, shal be their portion. This is the reason why it is no safe delaying. I would we would learne wisedome from our outward businesses: what makes husbandmen breake their sleep, and while it is yet night, to bee trauelling to the sea side for their sand;* meete them, aske them the cause why they are vp so exceeding soone? The answer is ready, (you know it better then my selfe) the tyde requires it, a piece of an houre lost may breed much hinderance, the time of the yeare hasteneth, and when it is gone, it cannot bee recalled. Oh! can we not command the tyde to stay vs, but must we ride and post; and make such haste to preuent it; and thinke wee to haue the gate of mercy to stand open at our pleasure? Be not deceiued, *Esau* came tardy, and sought the blessing with teares, but could not obtaine it [t].

*It is the vse of the west parts neere the sea, to manure their ground with sand.

Vse.

The vse is, to cure that euill sickenesse of delaying, which is the very bane of so many soules. I remember the report of the Prophet *Haggi* maketh of the people that neglected the re-edifying of the temple, *This people* (saith he) *say, that the time is not yet come, that the Lords house should be builded* [u]: so, many thinke it is not yet time for them to looke to heauen-ward, youth must haue his course, the couetous bagge must be filled, the pleasure of the flesh must be fully tasted, ambition must come to his height, and then it will be time to retire. *Yet a little more sleepe* saith the *sluggard* [x], let God beare with vs a little, and in time we will enter. This is as the Scripture termeth it, the very *deepenes of Satan* [y], thus to beguile men; and (no doubt) there are many in hell, which had a meaning in their life time to enter in, but God hath cut them short, and deprined them of that, which when they might, they refused to accept of. Well, if wee haue seene our naturall wandering,

[l] Psal. 119.60.
[m] Matth. 4.20.
[n] Luk. 19.6.
[o] Psal. 32.6.
[p] 2. Cor. 6.2.
[q] Psal. 95.7.
[r] Luk. 13.24.
[s] Mat 25.11, 12.
[t] Heb 12.17.
[u] Hag. 1.2.
[x] Prou. 6.10.
[y] Reu. 2.24.

dering, if God hath opened our hearts, that we perceiue there is no remedy but a new course must be entred into, if wee haue learned out of the word of God, which is the way; let vs resolue vpon a present entry. Christ saith, *The kingdome of heauen suffereth violence*[a]: Me thinks Christ there speaks of heauen as of a matter offered, which if it be not presently taken, is presently lost; and therefore all men of discretion that know the woorth of it, presse, and throng toward it, and catch after it, and euen sweat about it, that they may haue it while there is possibilitie of obtaining it. *I opened my mouth and panted*, saith *Dauid*[b], there was haste; *I follow hard toward the marke* saith *Paul*[c]; there was speed. This is the third thing required to saluation; there is no time named, therefore it must bee done presently.

[a] Matth. 11.12
[b] Psal. 119. 131.
[c] Phil. 3.14.

The fourth thing which now followeth to be treated of, is the entrance it selfe: our former wandering must be felt, the right and true way must be sought for, when it is found, a resolution of present entrance must be put on; and then next we must put forward. *Enter in at the strait gate.* To this act of entrance there are two things required, the first is (that I may vse tearmes agreeable to my Text) stooping; the second a stripping of our selues of whatsoeuer may hinder our entrance. First, there must be a kinde of stooping, because the comming in is low. It is saide of heauen in the Scripture, that *it is a house not made with hands*[d]. Now, as in the matter thereof it is differing from our earthly buildings, so is it in the framing and contriuing of it. In great mens houses, it is a great eye-sore, to see a little, low, and pinching entry to a large and spacious dwelling; but to the end all things may be answerable, as the house is of great receipt, so the gates must be high and lostie, and the comming in according. But now in this house which is eternall in the heauens, it is otherwise. Indeed it is large within, *For in my Fathers house* (saith Christ) *are many mansions*[e]; but yet the gate vnto it is exceeding low, the entry narrow, the passing in, very strait: It is the gate of humility. A man that beareth vp himselfe aloft, in the pride and security, and senslesnesse of his owne heart, that leaneth to his owne wisedome, that pleaseth himselfe in a flattering opinion of the goodnesse of his owne estate, that was neuer beaten downe by the terrour of the Law, and the due beholding of Gods iustice, such an one can neuer enter heere, this gate is too low for his haughty, carnall, and selfe-pleasing stomack to enter in at. See an example or two of the stooping of Gods children, in their entrance into grace. Looke first vpon *Dauid*, *Mine iniquities are gone ouer my head, and are as a weight, a burden too heauy for me*[f]; Me seemeth I see *Dauid* in this passion, like a man oppressed with some carriage more then he is able to stand vnder, which makes him double and crouch, and groane, and long to be eased; so *Dauid* was with the weight of his sinnes, he was strucken downe with the sight and consideration of them. What thinke we, did not *Ezra* stoope, when he prayed, *O my God! I am confounded and ashamed to lift vp mine eies vnto thee my God, for our iniquities are gone ouer our heads, and our trespasse is growne vp to heauen*[g]? Did not *Iob* stoope when he said, *O Lord I abhorre my selfe in dust and ashes*[h]? Was not *Ezechiah* cast downe when hee cried in the bitternesse of his soule, *O Lord it hath oppressed me, comfort me*[i]? Looke into the New Testament, what thinke we of the woman that *lay at Christs feet, that washed them with teares, and wiped them with the haires of her head*[k], was not here humilitie? How indgewee of the Publican, did hee not manifest the humilitie of his soule euen by the standing of his body? hee would not so much as *lift vp his eies to heauen, but smote his breast, and said, God be mercifull to mee a sinner*[l]. Consider well the example of Saint *Paul*, *I was once aliue* (saith he) *without the Law*[m]; hee once bare his head as high as the best, and I warrant you would not haue feared for profession of Religion, to set his foot to him that was holiest; *touching the righteousnesse which is in the Law* (saith he) *I was vnblameable*[n]. But when his eies were opened to see his former errour, when he had found out the true way to life;

[d] 2. Cor. 5. 1.
[e] Ioh. 14. 2.
[f] Psal 38. 4.
[g] Ezra. 9. 6.
[h] Iob 42. 6.
[i] Isa. 38. 14.
[k] Luk. 7. 37. &c.
[l] Luk. 18. 13.
[m] Rom. 7. 9. 18.
[n] Phil 3. 6.

life, and beganne to ſtame to enter in it, then hee ſtooped. *I know that in me (that is, in my fleſh) dwelleth no good thing: I count all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord; I iudge them to be dung, that I may winne Chriſt.* [a] Heere was a man ſtrucken downe, outwardly in body, when he ſaw the light from heauen on the way, but much more in heart, when he ſaw after his long wandering, the ſtraite gate that leadeth vnto heauen. This is the courſe that all that will be ſaued muſt come vnto.

[a] Phil. 3. 8.

Vſe. It is of very great vſe. It will proone a great many of vs to be meere ſtrangers to the way of life. For why? It may be truely ſaid of vs, as the Lord ſpake once of the Iews, *We are not humbled to this day.* [b] the naturall pride of our hearts is not yet beaten downe; there be but few that ſtoope and are caſt downe with the ſight of their own ſpirituall baſeneſſe, few that ſtand in awe of Gods maieſtie, and that tremble at his word. The proude Phariſie that ſtood vaunting, *God I thanke him, I am thus and thus* [p], hath many followers; but the poore Publicane that hung downe his head, the conſcience of his ſinnes filling his face with ſhame, hath but few like him. What one of many hath learned with *Dauid, to bee lowe in his owne ſight* [q]? *Pauls* rule, *If any man among you ſeeme to be wiſe in this world, let him be a foole that he may be wiſe* [r]: few know it, but fewer vnderſtand it, but they be feweſt of all that haue practiſed it. O when ſhal we be found to be humbled in that meaſure as the Corinths were, to whom *Paul* was forced to write a letter of comfort to reuiue them? One is puffed vp with a conceit of his owne ſufficiency & knowledge, and ſcornes the ſimplicity of the Goſpel, and to ſit in the Learners forme in Chriſts ſchoole. Another is frozen in ignorance and blindneſſe, and knowes nothing by himſelfe, his very vices ſeemes vertues vnto him, euery thing is with him as it ought to be. A third is lifted vp with a preſumptuous opinion of Gods mercy, and thinkes it a matter of eaſineſſe to obtaine it, ſo that he neuer ſo much as thinkes vpon yeelding, and vpon the humbling of his ſoule before the Lord: ſo that we may well be ſaid to be ſtrangers from the way of life, ſuch we will not ſtoope ſo low, as this ſtraite gate of humility. Begge we of God therefore, that he would bend our yron necke, that he would take the ſtiffe ſtony hearts out of our bodies, and giue vs hearts of fleſh, yeelding and flexible, and eaſie to be bent, that being once become euen as nothing in our owne opinion, wee may be fit paſſengers for this little and low doore that leadeth vnto life.

[b] Ier. 44. 10.

[p] Luk. 18. 11.

[q] 2. Sam. 6. 22

[r] 1. Cor. 3. 18.

Doctrine 5. Well, it followeth together with this ſtooping, there muſt go (as I ſaid) a certaine ſtripping of our ſelues alſo; he that would goe through a ſtraite way, a narrow entry, it is no wiſedome for him to clogge himſelfe with many things about him, he had neede rather to lighten himſelfe, that hee may goe through with the greater eaſe. So muſt it bee in this caſe, the gate you ſee to life, is ſtraite and pinching, and therefore as the Apoſtles ſpeaketh to the Hebrewes (very fitly for this purpoſe) *The ſinne that hangeth ſo faſt on, muſt be ſhaken off* [t]: *the olde man muſt bee caſt off* [u]: *the fleſh with the affections and luſt muſt be mortified* [x]: *our members that are on earth muſt be crucified* [x]: *the weapons of vnrighteouſneſſe muſt bee layde aſide* [y]: we muſt leaue our old ſins behind vs, if we will enter in here; to bring them in with vs at this little gate it is impoſsible. The couetous man with his bags, the ſwearer with his great oaths, that malicious man that ſwels with his malice, the ambitious with his high thoughts, the vicious with his minions, the drunkard with his full cuppes, theſe, and the like to theſe can neuer enter here with their dependances. What ſinne ſoeuer thou haſt formerly delighted in, if it were to thee as thy right hand, or thy right eye, thou muſt cut it off and caſt it from thee; thou muſt ſtriue to ſtrip thy ſelfe of it, or elſe this gate is much too little for thee to go in at. This is like the hole the Snake creepeth through, where he leaues his olde ſkinne behinde him. If thou meane to come here, thou muſt then ſay with S. *Peter, It is enough for me that I haue ſpent the time paſt of my life, after the luſts of the Gentiles, walking in wantonnes, luſts, drunkennes, gluttony, drinkings, and in abhominable idolatries* [z];

[t] Heb. 12. 1.
[u] Eph. 4. 22.
[x] Gal. 5. 24.
[x] Colos. 3. 5.
[y] Rom. 6. 13.
[z] 1. Pet. 4. 2.

other

other things, better things are now expected of mee; euen that hencefoorth, *I should liue, not after the lusts of men, but after the will of God.* It is an excellent place. I could bring in a cloud of witnesses to make good this point, that olde sinnes must bee stript off, when wee once put our foote to the threshold of this straite gate. This I may be bold to say, for I know it is true: that there is no mans or womans conuersion recorded in the Scripture, but there is a manifest change noted in them: Infirmities they had still, but sinne reigned not in them, as it did before. And there is great reason for it: For if a man entring into the profession of Christianity, might still haue liberty to follow the wayes of his owne heart, and to please himselfe, in fulfilling of his owne lusts; what great thing were it to be religious? If he that had beene ignorant, might be ignorant still, hee that had beene filthy, might be filthy still, hee that had beene an oppressor, might oppresse still, and so in other specialities: all the world then would bee religious; what great thing then should Christ be thought to worke in vs, and for vs, if our olde corruptions should reigne, and wee should not be freed from the dominion of sinne? Vers. 3.

This point will discouer vnto many of vs, the folly and vanity of our hearts; wee will needes bee thought to bee in the right way, and to haue chosen the true course vnto eternall happinesse, but yet in the meane time wee will not forsake our olde fashions, somewhat or other is behinde, which eyther for profite, or pleasure, or estimations sake, we will not be beaten from: some sweete sinne or other, that if it were possible wee would euen carry with vs into heauen, and so by that meanes we doe vtterly barre vp against our selues, our entrance into life. I pray you let vs not be deceiued. Let mee propound vnto you the same question which *Paul* propounded vnto King *Agrippa* (a); Tell me, *Doe you beleeue the Scriptures?* thinke you that it is true which Christ saith, that the gate to heauen is a *straite gate*? If you doe, thinke with your selues, what other reason can bee deuised, why it should so bee termed, then this; because it requireth the stripping off of olde corruptions? If you agree this to be the meaning, how shall wee then hope to bee saued, and yet willingly, purposely and aduisedly retaine and holde fast our old sinnes, as though we would at once serue both God and Mammon; walke both in the Lords way, and in our owne way? These things cannot holde, vnlesse wee thinke to make God a lyer. Striuing to enter in at the straite gate, and a not striuing against our owne selfe-pleasing humours, these things cannot agree. This is the vse. *Vse.*

a Act. 26. 27.

The second Sermon.



Proceed ſtill in the matter, which in the beginning I tolde you was moſt agreeing to the maine ſcope of this place of Scripture, which is, to ſhew what things of neceſſitie ought to be in all that would be ſaued; Foure particulars haue bin treated of, the reſt now follow to be handled. The fifth thing then which by the authority & ſtrength of this text, ought to be in euery one that deſireth ſaluation, is a continuall proceeding and going on in good things. I doubt not but you ſhall ſee this plainely prooued to bee comprehended in the Text. Our Sauiour heere compareth Heauen to a place, from which by nature wee are all eſtranged; true Religion is the way leading vnto it, humilitie (the deniall of our ſelues, and the renouncing the bypaſt pleaſures of ſinne) is the gate entring vs into this way. Now the vſe you know of a *way*, is for trauellers, not for idle loyterers, or vaine gazers, or time-deluding triflers; ſuch is this ſpirituall way, it is a way leading to life, and therefore requireth a continuall proceeding, from ſteppe to ſteppe, from grace to grace, without deſiſting, without tyring, vntill the iournies end be reached vnto: and this is the expreſſe doctrine of the Scripture. The author of the Epiſtle to the Hebrewes hath two excellent places for this purpoſe, the firſt is in the ſixt Chapter, where, writing vnto thoſe that had beene well and carefully inſtructed in the firſt principles of Religion (which he termeth the *Doctrine of the beginning of Chriſt*) hee exhorteth them, that, not ſatisfying themſelues therewith, as though it were enough that they were thus entred, and as it were ſeaſoned with found knowledge, they ſhould now be led forward *vnto perfection* (*b*); as if he had ſaid, Indeede it is true, you haue begunne well, yet you muſt not thinke that ſufficient; there is a kinde of perfection to be aymed at, and you muſt ſtill preaſſe and indeuour onwards to obtaine it: the ſecond place is, in the twelfth chapter, *Caſt away* (ſaith he) *euerything that preſſeth downe*, (diſcharge your ſelues as much as it is poſſible of all incombrances) *the ſinne that hangeth ſo faſt on*, ſeeke to bee eaſed of it; and *let vs runne with patience the race which is ſet before vs* (*c*); here, iuſt according to this text, hee likeneth the courſe of Chriſtianity to a race, in which there muſt bee a ſpeedy haſtening, without giuing ouer, vntill the end of the race be come vnto. Wee haue examples hereof in Scripture, two chiefly; the one in *Dauid*, *I will runne the way of thy commandements* (*d*); there was a proceeding, a going on, a growth in godlines: The other in *Paul*, ſpeaking of the excellent knowledge of Chriſt, of feeling the vertue of his reſurrection, and of beeing conformable to his death; *Brethren* (ſaith hee) *I count not my ſelfe that I attayned to it* (*e*), (and yet *Paul* was more then ordinarily expert in the myſterie of Chriſt) *but one thing I doe, I forget that which is behind*, that which I haue done hitherto, I am euen aſhamed of it, I account it not woorth the naming, *I endeuour my ſelfe vnto that which is before, and follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus*: it is a place, and an example worthy (as the Scripture ſpeaketh) to be written with the *point of a Diamond* (*f*) in the tables of euery Chriſtian mans heart. *Dauid* deſcribing the true worſhippers of GOD that doe ſerue him

Doctrine 1.

b Heb. 6. 1.

c Heb. 12. 1.

d Pſal. 119. 32.

e Phil. 3. 13. 14

f Ier. 17. 1.

him in truth of heart without hypocrisie, saith they are such as goe *from strength to strength* g; men that doe *walke in the Law of the Lord* h; these manner speakings doe necessarily imply proceeding. It is truely saide, that in Religion not to goe forward, is to go backward, and, that that mans knowledge and feeling is but a meere conceipt, a matter of fancie onely, which is not accompanied with a desire of encrease. All preaching, all exercises of Religion ayme at one of these two, either to conuert those that are vncalled, or to builde vp those which are conuerted. *Desire the sincere milke of the word*, saith the Apostle, that *yee may grow thereby* i; and God giues the spirit vnto his chosen, not only to renew them, and to beget in them some little sparkles of grace, but *to make them perfit in good worke* k. *We ought to thanke God alwayes for you*, saith *Paul* to the Thessalonians, because *your faith groweth exceedingly* l. The chosen of God are likened to *trees planted by the riuers of waters, which will bring forth fruit in due season, whose leafe doth neuer fade* m: this is not all, for they doe not onely hold their owne, but they are so full of *sap, that they shall bring foorth fruit in their age, and euen then bee fatte and flourishing* n. *Euill men* saith the Apostle, *waxe worse and worse* o; *and fall away more and more*, from one extremitie to another; *adding drunkennesse to thirst* q, as *Moses* speaketh. It cannot then but be a dishonour to God, if his spirit shall not bee able to worke to the making of those that are his, better and better, to the leading them by degrees nearer and nearer vpon perfection. Thus you see the certainty of this point, namely, that the entrers into this gate of life, must not stand (as it were) about the doore, and sit them downe as soone as they haue begunne to taste of good things, but there is a way before them to be trauelled in; and as through the necessitie of Nature, they come euery day nearer to the end of their daies, so by the power of grace, they must striue to come euery day neater to the end of their faith, the saluation of their soules. Let vs apply it.

g Psal.84.7.
h Psal.119.1.
i 1.Pet.2.2.
k Heb.13.21.
l 2.Thes.1.3.
m Psal.1.2.
n Psal.92.14.
o 2.Tim.3.13
p Isa.1.5.
q Deut.29.19

Vse 1. To reproue that which hath beene reproued often, but is not yet reformed and that is our slacknesse, and our sluggishnes in spirituall things. There is not one man of many, but he thinkes, and is verily perswaded, that hee hath religion enough, and that he is come far enough in the wayes of godlines, hee knoweth enough, and hee is zealous enough: I desire but the testimonies of your owne hearts to witnesse with me, whether that which I say bee not truth; for if it were not so that men were strongly perswaded, that for matters of Religion they were forward enough, how could it be that they should make so little account of the meanes to bring them vnto more perfection? how is it possible that they should not be ashamed of themselues to be found at this houre, as ignorant in the grounds of piety, and as slacke in the duties of Gods worship, and in the practise of holinesse, as they were many yeares agoe? There be a great many of vs touching whom, if it were enquired what knowledge in Religion they had some good number of yeares since, what zeale they shewed in the promoting of Gods kingdome, what care in the hearing of Gods word, and in the worship and seruice of his name: and againe, how it fareth with them for these things at this present, it will bee found, that looke how it was of old, so it is yet; ignorant then, ignorant yet; careleste then, careleste yet; no alteration, no change, vnleste it bee this, namely, that now they are more dull, more vnteachable, more hardned, more cold hearted, more prophane, more obstinate then before. How can this holde for ought it the day of triall? you see the course of Christianity which leadeth to eternall happinesse, hath both a gate to enter at, and a way to goe forward in. How shall we thinke to arriue at the rest of the Lord, if we make no conscience to proceede in goodnesse? If we stand at a point, propounding to our selues a course and course, which we will still go round in, like a horse in a mill, and further then so we will not passe, we will be at a stint in our religion, and beyond that we will not goe: it is as impossible for vs to be saued, as it is for him to come to an house or Towne many miles off, who seeing the way to it, stands still in it, and

neuer puts one foote forward from the place where hee tooke vp his first standing. Thinke not the word of God hath spoken these things in vaine, shadowing our spirituall matters vnto vs by earthly things; Gods purpose is to make vs conceiue the truth the better, and by such a place as this is, to conuince vs euen by the light of our owne reason, that there is no hope of saluation, without a care to adde daily to our spirituall estate, to encrease in knowledge, to proceed in zeale, to be more forward in the worship of God, to haue more feeling of the loue and fauour of God euery day then other. If we be glutted with these things, the forenoones hearing filleth our stomacke, and we haue no further appetite that day, this dayes hearing doth not sharpen vs against the next day, but wee are ready to please our selues with that we doe, and so to amplifie it in our owne priuate conceipt, as though no more were needefull; It is a dangerous thing, I should but deceiue you, and plucke your bloud vpon my head, If I should tell you this were the way to eternall life.

Vse. 2. Well, for a second vse; if it be so dangerous a thing, not to go forward, what is it, thinke we, to goe backeward, to decay, and grow cold in our loue to good
r Luk. 11. 26. things; *Their last state* (saith our Sauiour)) *will be worse then their first* (r:) And, *it is better not to haue knowne the way of righteousnes, then after they haue knowne, to turne*
s 2. Pet. 2. 21. *from the holy commandement giuen vnto them* s: The euill spirit that is once cast out, bringeth with him *seauen diuels worse then himselfe*. It is a matter to be thought vpon by diuers of vs: There was a time when the word of God was more precious vnto vs, and when men and women did euen throng together to this place, many seemed euen glad to heare, and to be made acquainted with good things was a ioy vnto them: But now we are full, we are (like the nice and vnthankefull Israelites) weary of this Manna, the commonnesse of Gods blessings hath drawne them into contempt. Beware of looking backe, take heed of going from strength to weakenesse, from zeale to coldnesse and deadnesse of heart, from carefulnesse to security, from louing the house of God, and the exercises thereof, to loathing them, or at least, to a lesse and more cold esteeming them. Woe shall bee vnto vs, if wee shall now be glutted with that, which sometimes wee longed for: it is a signe, that all our shewes were but shewes, & all our protestations but hypocrisie. For, *if yee haue tasted how bountifull the Lord is, then ye desire the sincere milke of the*
t 1. Pet. 2. 2, 3. *word to grow thereby* t: If ye haue found any sweetnesse in the exercises of Religion, it is certaine your appetite will be encreased rather then diminished. If our spirits be dulled and tyred out with the continuall vse of these holy exercises, it is a fearefull signe, and yet it is common, that we haue all need to bee admonished of it. And let all that professe Religion, remembring that it is a *way*; life eternall is not by and by possessed. If there bee no proceeding, it is dangerous, but if there be backe sliding, if our righteousnesse bee *but as the morning*
u Hos. 6. 4. *dewe* u, which the heate of the Sunne soone parcheth, it is worst of all: *the dog to*
x 2. Pet. 2. 22. *the vomit, and the sow to the myre* x, is the heauiest censure that can be giuen of any man. *They which haue beene once enlightened, and haue tasted the gifts of Gods spi-*
y Heb. 6. 5, 6. *rit, if they once fall backe, it is impossible they should be renewed by repentance* y: it is a wofull saying, it should make vs euen tremble to consider it.

Now to this going on & proceeding in the way to life, there are sundry things belonging, which it is very meete that we should be made acquainted with, they are impertinent neither to the matter nor to the text. The first is, continuall guidance and direction. A man that is to iourney in a way vnknowne, will not bee satisfied with this alone, that he is set into the right way, but considering the possibility of erring, he will furnish himselfe with as many directions as he can, glad he will be of any mans company that vnderstandeth the way, yea vnto hee will be at the charge rather then faile, to hire a man that may conduct him. The way of peace which leadeth vnto happines, is a way which flesh and bloud is not acquainted with, and the nature of man is of it selfe very subiect to mistaking, there-

fore

fore his duty that would grow in godlines, is to get vnto him the direction of some sure guide, which will not deceiue him, that so hee may not faile of the end and marke which he desireth. This was *Dauids* care, as appeareth by many speeches of his: *Make me to vnderstand the way of thy precepts,* 2 *Teach me the way of thy Statutes* a. *Direct me in the path of thy commandements* b. *Direct my steps in thy word* c. The grand guide (whose directions are alonely to bee looked vnto, and cannot deceiue) is the Lord Iesus. *I am the way* (saith he) *and no man commeth to the Father but by me* d. And the Apostle to the Hebrewes, exhorting to *runne the race which is set before vs*, bids vs withall to looke vpon the author and finisher of our faith (e): his bloud, as the same Apostle speaketh, hath *prepared a new and liuing way* (f). The direction which Christ giueth, is comprehended in his word, which is therefore often in the Scripture termed the *Lords way*, because no course can bring a man vnto eternall life, but that which is there prescribed. *Dauid* saith, this *Word was a light vnto his path* g: and *Peter* h commendeth those to whom he wrote, because they *gaue heed to it*, as to the best and surest instructer. The word of God contained in Scripture is fitly compared to the pillar of the cloud which led the people of Israel in the wildernesse; when that went forward, the people marched; when that stayed, the people stood still; all their iourney was framed according to the mooving of the cloud. Of the same vse is the word of God in the way of life; when that calleth, we may and must mooue; when that restraineth, we ought not to put forward; our care must be to sute our course and carriage thereunto. Now as Christ the head-guide hath left the fulnesse of direction in his written word, so he hath entrusted the Ministers of the Church therewith, he *hath committed it vnto them* i, as the Apostle speaketh, not that they should engrosse it to themselues, & leade the people of God which way themselues please, but that they might study to search out the hid matter therof, and apply it to the direction of Gods Church, according to euery mans occasion. For this cause the Pastors of the Church in respect of their function, are called *Leaders or guides* k: and whereas Christ calls ignorant and erroneous teachers *blind guides* l, it argueth that sound instructers are well termed by the name of *Guides*. The interpreting of the Scripture, is called a guilding of the hearers. When *Philip* demaunded of the Eunuch, reading (as he rode) vpon *Esay*, *whether hee vnderstood that which he read*: he answered him, *How can I, except I had a guide (m)?* meaning, except hee had one to expound vnto him. So then, hitherto the matter is now brought; he that would goe on, and proceede as he ought in the way to life, must get himselfe a *guide*. The head-guide is the Lord Iesus, hee hath recommended his directions vnto vs in his word, and for the common benefite and instruction of his Church, he hath giuen gifts vnto men, and enabled them to lay open the mysterie of the Scripture, and by this his ordinance hee guides and directs those that are in his eternall counsell ordained vnto life. So that as it is said of the iourney of the Israelites, that *God did leade them like sheepe by the hands of Moses and Aaron* n: so it is true in this spirituall voyage, that the Lord leades his chosen by the hand of his Ministers. By them *he gathereth together his Saints* (o). These premisses are all of them sure grounds that cannot be denied; That the way of life is to vs vnknowne, and therefore we need a *guide*: Secondly, that Christ Iesus is the only true *guide*: Thirdly, that he hath required all his directions in his word (that is, *the whole counsell of God*) & that for the dispensing of his word (notwithstanding the priuate vse which euery Christian may and ought to haue of it) he hath ordained publike teaching, by which to guide our feet into the way of peace. He that is disposed to be captious, let him think wel which of all these he can except against. In the mean time we will take the for truth, & so make the best vse of them.

a Vers. 33.
b Vers. 35.
c Vers. 133.
d Ioh. 14.6.
e Heb. 12.2.
f Chap. 10.19 20.
g Psal. 119.105
h 2. Pet. 1.19.
i 2. Cor. 5.19.
k Heb. 13.7. 17.
l Mat. 15.14.
m Act. 8. 31.
n Psal. 77.
o Eph. 4.12.

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Vse. This sheweth, that albeit the most of vs at this day, that professe Religion, haue chosen guides vnto our selues, yet wee faile in chusing the true directours: some are guided by their owne priuate conceipt, some by the guise of the time: some

some goe with the droue and are carried with the multitude, some are led only by the courses of their forefathers, they hold it a sure way, to do as they haue done; the direction of Christ Iesus speaking in the Scriptures, and reuealing his aduice vnto vs in the ministery of his Church, is least looked after. Each man in these cases thinkes himselfe wise enough to be his owne aduiser. In physicke we feare our owne iudgement, and beleeue the Doctor; in the Law, our Counsellor; in other things we seeke to men that professe knowledge, and are of vnderstanding in those things wherein we desire direction: but in Diuinity, and in the cases of the soule, most men imagine they are able to afford themselues counsell good enough: hence is it, that the knowledge of Gods word is not cared for, the opening of it by exposition, the vrging it by exhortation and reproofe, these things are little esteemed: and indeed, if men be so wise, that they can by their owne wisedome guide themselues, wherefore should they valew them? But *cursed be the man* (saith the Scripture) *that maketh flesh his arme, and withdraweth his heart from the Lord* (p) God curseth the fancies of mens owne hearts, and giueth a blessing onely to the obedient yeelding to his owne ordinance: what course soeuer is framed without the word, be it in mans reason neuer so plausible; nay whatsoeuer is sought for in the word with a relying vpon a mans owne priuate collections in contempt or neglect of the publike meanes, the Lord doth neuer blesse it, it turneth into error; and leadeth those that trust vnto it into destruction. This therefore we are taught hence, if we desire (as becomes vs) to proceede in good things, and according to the aduice of the Spirit of God, to be *led forward vnto perfection*, we must seeke the direction of the only true guide Christ Iesus in the Scriptures: If we be strangers in the booke of God, we cannot chuse but be mistaken, if wee would make true benefit by the Word, the ordinance of God must be regarded: and what euer he be that would be guided in the way of life, he must range himselfe among the common order of learners in Christs Schoole. This is the right way, there is no blessing promised of God to any other course. Now you will say to me (perhappes) this is a very vncertaine and hazardous course, to binde our selues to be guided by men, especially now adaies, when as the world is so full of Seducers, and those Seducers also so full of subtilty, and euery one making pretences of the truth to be on his side? I answer, I perswade not to this, to build vpon men, as though we should receiue directions for matter of saluation vpon trust, beleeuing euery thing that is commended to vs, by those that beare the name of Teachers in Gods Church: That were an intollerable bondage, and a flauery not to be endured; for *the spirits must be tried*; (q) and the Scriptures must be examined whether their doctrine be according. If you say there is yet no certainety, for as they may mistake in teaching, so may you in iudging also; I answer, we must be so much the more earnest with the Lord in praier, that his spirit may conduct vs; and this rule in most things wee may proceede by. That doctrine which aimeth at this, to bring men only to Christ, by driuing them out of themselues, to rest alone vpon his worthines, and giueth no colour of liberty to any sin, but still striues to keepe the corrupt nature of man within compasse; that doctrine I say is the true way, the Preacher that draweth to this is a true guide, and his direction cannot deceiue vs. This is a plaine rule easie to be conceiued, it is a short rule, easie to bee remembred, it is a rule, easie to bee confirmed, in as much as it agreeth with the whole scope of the Scriptures, which is Christ Iesus freely iustifying vs by imputed righteousnesse before God, and powerfully renuing vs, and sanctifying vs by his spirit, to the declaring of the fruits of obedience before men. This is the first thing that must accompany our care to goe on in the way to life; a dependance vpon the true guide Iesus Christ, reuealing his holy directions to vs in his word. In some manners of interpretation of particular texts, or some points of Religion of lesser moment, it is possible for men of the greatest vnderstanding finally to mistake; but he that will in humilities, and

p Ier. 17. 5.

q 1. Ioh. 4. 1.

in

in a deniall and renouncing of himselfe, take the right course to bee setled, in *maine matters that doe necessarily concerne the salvation of his soule, can not (though his learning be never so small) vtterly be deceiued.*

The second thing that must accompany our purpose of going on in the way 2
to happinesse, is circumspection and an earnest heeding of our course: so much is very manifest by the Text. You see heere, that as the gate of entrance is termed *strait*, so the way of progresse is called *narrow*: now a narrow way requireth heedefulnesse, a little slipping or going to this side, or that, may breede a great deale of inconuenience. And if wee examine the Scripture, wee shall see the like heede-taking required in this spirituall iourney. It is a charge of the holy Ghost, that wee should *walke circumspectly*, (r) walke exactly, or curiously, or to speake truely according to the words meaning, walke *precisely*: *Make straight steppes to your feete, lest that which is halting be turned out of the way* (s). *Paul* calleth the life of a Christian *walking by a rule*, (t) as if a man went by a line, which he will not, which he dareth not turne from. *Take heede that yee doe as the Lord your God hath commanded you, turne not aside to the right hand, nor to the left* (u). An example we haue in *Dauid*; first his resolution, *I thought I will take heede to my wayes*; (x) then next his prayer, *O that my wayes were made direct*, or straight, carried, as it were, by a kinde of leuell, with a respect (as himselfe after speaketh in the same place) *vnto all Gods commandements*, (y) as when a man hath a marke in his eye, and striues to keepe an euen and direct course vnto it; or as when a workeman applieth his rule to his worke, and with his best indeuour ordereth the same accordingly. This is briefly, but yet plainely and vndeniably the truth of this point: hee that desireth to proceede in the way to happinesse, must remember the way is narrow, he may easily swarue from it, and it doth therefore call vpon him for very great heedefulnesse and circumspection.

r Eph.5.15.
s Heb.12.13.
t Gal.6.16.
u Deut.5.32.
x Psal.39.1.
y Psal.119.5,6

The vse hereof is, to discouer two euills in the times, the one is carelesnesse, the other is prophanenesse: touching the former, notwithstanding the straitnesse which the word of God enioynes, yet how great is our generall dissolutenes? who thinkes himselfe bound to those strait tearmes, as that hee should make conscience of euery sinne? what man doth euen as it were combine, and couenant with himselfe, to bee iealous ouer all his wayes, to set a watch before his mouth, to take heede to his words, to make a couenant with his eyes, to be wary of his lookes, to ponder the path of his feete into what company he comes, to put his knife to his *throat*, (z) as *Salomon* speakes; to beware of excesse, to keepe his heart with diligence, looking to it, what thoughts he entertaines, to be alwayes fearing, and euer suspecting himselfe, least he should be miscarried, to bee still lifting vp his heart to heauen, that the Lord may establish him: who I say entreth into couenant with himselfe for this spirituall heedfulnesse? nay rather who doth not aduenture to take liberty to himselfe in some one thing or other, according as his humor leades him; mincing & extenuating sin, and supposing presumptuously, that a man may wander a little astray, and yet returne: And by this meanes Satan getteth great aduantage against many, for while he allureth and tolleth them on, vnder a colour of liberty from an euen and direct course, hee draweth them on further and further, vntill like a man that hath quite lost his way, they know not which way to returne. Remember wee therefore, that the way to life is a narrow way: it is not so (as some prophanely haue sayd) that a man, if hee will, may (as in a iourny hence to London) take his pleasure by the way, and ride hard and there vpon occasion, and yet at last, though it bee somethinge the longer first, come to the place intended; and so in trauelling to heauen, enioy the pleasures of sinne, and yet for all that, although it bee somewhat the further way about, arriue at the place of happinesse; no, it is a narrow way, error on both sides a man can not bee too circumspect. The second euill which this point discouereth is prophanenesse, because whereas the word of God requireth in a mans conuersation very

Vse.

z Prou.23.2.

great heedefulneſſe, yet in the world it is made a leaſt, and a matter of ignominy, and enough is ſuppoſed to be ſpoken to a mans reproach, if hee bee charged with preciſeneſſe. True it is, that many putting on a ſhew of ſtraitneſſe, are notwithſtanding looſe enough in many things: but what then? though ſome doe profeſſe godlineſſe in hypocriſie, yet that can iuſtly bee no preiudice to thoſe that doe it in ſinceritie: certaine it is, that in the matters of God, no man can be too preciſe, in the watching ouer his owne heart, and in the pondering his waies, no man can be ouer circumſpect; And therefore let men of corrupt mindes, who (as *Salomon* ſaith) *make a mocke of ſinne*, (*a*) let ſuch I ſay ſcorne as themſelues liſt; yet let ſo many as feare God, and deſire to approoue themſelues vnto him, euer remember the narrowneſſe of the way that leadeth vnto life, and aſſure themſelues, that a little wandering after the vanities of their owne hearts, a little ſatisfying themſelues in the pleaſures of ſinne, may ſoone miſleade them, and make the right way very hard to be recouered.

a Prou.14.9.

3. The third thing which muſt accompany our purpoſe of going on in the way to happineſſe, is a reſolution and preparation for ſuch encombrances as may meete vs on the way. It is wiſedome we know in trauelling to be prepared for the weather, to be armed againſt ſuch as lie in wait to ſpoile, & doe many times make a prey of the goods, nay euen of the liues of the paſſers by: ſo in this caſe, in as much as a man intending to proceede in the waies of God, ſhall be aſſaulted with many grieuances, it is good policie, both to put on a reſolution to wreſtle with them, and to bee armed ſo that he may preuaile againſt them. Firſt, in the world a man ſhall receiue many vnkindneſſes and indignities, much reproach. *Danid* ſaith, *the very abiects aſſemble themſelues againſt him: they tare him and ceaſed not*; (*b*) *and the drunkards made ſongs of him*: (*c*) and the whole Church complayneth, that their ſoule *was too full of the mocking of the wealthy, and of the deſpitefulneſſe of the proud* (*d*). Secondly, the Lord alſo is wont to exerciſe his deareſt ſeruants with many croſſes, which to fleſh and blood are very grieuous and heauy to bee borne; *Thine arrowes* (ſaith *Dauid*) *haue light vpon me* (*e*): *I am like a leafe driuen to and fro*, ſaith *Iob* (*f*). Thirdly, Sathan is a profeſſed enemy to euery good courſe, and will lay many baits, and vſe many meanes to withdraw: here pleaſure aſſaults, there profit, there honour and eſtimation amongſt men, each of them of great force to perſwade: another while he rayſeth vp trouble againſt man, euen out of his owne thoughts, ſetting vpon him with the horror of ſinne, the terror of the law, the fearfulneſſe of Gods maieſty, the ſtrictneſſe of his iuſtice; out of all theſe hee will raiſe matter of deſpayre, and preuayle many times very farre, to the appalling and amaſing of a Chriſtian. Theſe things, a man intending to trauell in the narrow way of life, muſt thinke vpon, and not only ſo, but make prouiſion alſo, that ouercomming all encombrances, he may holde out the profeſſion of his hope without wauering, vnto the ende. Touching the reproach and obloquie of the diſdainefull world, hee muſt conſider, that in all reproach which is caſt vpon him for his care of a good conſcience, Chriſt is his partner (*g*). The taunts which *Moſes* endured at the hands of the Egyptians, are called *the rebuke of Chriſt* (*h*): *Peter* telleth them which are cuill entreated for the truths ſake, that therein they were *partakers of Chriſts ſufferings* (*i*). What greater comfort? Secondly, that the hatred of the world, is a teſtimonie and an aſſurance to a mans ſoule, that he is one of Gods chooſen: *If ye were of the world, the world would loue his owne, but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you*. (*k*) Againe, touching afflictions and croſſes, hee muſt know that they are trialls of faith, exerciſers of patience, reformers of corrupt affections, meanes to reclaime and withdraw from the world; this will make a man take vp his croſſe cheerefully, and ſtorm reioyce in tribulation. Thirdly, concerning Sathans aſſaults, hope muſt bee well perſwaded of the bewitchings of worldly pleaſures, of the poyſon that lurketh vnder the name of profit, of the vanitie of honour and credite

b Pſal.35.15.
c Pſal.69.11.
d Pſal.123.4.
e Pſal.38.2.
f Chap.13.25
g Heb.13.13.
h Heb.11.26.
i Chap.4.13.
k Ioh.15.19.

credit amongſt men, hee muſt gather together all the gracious promiſes of mercy in Chriſt, all experimentall teſtimonies of Gods loue vnto himſelfe, that ſo hee may haue comfort in the middeſt of the ſharpeſt of Sathans encounters. This he muſt doe that would goe on in the narrow way that leadeth to life.

To reproue the ſecure negligence of many profeſſors of religion nowadaies, that neuer make any prouiſion for the hardſhip they are like to meete with, if they will be Chriſts Diſciples: and ſo by that meanes meeting vnexpectedly with the diſgraces and iniuries of the world, with the ſharpeneſſe of afflictions, with the buffetings of Satan, of all which they had little thought before; repent themſelues of the courſe they are entred into, and fall away vnto their woonted coldneſſe. They are like an vnaduiſed traueller, that beginning his iourney in a faire morning, and ſuppoſing that the weather will not alter, leaueth his furniture behinde, by which hee ſhould be ſheltred againſt a ſtorme, and then afterward the windes blowing, and the tempeſt riſing, is driuen to returne backe, and ſo to looſe his labour, or elſe to take ſome couert, ſuch as vpon the ſuddaine he can meete with, where though he finde ſome little comfort for a time, yet the ſtorme encreaſing, he is driuen thence alſo: ſo is it with many profeſſors, when the times ſeeme to laugh vpon religion, and the entertaining it doth not as yet hazard any thing which fleſh and blood affects, they are very forward, but when a ſtorme comes which they looked not for, the world oppoſes it ſelfe, pleaſure muſt bee ſequeſtred, profit muſt be neglected, credit muſt be hazarded; then they are found to fall backe, not being prouided to beare it out, and ſo make their laſt daies worſe then their firſt. Let this then among the reſt be borne away; namely, that he that would proceede in the way of godlineſſe, muſt thinke vpon the diſcouragements hee ſhall meete with, and muſt therefore harden himſelfe againſt them, that what ſoeuer happen, he may finiſh his courſe with ioy, and may ſo runne, that in the end he may be ſure to obtaine. *Vſe.*

The laſt thing which muſt accompany our purpoſe of going on, is an often calling the courſe paſt to an account, to ſee whether it bee right and ſtreight yea or no: he who iourneieth in a way which he is not acquainted with, it is wiſedome for him euer and anone, to bee mindfull of the directions which were giuen him, and to remember the marks which were told him, the turnings and the by-paths which hee was warned of, to the end that by thinking hereupon, if hee finde he is right, he may proceede with comfort; if he be deceiued, he may returne quickely before hee haue wandered too farre, and erred ouermuch. So it muſt bee in this way: *I haue conſidered my wayes* (ſaith *Dauid*) *and turned my feete vnto thy teſtimonies* (*k*). You ſee *Dauids* faſhion what it was, often to view his owne courſes, to ſearch and to try his wayes, to ſee how he kept his feete in the path of Gods commandements, and where he perceiued himſelfe to haue beene miſtaken, ſtrait hee returned and endeuoured to come backe quickely: *I turned my feete vnto thy teſtimonies*; in the next verſe he addes, *I made haſt and prolonged not* (*l*). When the ſame *Dauid* willeth & exhorteth men *to examine their heart vpon their bed* m; what doth hee meane, but that euery man, when he is alone by himſelfe, ſhould retire his thoughts, ſhould looke backe into the day paſt, to ſee what hee hath done, and how he hath demeaned himſelfe? that ſo hee may recouer himſelfe for his often ſlips by repentance, and renue his vow of keeping an euen courſe in the way of life. *Paul* bids we ſhould not *let the Sunne goe downe vpon our wrath* (*n*): thence a generall rule may be drawne, that no ſinne ſhould bee ſuffered to lodge all night with vs; an account ſhould be taken of our falls, and wee ſhould preſently labour to recouer. The Scripture ſpeaking of the care of *Iob* in offering ſacrifice for his children, thinking that in many things they might ouerſhoote themſelues in their banquetting, addeth this clauſe, *Thus did* Iob *euery day* (*o*): Hee that was thus daily carefull about his childrens courſes, what was he (thinke we) for his owne?

k Pſal. 119.59

l Verſ. 60.

m Pſal. 4.4.

n Eph. 4.26.

o Iob. 1.5.

This point will diſcouer as much careleſneſſe as any of the former, for who is amongſt *Vſe.*

mongst vs that doth thus call his life and carriage to an account, that in an euening, when hee is about to take his rest, and knoweth not whether hee shall euer wake againe, or no, askes himselfe this question, *What haue I done?* How haue I walked this day? how haue I wandered from the path of Gods commandements? what duties haue I failed in? how farre haue the vanities and profites of the world preuayled against me to misleade me? Who (I say) is wont to keep this priuie audite within himselfe? nay, who thinketh this to be a dutie that he is tyed vnto? And therefore no maruell if sinne grow strong vpon vs, no wonder if wee stray farre from the right course; and if wee looke not to it, wee will soone bee drawne into such a maze, that wee shall not know which way to returne. Let vs take with vs then this instruction among others, often to try our wayes, once a day at the least to consider our courses: wee doe all erre, *In many things* (saith Saint *Iames*) *we misse all* (p); but by this meanes, errour shall not preuayle against vs, and by vse wee shall grow so perfect in our wayes, that wee shall very seldome bee mistaken.

p Iam. 3. 2.

(* * *)

THE

The third Sermon.

For it is the wide gate and broad way, that leadeth to destruction, and many there be which goe in thereat.

WE haue done with the aduertisemẽt it self, & are now come to the reasons by which it is enforced. The first reason runneth thus; because albeit the gate & way which the most affect, be *wide and broad*, full of pleasing, and full of company, yet in the end it *leadeth to destruction*. By the *gate and way* mentioned in this first reason, is meant the same which else-where is called *the way of sinners* q; *a way that is not good* r: *the way of falshood* s: *an euill way* t: it is the gate & way which by nature we all trauel in, therfore it is termed *our own way* u: *the way of our own heart* x; because it is a way which of our selues without a guide we goe into, & which of our selues we are neuer either able or willing to forsake. It is said to be *a wide and a broad way*, because it is a way of liberty to the flesh, and gines a man leaue to run any course, which his owne priuate corrupt humour affecteth: it is a way which imposeth no conditions of restraint, but whatsoeuer a man (led by the lusts of his own heart) bends vnto, it allures him to it, and seemes to say as the flattering chaplaines did to *Ahab*, touching the expedition against *Ramoth*, *Go & prosper* y. Now this way notwithstanding the pleasingnes of it, our Sauior saith, *It leades to destruction, the issues of it are the waies of death* z; it brings no small inconuenience, or slight annoyance, such as losse of goods, or blemish in good name, or sicknes of body, but the surpassing exceeding eternall curse of God, the vtter ruine both of soule and body, an endlesse, easelesse, hopelesse misery. This then is Christs reasoning, that in as much as there be but two waies, *a strait*, and *a wide*; and the wide leadeth a man to such an irrecouerable downefall, therefore wee would beware of it, and enter in at the strait gate. This is the meaning briefly; Let vs now see what necessary matter of instruction we may obserue.

The second part of the Text.

q Psal. 1. 1.
r Psal. 36. 4.
s Psal 119. 104
t Prou. 2. 12.
u Isa. 53. 6.
x Isa. 57 17. Wherefore it is called a way, wide and broad.
y 1. King. 22.
z Prou. 14. 12

First here we learne, that albeit the way of sinne be, for the present time in the sense & seeming of flesh and blood very delightfull, yet the reward thereof is misery, and the end destruction. This is the expresse doctrine of the text, & it is easily iustified by the Scripture. First in general it is said of all sin, that *the wages thereof is death* a; and, *that the end of the wicked shall be cut off* b. Secondly, in particular of seuerall sins, the word of God speaks very expressly to this purpose. Of adultery *Salomon* saith (describing the fashion of a harlot) that indeed her chamber is richly decked, her bed perfumed, & her words very inticing; *but* (saith he) *her house is the way to the graue, which goeth downe to the chambers of death* c. *& her guests are in the depth of hell* d. Of deceit, *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with grauell* e. Of drunkennes, *The wine sheweth the colour in the cup, & goes down pleasantly, but in the end therof, it will bite like a serpent, and hurt like a Cockatrice* f. Of the vanity of youth, *Reioyce O young man in thy youth, walke in the waies of thy heart, & in the sight of thine eies; but know, that for all these things God will bring*

Doctrine 1.

a Rom. 6. 23.
b Psal. 37. 38.
c Prou. 7. 27.
d Prou. 9. 18.
e Prou. 20. 17
f Prou. 23. 32.

g Eccl.11.9. *bring thee to iudgement* g. In all these, here is a broad pleasant way, giuing libertie and scope enough to flesh and blood, but the end of all is destruction. The sweet meats of wickednes will haue the sowre sauce of wretchednes & misery: we may see the same also verified by examples. *Eue* was made beleeue by the Diuell, that if she would aduenture to eate of the forbidden tree, she should receiue by it great
h Gen.3.5.7. aduancement; *Ye shall be as gods, knowing good & euill* h, (equiuocating with her, as our State-papists do nowadaies, and beguiling her with doubtfulnesse of termes. Well, she saw the tree was good for meat, pleasant to the eie, and to be desired to get knowledge (here was a way broad & faire enough;) and she took and gaue to her husband, and they both did eate: But see now whether this way leadeth them, *Then* (saith the Text) *their eies were opened, and they knew they were naked*: the beginning seemed to delight, and to giue hope of great contentment; but the fruite was griefe, and the end confusion; the issue cleane contrarie to that which was expected. No doubt the murthering of *Abel* for the time, gaue very good satisfaction to the malicious and bloud-thirsting humour of *Cain*; but hee which looked vpon the reckoning which followed, and con-
i Geh.4.7. sidereth how *Sinne lay at the doore* (i), euer dogging him, and neuer leaning him, till he was euen swallowed vp into despaire, shall see a pleasing course carrying him that held it, into a deapth of miserie, out of which hee was neuer able to recouer. *Moses* speaking of the times before the Floud, saith thus; *The sonnes of God saw the daughters of men that they were faire, and they took them wiues of all*
k Gen.6.1,2. *that they liked* (k): here was liberty enough (*all they liked*) but what was the issue, you know the Story: when they were in the very height of their iollitie,
l Mat.24.39. *the floud came and tooke them all away* (l): here was a iourney full of pleasure, but the place of arriuall full of misery. The rich man of whom Christ speaketh, was *clothed in purple and fine linnen, and fared well and delicately euery day*: here was outward contentment to the full, but whereto did this way leade? we haue heard
Math.24.39. m Luk.16.22 23. what followeth, *The rich man also dyed, and was buried, & was in hel in torments* m. I could thus easily giue you many instances, all of them seruing to shew to vs, how sinne dealeth with vs, as *Ioab* with *Amasa*, he mette him and saluted him louingly (*Art thou in health my brother?* hee tooke him by the beard with the right hand to kisse him, but withall, he smote him in the fifth rib, and shead out his bowels to the ground (n): Euen so sinne creepeth into our bosome, it maketh
n 2.Sam.20. 9.10. shew of delight, it pretendeth the pleasing of our mindes, and the satisfying our humour, but yet it killeth (as it were) with kindnesse, and for a little momentanie pleasure, it brings eternall shame and perpetuall confusion.

Vse 1. The vse of this poynt thus prooued standeth thus: The first thing that ought to bee in him who desireth truely to repent, is, a hearty loathing, and an vnfained detestation of sinne. The fountaine of repentance is the heart, and a man can neuer frame himselfe to reforme that in his life, which in his heart he disliketh not: he therefore that would practise the duties of repentance as he ought, must indeauour to feele in himselfe a deepe and an implacable hatred against sinne. Now (in my opinion) there is nothing more of force to bring a man cleane out of conceipt with sinne, then the serious meditation vpon that poynt which I haue now deliuered. Who is there amongst vs that would not in his heart loath and detest such a one as the Prophet *Ieremie* speaketh of, *Who speaketh peaceably to his neighbour with his mouth, but in his heart layeth waite for him*
o Chap.9.8. that putteth on a shew of friendship, and yet vnder a pretence thereof, if hee could, would cut a mans throat; will not euery man say, Lord keepe mee from such a friend? And yet euen so sinne dealeth with vs, it promiseth much contentment, much profite, many benefites, but in the ende, in stead of contentment, there is nothing but vexation; in steade of profit, the vtter losse and ruine of a mans soule. It is good wisedome to haue this poynt euer in a readi-

nesse

neſſe, to lay it vp (as *Mary* did Chriſts ſayings) in the midſt of the heart, (p) it will bee as a bulwarke, or braſen ſhield to blunt the point of Sathans perſwaſions. It is his policy to lay a kinde of ſiege to a mans thoughts, with a ſeeming good, and as much as in him lieth, to let vs ſee nothing of ſinne, but the outſide painted ouer like whoriſh *Iezabel*, with many glorious ſhewes, and bewitching appearances, pleaſure, profit, honour, eaſe, all very like to draw a man farre, vnleſſe hee bee otherwiſe ouerruled by the power of Gods Spirit. Euery one therefore that would (as Saint *Iames* ſpeakes) keepe himſelfe *vnſpotted*, (q) muſt be like the wiſe man, of whom *Salomon* ſpeakes, *whoſe eyes are in his head*; (r) that is, who looketh not onely to the preſent face of things, but caſteth his thoughts further towards the iſſue, fearing leſt where the entrance is ſo enticing, the end may fall out not to be according: the conſideration of the miſery which may follow, cannot but bee a preſeruatiue to keepe a man from beeing enchanted with the faire ſhewes of the beginning. How many might bee kept from groſſe ſinnes, if they had care to obſerue this rule? In couetouſneſſe, ignorance, pleaſure, wantonneſſe, libertie, malice, drunkenneſſe, exceſſe, extortion, falſhood, men looke onely vpon the profit, eaſe, iollitie, and worldly eſtimation that doth accompany them; but the poyſon that lurketh vnder theſe, the ſpirituall venome that masketh vnder theſe deceitfull ſhadowes, is either not beleeued, or not thought vpon, or elſe in mens priuate conceipts ſo much leſſened, that they poſt on ſtill the rode way, beeing tolled along by the delight thereof, and ſo fall into the bottomleſſe gulfe, before they are ware of it. Well, it is the precept of the holy Ghoſt, that we ſhould be *exhorted, leſt wee ſhould be hardened through the deceitfulneſſe of ſinne.* (s) I exhort you therefore, and in the Lord entreate you, not to bee ſo vnwiſe, as for a little ſuperficiall pleaſingneſſe and fleſhly contentment in the wide and broad way of vanitie, to purchaſe to your ſelues ſuch a miſery, the horror, the largeneſſe, the euerlaſting and vnintermitting extent whereof, no man liuing is able to eſteeme. The life of man here, is not vnfitly compared to a Theater, in which euery man hath his part, ſome longer, ſome ſhorter, ſome nobler, ſome baſer, according to the diſcretion of the appointer: now would any one take him for better then a madde man, that in an idle humour to weare gay apparell, and to haue the ſtanders by make obeiſance to him, would bee content all the reſidue of his dayes to bee a baſe drudge in a kitchin, or a ſlaue in a galley, vpon condition that for an houre or two, hee might bee attired like a King, and ſit in a chaire of eſtate, and take vpon him like a great commander? ſurely no. And what are wee then, who hauing a ſhew or two to make vpon the ſtage of this world, are content to buy an endleſſe bondage vnder Sathan, for a tranſitorie ſatisfaction to our owne ſinfull humour, in ſome fleſhly and ſenſuall courſe, and vpon condition we may haue our fill of it, will not ſticke to hazard our better part, and to caſt away our owne ſoules? This is the firſt and chiefe vſe of this doctrine.

p Luk.2.19.

q Iam.1.27.

r Eccleſ.2.14.

s Heb.3.13.

Vſe 2.

Secondly, this point teacheth vs this good leſſon, which is a point of eſpeciall wiſedome in Chriſtianity, namely alwaies to haue thoſe courſes in greateſt iealouſie, & to be ſuſpitious of them, that they are not ſuch as it is ſafe for vs to enter into, which at our firſt beginning them, and at the working vpon our thoughts to entertaine them, doe make ſhew of nothing but contentment to our nature, that are euer charming vs with the names of profit, of pleaſure, of aduancement; it is meete for vs to feare, that vnder theſe baites, there lyeth ſome ſecret hooke, which if wee doe too greedily catch at the firſt offer, may ſuddenly entangle vs, and ſo as it were hooke vs in, that when wee would we ſhall not know how to get from it. *The wounds of a louer, Salomon* ſaith, *are faithfull, but the kiſſes of an enemie are to be taken heede of* (t). Sathan is our grand-enemy, and ſin is the thing he ſeekes to poyſon with, he laps it vp in the ſweetnes of ſome ſuch thing which is taſtefull to our naturall palate, and when hee makes the largeſt offer, as hee did to Chriſt,

t Prou.27.6.

u Math.4.9. *All this will I giue thee* (u); then some great mischiefe is to be feared, for which he laboureth to procure entrance by his plausible and pleasing perswasions. Happy is hee that hath learned this lesson, hee hath well profited in the schoole of Christianity, that doth not credit the first offers, but doubts a fearefull issue, where the entrance promiseth nothing but contentment. It is euer a rule that cannot faile: the broad, pleasant, euen way, that to flesh and blood bringeth little or no encombrance, but giues the raines vnto it to goe where it will, is the way that certainely leadeth to destruction. And thus much for the first property of this way, it is a wide and a broad way.

Doctrine 2. The second qualitie it hath is, it is full of passengers, (*And many there be which goe in thereat*) from which words we are taught this doctrine: That multitude in matters of religion, is no good rule to proceede by, whether it be in points to be beleeued, or in matters to be practised. The reason is plaine from hence. It is reported here of the *broad way* which leadeth to hell, that they are *many which goe in thereat*; now if number were an argument sufficient to prooue the goodnesse of a course, why should it not bee also a reason of value to prooue this way which Christ here speaketh of, to be the way that leadeth vnto life: If it be of no force in this particular, neither is it in any other. A matter may be beleeued and professed by many, a course may be followed and approoued by a multitude, and yet there may bee neither soundnesse in the one, nor holinesse in the other. In the daies of *Noah*, it is said that God looked vpon the earth, *and all flesh had corrupted*
x Gen.6.12. *his way* (x). When the Angels were entertained in *Lots* house: the men of Sodome purposing villany and filthinesse, compassed the house *round about, from the young*
y Gen.19.4. *men euen to the old, all the people from all quarters* (y). Foure hundred Prophets at one time consented together in one thing, and when the King asked their aduice touz 1 King.22. ching his iourney to Ramoth, all said; *Goe and prosper* (z), all seeking to flatter the Kings humor. There was a generall conspiracy against *Ieremie* for the faithfull
a Ier.18.18. discharge of his duty: *Come let vs imagine some deuice against Ieremy* (a). When *Pilate* made a motion to the people, what shall bee done with Christ, *They all*
b Math.27.22 *said, let him be crucified* (b). When *Stephen* had made his Apology for himselfe, against the false imputations which were put vpon him, the Text saith, the standers by gaue a shout *with a loude voyce and stopped their eares, and came vpon him all at*
c Act.7.57. *once* (c). Of *Simon* the sorcerer of Samaria, it is said, that to him they gaue heede,
d Act.8.9.10. *from the least of them, euen to the greatest* (d). When *Paul* opposed himselfe to the Idolatrie of the Ephesians which worshipped the Images of *Diana*, *there arose*, saith the story, *a shout for the space almost of two houres, of all men, crying, Great is Di-*
e Act.19.34. *ana of the Ephesians* (e). The Apostle complaineth of the state of his times, and euen of those which made profession of religion, and hee deliuereth his complaint in
f Phil.2.21. these words, *All seeke their owne, and not that which is Iesus Christs* (f). The Spirit of God prophecying by S. *Iohn* of the comming of Antichrist, saith, *that all that dwell*
g Apoc.13. 8. 16. *vpon the earth shall worship him, whose names are not written in the booke of life* (g). In all these examples wee see great multitudes, euen swarmes of people running one course with one heart, like men possessed and ruled by one spirit, and yet all deceiued: he that should haue grounded his religion vpon these, must needs haue runne himselfe headlong into error.

Vse 1. The vse hereof is first against the Papists, who, as appeareth in the writings euen of the best learned of them, doe make multitude a note and marke of Gods Church; which howsoeuer it can little auaile them, (because if we reckon onely such as know and vnderstand what they doe beleeue and professe, wee may well thinke there are in Christendome more of vs then of them) yet notwithstanding admit it were so, that the greatest part of Europe were aduised and constant professors of their religion, what haue they gotten by it, must it needs be true which is beleeued and maintained by a multitude? Cannot the generality bee deceiued? Is it not possible for whole troupes, yea euen of learned men to be mistaken?

Yes

Yes certainely. If it be a good reason to say thus; behold this religion is professed and receiued by the most, therefore it is true; then let vs disclaime Christs aduice of entring in at the straite gate, and let vs all chuse the wide & pleasant way, for *many there be that goe in thereat.* It is thought probably, that at this day Mahometisme (the Turkes religion) hath more vnder it, then Christianity, though we put Papists and Protestants, and all in the weights against it; and that meere Paganisme is larger then both. Where many ioyne in the truth, there is the Church, but not for the manies sake, but for the truths sake. It is a good saying of *Augustine, Si iustus es, noli numerare, sed appende, in Psal.* 39. that is, if thou wouldest deale vprightly in this case, take not religion by tale or number, as though that were best which most receiue, but try it by weight, if it haue the weight of truth goe with it, be they many or few that beleeue it, it skilleth not, it is right though but one, nay though none did entertaine it. This is the first vse. If Christ be true in his sayings, that many goe in at the gate that leadeth to destruction, sure then multitude is no marke of the Church, they may be the greater part, and yet goe the way that bringeth the goers by it into hell.

The second vse is, to reforme the common folly and error of the world, who thinke custome and fashion, and the guise of the greatest part to bee a sufficient plea, for any course which themselues affect or vndertake, especially it holds in matters of religion, if men can say as of old, our fathers, our rulers, our ancients, the best, the most, the wisest, the wealthiest amongst vs thus they thinke, thus they doe: then they imagine they haue alleadged an argument which cannot be answered, a reason which cannot be denied. Thus men make themselues like the froth which S. *Iames* speakes of, which *is carried vp and downe* h, with the wind, and the water, sometimes to this side, sometimes to that: or rather like the beasts of the field, who thinke nothing but follow the heard, and so many times while they suppose they are going to the pasture to be fed, they are driuen to the Shambles to be slaine. *Whom this people and all the men of Israell chuse, his will I be, and with him will I dwell* (i), saith *Chusa* to *Absalom*: and so it is euen the religion of many, we wil not be singular, looke which way the most goe, that way will we goe. It is right as the Spirit of God speaketh to the vngodly man, *When thou seest a theefe, thou runnest with him, when thou seest an adulterer, thou art partaker also with him* (k). It is the property of a foole to follow vniuersally, that which he seeth others doe, hee must needs also doe the same: yet it is an error we are all apt vnto, and the reason is; It is a hard matter to iudge, but it is an easie thing to giue credit. Well, let the wisedome of God be followed, and let his counsell be preferred before our owne conceits. Certaine it is, whatsoeuer wee imagine, that the way to hell hath the greatest store of passengers; company is good; but it is better to goe the right way all alone, then to wander with a multitude. Therefore God gaue a charge, *thou shalt not follow a multitude to doe euill* l. What though most men in their common speech take the name of God in vaine? what though the greatest part haue the preaching of the word in no esteeme, make the Sabboth a day of carnall delight, neglect the publike worship of God, reproach and speake euill of the truth? what though *all seeke their owne*, as *Paul* saith, or as the Prophet speaketh, *from the greatest euen to the least, be giuen to couetousnesse* (m)? what though they *goe by troupes* (as *Ieremies* words are) *into harlots houses* (n)? what though the *wicked* doe *assemble themselues together* (o), as they did against *Dauid*, to draw good things into disgrace? let not this sway with you so farre, as to draw you into the fellowship of the same euils; remember the broad way to eternall ruine hath many that trauell in it, so that though there bee much good fellowship, and iollity by the way, yet *their way* (saith *Salomon*) *is darkenesse, they know not wherein they shall fall* (p). And who will bee so in loue with the fellowship of others, as to damne himselfe for company? The counsell of the vngodly is pleasing, the way of sinners is delightfull, the chayre of scorners is very easie; but yet blessed (saith the Psalmist)

Vse 2.

h Iam. 1. 6.

i 2 Sam. 16. 18

k Psal. 50. 18.

l Exod. 23. 2.

m Ier. 6. 13.

n Chap. 5. 7.

o Psal. 35. 15

p Prou. 4. 19.

Psalmist) is he that hath studied how to anoyd them: when it commeth to that
q Prou. 1. 31. which *Salomon* mentions, *the eating the fruit of their owne way* (q) and to that in the Psalme, *the transgressors* as they haue erred together, so they *shall be destroyed*
r Psal. 37. 38. *together* (r): what are they then the better for their companie? Thus much for the first reason, why the straite gate and narrow way are to be chosen, because though there be another course, more pleasing to our humors, and better stored with companie, yet it leadeth vnto destruction.

The second reason followeth which is in direct opposition to the former, to wit, that albeit the gate and way which Christ would haue vs enter into, be straite and narrow, and such as few doe trauaile by, yet it is the way to life, and the end thereof is comfort, euen the euerlasting comfort of a mans soule. This is the generall meaning of the reason; Let vs grow to a particular examination of the points of instruction rising out of it.

Doctrine 3. As this reason is in an apparant opposition to the former, so it affordeth doctrine in nature directly contrarie to it; that told vs of sinne, that beginning in pleasure, it doth end in miserie; this telleth vs of the duties of holinesse and righteousnesse; that howsoeuer they seeme to lay a kind of restraint vpon mans nature, and to curbe and limite him in some courses, and fashions which he is prone vnto, yet the issue of them is life, and the reward is comfort. Christ confesseth the *gate to be straite*, & the *way narrow*, but he addeth this withal, that it *leadeth vnto life*. For the opening of this doctrine I must shew vnto you two things; first that the duties of pietie and godlinesse, are at first something vnpleasing to mans nature, (the crookednesse and corruption thereof considered): secondly, that whatsoeuer the beginning is, yet the end is full of sweetenesse. Touching the former how true it is, may in part be gathered out of that which hath beene said heretofore, touching the things concurring with the very act of entrance; humilitie, and the relinquishing of the pleasures of sinne which we haue formerly delighted in, both which are directly thwarting and crossing to mans nature, there beeing nothing that he is of himselfe more vnwilling to doe, then to confesse ought against himselfe, to renounce his owne will, and to crucifie and kill the strong affections of his owne heart. But this shall better appeare if we enter into consideration of particulars; what duty of godlinesse soeuer we thinke vpon, we shall find the beginning of it to be vnsauory. If a man will labour after some knowledge in religion, at the first it will seeme to be somewhat straite and cumbersome; because it will require more care in redeeming the time, it will vrge more diligence in hearing, in praying, in meditation, more respect to the Sabbath then a man was wont before to make conscience of. Here will be something to doe, and no small wrastling with a mans thoughts, before he shall get the mastery ouer his owne heart, to retire himselfe, and to diuert the time formerly accustomed to be spent in vanity, to the building of himselfe vp in knowledge. It will seeme to a man that there is no life in these courses, nothing but deadnes, and melancholines, and no kinde of contentment. Againe, suppose that a man (heretofore negligent that way) should now begin to haue some touch, and should entertaine a resolution with himselfe of keeping holy the Lords day, not according to common opinion, but according to the true purpose and meaning of the Law-maker, thinke wee that he should not at his very first entrie into this way, meete with many discouragements? what a burden will here bee for a man to seeke to draw all his thoughes from earthly businesses (as much as is possible) and to giue himselfe wholly to some either priuate or publike course, by which the comfort and edifying of his soule may be helped forward? what a miserie will it seeme, so as it were to hedge in himselfe, that he may not vse a little excursion, and in some little degree giue the raines to his owne affections? this is enough to make any man flie backe, and
s Ioh. 6. 60. to cry as the Disciples did in another case, *This is a hard saying, who may endure it?* Time would faile me, if I should thus proceed to exemplifie this doctrine. I may be

bold

bold to say it, because all duties of holinesse haue one generall nature, that there is not one among them all, whether it respect our immediate seruice to God, or our behauiour to men, or that sobrietie and euen framing of our affections in things which concerne our selues; I say there is not any one such duty, but if it be looked vpon with an eye of flesh, it lookes euen as our Sauiour did vpon earth, of whom it is said, that in respect of state and pompe, *there was nothing in him for which a man should desire him* t. And the reason is this. Religion is the same to a mans soule, that Physicke is to his body, it is ordained to purge and to reforme it: As therefore the Physick potion at the first taking is cleane against the stomacke, so that men in wisedome will vse meanes to keepe it in, that it may worke vpon the disease; so is religion at the first taste without reliſh, ready to cause loathing, rather then to perswade further entrance; and there must bee a minde of striuing with a mans selfe, before he can drinke deepely of it, and hold it fast, that it may worke vpon his close and hidden corruption. It was not for nothing that the Lord conditioneth with vs at our first entrance into religion, to giue him our *heart* u; for vnlesse we haue euen resigned vp our affections vnto him, and haue euen combined with our selues, to goe through with it, it is in vaine to make any shew or offer of obedience. Well, you see plainely the first point, that the beginning of good duties is harsh; let men not stay here, but proceede to shew that the end is comfortable. Our Sauiour saith here; *it leadeth vnto life*: and what life doth he meane, or can he meane, but life eternall? *Godlinesse* (saith the Apostle) *is profitable vnto al things, which hath the promise both of this life, and of that which is to come* x. I may safely say of those which enter into good courses, as the Psalme doth, *they doe sow in teares, but they shall reape in ioy, they went weeping and carried precious seed with them, but they returne with ioy, and bring their sheaues* y. Nay the Scripture doth not herein delay vs so long, as though there were no sweetnesse in religion till hereafter. I remember Christs words in one particular to *Peter*, when *Peter* told him, that he and his fellowes for Christs sake had left all; *I say vnto you, there is no man hath left house, or parents, or brethren, or wife, or childrē, for the kingdome of Gods sake, which shall not receiue much more in this world* z. So that euen in the present life, there is a reward followes, the children of God finde an inward and an vnknowne sweetenesse, euen in that which at the first seemed very distastfull. Christ saide of himselfe, that it was meate vnto him *to doe the will of him that sent him* a: & so the duties of godlines doe affoard a kind of secret satisfaction to those which are exercised in them: and though euill men when they looke vpon the seruants of God liuing in obedience, in contempt of the world, and in a kinde sequestring themselues from the vaine delights thereof, doe imagine they liue a life very tedious and irkesome, and such as hath no contentment in it; yet by vse, the Lord making his yoke easie, and his burden light, they finde that facilitie in it, that sweetnesse and spirituall delight, that if they might, they would not turne backe to their vonted liberty in the flesh, but doe carry euen a kinde of loathing thereunto. *I finde* (saith *Dauid*) *more ioy of heart in the light of thy countenance*, in the secret apprehension of thy gracious fauour, then the worldlings haue, *when their wheate & wine abound* b. Thus by the handling of these two points apart, I haue (I hope) made good my first proposition, that the way of true religion, though it be straite and narrow, & at the first entertaines a man with shewes of hardship and restraint, yet the progresse is more sweete, and the end it selfe, doth euen exceede in comfort. Let vs make vse of it.

t Esa. 53. 2.

u Prou. 23. 26

x 1. Tim. 4. 8.

y Psal. 126 5, 6.

z Luk. 18. 29, 30.

a Ioh. 4. 34.

b Psal. 4. 7.

Vse. The vse hereof is to be an encouragement to all that doe begin inwardly, and vnfainedly to affect good things, they must learne to cast their eies and thoughts from the present straitnesse which religion at the first entrance into it, seemeth to threaten, and to looke further vpon the sweetnes which doth certainly accompany it. For howsoeuer our obedience ought not to be an hired obedience, but such

such as in all things doth more respect the commander, then the reward which he bestoweth; yet it pleaseth God to tender our weakenesse so much, as to prouoke vs and to draw vs on by the promise of recompence, lest we should be weary and faint in our mindes. Our Sauiour arming his disciples against reproach, telleth them *their reward is great in heauen* c. *Moses* chose rather to *suffer aduersity with the people of God, then to enioy the pleasures of sinne for a season*; for (saith the Text) *he had respect to the recompence of reward* d. Nay of Christ himselfe it is saide (and in that very particular, we are willed to follow him) *that for the ioy that was set before him, he endured the crosse, and despised the shame* e. Therefore whensoeuer we feele (beeing leaning to a good course) any discouragement to creepe into vs, or any secret conceipt, that to doe thus and thus, as the word perswades, will bring a burden vpon vs, and wee shall by that meanes depriue our selues of that freedome which others haue, and which our selues also haue enioyed, and therefore it is not good to be so strait; by and by let vs remember whether this narrow entrance, this hard and rugged way doth leade vs, the further wee goe the better it is, and the end it selfe will exceede all. *The eye hath not seene, the eare hath not heard, neither can it enter into mans hart to cõsider, what things God hath prepared for them that loue him* f. It is said of *Iacob* that he serued seuen yeares with his vncle *Laban*, for *Rachel* his daughter, but they seemed (saith the Text) *a few dayes, because he loued her* (g). So let vs labour to possesse our soules with the loue and delight of the blessing promised, and wee shall with ease swallow vp all encombrances, and grieuances in the meane space whatsoeuer.

c Math. 5. 12.
d Heb. 11. 26.
e Heb. 12. 2.
f 1. Cor. 2. 9.
g Gen. 29. 20

Doctrine 4. As it was said of the broad way, that many goe by it, lest we should build vpon multitudes, so now it is said of the strait course, that *few there be that finde it*, teaching vs thus much: That the best and the holiest, and most religious courses, haue the fewest approouers, and the fewest followers: the best number is for the most part the smallest number. The Scripture giueth great light vnto the truth of this doctrine. Those whom the Lord reserued vnto himselfe in the generall corruption that was among the Iewes, are tearmed *a small remnant* h. They are called *a tenth* i, or (as we speake) *the vithing part*; there is ods enough; nine to one: they are compared to the *shaking of an olive tree, two or three berries are in the toppe of the vtmost boughes, and foure or fiue in the high branches of the fruite thereof* k. And thereto serueth the complaint made by the *Church; Woe is me, for I am as the summer gatherings, & as the grapes of the vintage, there is no cluster to eate* l. We know when the harueft is home and the fruite gathered from the trees, a man may chance find one eare or two of corne scattered in the furrowes, or an apple here and there vpon the branches, but they are nothing at all to count vpon: so the Church laments her owne desolatenesse that she is like the gatherings, the number of the good is very thinne, not one for many wicked ones. In the Prophesie of *Ieremie*, there the godly are said to be culled out, *one of a city, & two of a tribe* m. In *Amos* there is a notable similitude vrged, of a *Sheepheard*, who when the Lyon hath made his prey of one of his sheepe, contenteth himselfe to take out of the Lyons mouth *two legges or a piece of an eare*; *so* (saith the Lord) *shall the children of Israel be taken* (n); here and there one as it were violently rescued, and torne out of the common and vniuersall apostasie. Christ calleth his flocke, a *little flocke* (o); And there are many called, but *few chosen*, according as of the sixe hundred thousand that came out of Ægypt, there was but onely *two*, *Caleb* and *Iosua*, that entered into Canaan. Consider a little further of this point by examples. In the daies before the floud, *all flesh had corrupted his way vpon the earth*, and onely *Noah* was a iust and an vpright man in his time p. Not one iust person in *Sodome* besides *Lot* q. There were *foure hundred & fiftie Prophets for Baal*, when there was but *one Elias for the Lord* r. There were vpon a *foure hundred* flattering Prophets, against one honest plaine Preacher *Michaiah* s. *Behold* (saith *Isaiah*) *I & the children whom the Lord hath giuen me*: that is, those whom I haue by my Ministerie

h Isa. 1. 9.
i Isa. 6. 13.
k Isa. 17. 6. & 24. 13
l Mich. 7. 1.
m Ier. 3. 14.
n. Chap. 3. 12.
o Luk. 12. 32.
p Gen. 6. 12.
q Gen. 19.
r 1. King. 18.
s 1. King. 22.

begotten

begotten vnto God) *are as signes and wonders in Israel* t: it seemeth they were but a few, when they were gazed vpon as monsters amongst men. When *Iosephs* brethren conspired against him, *they had consulted to slay him*, saue onely *Reuben* u, there was but one for tenne that tooke pitty. When they sate in counsell against Christ, there was *none spake for Christ*, but *Nicodemus* x. When *Paul* stood foorth for his answer before *Nero*, not one man assisted him, but *all forsooke him* y. On the contrary, we shall see how the worst things haue had the greatest consent, and the fullest, and most generall approouement. All consented to the *making of a golden Calfe* z. They came to offer violence to *Lots* house, *from the young euen to the olde*, euen all the people from all quarters a. *Pilate* asked what should bee done with Christ, *they all cried, crucifie him* b. When *Paul* began to preach Christ at Ephesus, and to cry out against idolatry, there *arose a shoute* almost for the space of two houres, *Of all men crying, Great is Diana of the Ephesians* c. The Beast the *Antichrist*, maketh *all both small and great*, rich & poore, free and bond, to *receiue his marke in their right hands, and in their foreheads* c. But what should we search the Scripture for examples, when our owne times and experience affoards so many? There be many ignorant people, but few that loue true knowledge: many swearers, few that make conscience of an oath: many Sabboth breakers, few that care to keepe it holily: many negligent and vnprofitable hearers, few which take heed how they heare: many vsurers, few that lend (as Christ saith) without looking for ought againe: many that wring and draw backe in euery good action, few that are open-hearted and handed to releeue: many that despise and contemne and neglect the Word, few that honour it, and take delight in it. In a word, looke to any profane, disordered, couetous, vnruly, carnall, voluptuous course, and tell me with what infinite troupes it is followed: consider againe of any religious, zealous, charitable, and holy fashion, and marke how few there be that doe regard it. So that it may bee said of euery society of men, of euery assembly, of euery congregation generally, as it was of that of Sardie; to speake of the multitude, they haue *a name that they are aliue, but are dead* e, called Christians, but haue little religion; If there be any better disposed, they are but as it is said there, the *fewest nũber, a few names*. And therfore the course which Christ will take when he comes to iudge the earth, will bee very like to the course which *Iosua* held to finde out among the people, what man it was that had stollen the *Babylonish garmẽt* f; there were many brought together, and all to finde out one. So at the last day, all particular persons that euer were, are, or shall be, shall be ascited to appeare; out of them shall be deducted a small number which haue heard of Christ, out of them a smaller portion, which haue professed the true religion of Christ; and out of them, yet another company, which haue truely professed the true religion, which haue professed it in sincerity: which number howsoeuer in it selfe considered, it bee exceeding great, yet compared with the rest, it is but as a handfull; or as it is said of the Israelites campe in respect of the Aramites infinite troupes, like *two little flockes of kiddes* (g). So will that be verified that is said; the Lord will make a short count in the earth, and though the number of the children of Israel (of the people professing religion) *be as the sand of the sea, yet shall but a remnant be saued* (h).

t Isa.8.18.
u Genes.37.
x Ioh.7.
y 2.Tim.4.16
z Exodus 32.
a Genes 19.
b Math.27.
c Act.19.34.
d Apoc.13.
e Reuel.3.1.
f Iosua 7.16, 17,18.
g 1.Kin.10.27
h Rom.9.27.

Vse.

The vse hereof is two-folde: The first Christ teacheth, *Striue to enter in at the strait gate, for many, I say vnto you, will seeke to enter in, and shall not be able* (i): the fewer there be that are partakers of the true happinesse, the more should wee labour to be in that number: wee sit still in our security and carelesnesse, as though heauen should bee cast vpon vs, and as if all the world should bee saued. The blessing of life eternall is great, but it is not common, not all, no not the greatest part, no not the noblest, and wealthiest part shall enioy it: we should therefore throng and thrust to enter in, because suddenly the gate will be shut vp, and many (saith Christ) *shall striue to enter in, but shall not be able*.

i Luk.13.23, 24.

Secondly, this serues to be a preseruatiue against discouragement in those that

Vse 2.

feare God: as for example. Art thou a man who hauing heretofore runne the same course with the greatest part, beginnest now being inwardly touched by the force and power of the Word, to refraine from many things, in which in time past thou tookest pleasure, and to looke more narrowly to thy waies then thou wast wont, & to make conscience of some things, which formerly thou regardedst not? it may be, that comparing thy course, now, with the fore-going, thou findest thy selfe very solitary, like a man in a desolate, rugged and vntroden path, hauing very little company, many to dissuade thee, few to encourage thee, many that will labour to pull thee back, but few or none to prouoke thee forward; be not discouraged, be sure once that it is the course which Christ calleth thee to by his Word; and then remember, that in comparison of the multitude, the Lords part is but a handfull, the way to hell hath many passengers, and the place it selfe is faine to be made larger to receiue then; but as for the path to life eternall; it is hardly entred into, and few there bee that finde it. And therefore though it may bee thy portion, in thy loue to the Word, in thy labouring after knowledge, in the duties of charity, in religious obseruing the Lords Sabboth, in peaceableneſſe, and in diligent following of thy calling, to be in a manner poast alone, like a Pellican in the wilderneſſe, or as an Owle in the desart; yet say with *Peter, Lord, though all men forsake thee, yet will I neuer leaue thee* (*k*).

k Matth. 26. 33.

THE

THE MINORITIE OF THE SAINTS.

MARK. 10. 15.

Verily I say vnto you, whosoeuer shall not receiue the Kingdome of God, as a little childe, he shall not enter therein.

CErtaine children, beeing presented vnto Christ, and reiected by the Disciple *a*, our Sauiour first misliking their perempteorinesse, gines both charge for the bringing of young ones vnto him, and a reason why they ought to be admitted *b*: and then secondly, deliuereth a generall doctrine, touching the equality of those persons, which must both receiue the *Kingdome of God*, and be receiued into it. The occasion of the words. a Verse 13. b Verse 14.

Verily, I say, &c. The meaning of the speech is this: that there is no hope of saluation vnto that man, who doth not endeauour and labour to frame himselfe to be like a child, in the entertainement, application, and vse of those meanes, which are sanctified and set apart by God, to bring vs into the kingdome. The Kingdome of God hath two degrees; the one in this life, which is called, *The kingdome of Grace* c, which consisteth in the ministery of the Gospel, that being as it were the conduit of grace *d*, and the instrument by which *the children of the kingdome* e (as they are called) are gathered together *f*: The other is, *The kingdome of glory* g, which is in heauen, and stands in hauing an immediate society and fellowship with the Lord *h*. Now as no man (ordinarily) can come into the kingdome of glory, but by the kingdome of grace: so there is no entry for him into the kingdome of grace, vnlesse he become as a *child*, in respect of his disposition towards the particulars appertaining thereunto. And seeing it is here determinately said, that there is no saluation to any but to him which becommeth like a little *childe*, there can be nothing more worthy our paines, then to learne to know out of the Scripture, wherin we must be like vnto *children*, and that so much the rather, because in some things to be like *children*, is euill & blameworthy: as to be *children in vnderstanding* i, to be like *children, wauering, & carried about with euery winde of Doctrine* k. Seeing then we must be as *children*, if we hope to be saued, & yet in some things to be as *children*, is so much found fault with; it is not enough for vs to heare and know the generall speech, *That no man shall enter into the kingdome of God, but he which is a childe*: but wee must proceede further, to enquire how farre forth we must frame our selues to the estate of childhood. We must then (if we desire to be saued) be like vnto *children* in these particulars: The occasion of the words. c This kingdome the Apostle meaneth, Rom. 14.17. d Act. 20.32. e Mat. 13.38. f Ephes 4.12. g Mat. 25.34. h Ioh. 17.21. i 1. Cor. 14.20. k Ephes. 4.14.

The first is, Humility. *Whosoeuer shall humble himselfe as this little childe*, saith our Sauiour *l*, *he shall be the greatest in the kingdome of heauen*. And *Dauid*, to cleere himselfe of all ambitious and rising thoughts, and to exhort others by his example to true humility, likeneth himselfe vnto a young childe, newly weaned *Surely* (saith he) *I haue behaued my selfe like one weaned from his mother* m. So that by Christs words, and *Dauids* practise, it is plaine, that one thing wherein euery one desiring saluation, must be like a *childe*, is Humility. Children, howsoeuer *being conceiued* The 1. doct. l Matth. 18.3. m Psal. 131.2.

in

in ſinne n, they haue in them the ſeede of all naughtineſſe, which ſo ſoone as they beginne to bee of any action, and capacity, ſheweth it ſelfe: yet in their infancy, yea and for the moſt part in their firſt yeares, they are farre from high thoughts, far from thoſe conceits which may breed in them either good opinion of themſelues, or contempt of others. We ſee that Gentlemens, and Noblemens children, when they be yet but young, can ſort themſelues in play, and the like occaſions, with the children of poore men, and are as good fellowes with them for the while, as may be, without either ſkorning them, or expecting any reuerence or precedence from them: and if any be of ſome more ſterne and ſurly humor, he is forthwith accounted proud, and hated by the reſt, which are in age his equals. This is a ſigne of the freedome of that age from haughtineſſe. The like lowlineſſe of diſpoſition is required in all Gods children. Humility is the very firſt ſtep vnto Chriſtianity. A man that is not humbled, and taught euen to carry a very meane and baſe opinion touching himſelfe, is not fit for any one good duty. God offereth aboundant mercy vnto vs in his Sonne Chriſt Ieſus, euen the treaſures of heauenly grace, and the riches of his bounty: now the man whoſe heart is not beaten downe, is not fit to receiue it. Tell him of the goodneſſe of God, what cares he for it, ſo long as he feeles not the neede of it? Preach to him of the plentifull redemption, which is procured by Chriſts death, and what doth he eſteeme it? for he hath no ſuch feeling, that it is a wofull thing to be without it. Therefore *God reſiſteth the proud*, ſaith the Apoſtle, he paſſeth them by, that thinke thus well of themſelues, and are buried in their owne ſecurity, but he *giues grace to the humble* o. He *filleth the hungry with good things* p. He hath pronounced them happy, which *doe thirſt for righteouſnes* q. *The ſacrifices of God are a contrite ſpirit, a broken heart, O God thou wilt not deſpiſe* r. And, *To him will I looke, euen to him that is poore, and of a contrite ſpirit, and that trembleth at my words* ſ. Againe, as an vnhumbled heart is vnfit to receiue the offers of Gods mercy in Chriſt, ſo for the outward meanes of grace (the miniſtery and preaching of Gods word) hee is vnfit to bee partaker of it. Inderde God hath ſanctified the publike miniſterie, to bee the meanes to *ſaue thoſe which beleeue* t, yet he which either is ſenſleſly blockiſh, without any apprehenſion of his owne ignorance, or of the excellency of heauenly knowledge: or elſe is wiſe in his owne conceit, thinking himſelfe too good to be inſtructed, well he may come and go, and thereby be hardened in his pride, (God in iuſtice giuing him ouer vnto it) but that he ſhould profit by it, either for the increaſe of his knowledge, or for the comfort of his coſcience, it is a matter vtterly vnpoſſible: becauſe the Lord (who *knowes the thoughts of the mind to be but vaine*,) u hath threatned to turne all that ſeeming wiſedome into folly *, and hath made his promiſes of *guiding in iudgement*, of *teaching his way*, of *reuealing his ſecrets*, only to thoſe which are *meeke*, which *feare him*, which be *humble* x, which haue learned to become *fooles*, that they *may be wiſe* y. The word is compared to *ſeede* z: now as the ſeede can take no good root in the ground, vntill it bee turned vp with the plough: ſo neither can the word take any place but in a *a rent* and *broken* b heart. Proceede yet further with a man not humbled, from the hearing of the word, to the exerciſe of prayer. How is it poſſible that he ſhould be any thing but a formall prayer, and a lip-labourer, that knowes not by perſonall feeling how vnworthy a creature he is, in reſpect of the gloriouſneſſe of Gods Maieſty; that perceiues not the multitude of his owne wants? that ſeeth not, and bewaileth not the nakednes of his own ſoule: ſo that his heart within him is become as *the thirſtie lands*, which euen gapeth to be refreſhed with the *former*, & *the latter raine* d. How can he be truely thankfull, which hath not beene taught by the ſight of his owne emptineſſe, to acknowledge all good things to fetch their beginning from the Lord? ſo alſo, how can an vnhumbled perſon come reuerently to the Lords Table, when as, not feeling the miſery and anguiſh of a wounded conſcience, he hath no deſire to haue an aſſurance of Gods fauour ſealed vnto his ſoule? Thus wee

n Pſal. 51. 5.

o 1 Pet. 5. 5.
p Luk. 1. 53.
q Math. 5. 6.
r Pſal. 51. 17.
ſ Iſa. 66. 2.

t 1 Cor. 1. 21.

u 1 Cor. 3. 20
* Rom. 1. 22.

x Pſal. 25. 9. 14
y 1 Cor. 3. 18.
z Mark. 4. 14.
a Ioel. 2. 13.
b Ierem. 4. 4.

c Pſal. 63. 1.
d Iam. 5. 7.

ſee,

see, a man wanting humility, is vnfit for the duties towards God: he is no lesse vnfit for the duties of charity. The ground of all the duties of charity, is this, that the *same mind be in vs, that was euen in Christ Iesus* (e) and what mind was that? euen this, (that *being in the forme of God, &c. he humbled himselfe, &c.*) So that humility is the foundation of charity: & if we examine the true cause of the neglect of the maine duties of loue, wee shall finde it to be either the want of feeling of mens owne spirituall miseries, which maketh them not to pitty others, or else a high conceit of themselues aboue others, which causeth them to disdaine to stoop so low, as to take notice of, or to haue to do with others. So that if we haue marked the order and proceeding of this discourse, I know it will proone true which I first said, that a man wanting humility, is vnfit for any Christian duty: & therefore it may be well learned the first step to Christianity. Thus we see what is the first thing wherein all that would be saued, must resemble *children*, and that is, Humility.

e Phil. 2. 5, 6.

The vse. You see the words of the Text are plaine, *He shall neuer enter into the kingdome of God, who receiueth it not as a little child.* Now humility, both by our own experience, and by Christs words, is prooued to be a property of childhood, and how necessary it is in a Christian, you may perceiue by that which hath beene spoken to that end. Out of all these specialties it must needes follow, that if we desire to be saued, we must labour for humility: we shall deceiue our selues, if wee thinke to come to heauen without it. And I doe the rather wish that wee may hearken to this exhortation, because the want of true humiliation, is so common an euill now adaies. For see first how few there are which haue any true liuely feeling of their owne wretchednesse by sinne, whose hearts are broken with the apprehension of the vilenesse of their nature. The greatest part are euen crusted and hardened in their owne dead security, and frozen vpon the dregs of their owne dulnesse: they did neuer yet know what it is to be a sinner, and to be in danger of Gods wrath, they neuer stood in awe of Gods Maiestie, or trembled at his iustice: they neuer hungred for righteousnesse, they could neuer yet say with that holy Patriarke (f), *O Lord I haue waited for thy saluation* (g). Now although to the eye this make no shew of pride, and is in many, which in the opinion of the world, because of their outward habit and fashion, are farre enough from pride, yet it is the greatest, the haughtiest, and the most abominable pride: for it makes a man to contemne Gods mercy, to despise his bounty, to abuse his patience, to *turne his grace into wantonnes* (h), *to tread vnder foote the blood of Christ* (i), to account Gods threatnings but as *wind* (k), to passe by his word as an idle and superfluous doctrine: what greater pride can be imagined? and yet this is the common pride of the world, not one man of many, but hee is herein guilty: wee are generally stout-hearted, and will not yeeld to *the terrour of the Lord* (l), or seeke to auoyde the wrath to come. Secondly, there is another kinde of pride among the scorners of this generation, who *leane* so much to their *owne wisedome* (m), that they despise all instruction, and make a mocke of publike teaching. This pride breedes contempt of Gods ordinance, and is a stop to the course of Gods grace, and maketh men vncapable of the renewing power of Gods Spirit. To shut vp this point therefore, this is the summe: He that would be saued, must set himselfe to schoole to *children*, and infants, of them to learne humility. Wherefore let euery man, which tendereth the euerlasting good of his owne soule, begge of God in his daily prayers, that hee would giue him an humble spirit, that hee may see his owne wretchednesse, and perceiue himselfe to bee nothing in respect of any goodnes, to the end that by this meanes the mercies of God in Christ may be sweete vnto him, & his word precious, his soule saying with *Dauid, How sweet are thy promises vnto my mouth? yea sweeter then hony vnto my mouth* (n). This is the first thing wherein he that vnfainedly affects eternall life, must be like a *childe*.

f Gen. 49. 18.
g Psal. 119. 174.
h Iude 4.
i Heb. 10. 29.
k Ierem. 5. 13.
l 2. Cor. 5. 11.
m Prou. 3. 5.
n Psal. 119. 103.

The second followeth, and that is, freedome from malicious[illegible] The addo. guidon

ning

o 1 Cor. 14.20 *ning maliciousnes, be children* saith the Apostle. (o) Children generally are without spleene, neither indeede because of age, doe they know what it is to hate, or to be malicious. We see little ones many times vpon their childish occasions, to contend and fall out each with other; but it is a very easie matter to reconcile them, they cannot tell what belongs to maintaining of a quarrel, or to the deuising and plotting of reuenge. Therefore well said *Paul, in maliciousnes be children:* I would haue you haue as little disposition to malice and discord, as little children haue.

p Isa.2.4. To this the Scripture accords in many places. There was an ancient prophecy (p) touching the state of the Church vnder Christ: in it is foretolde, that the members of the Church should *breake their swords into mattocks, and their speares into sithes.* Swords & speares are the instruments (we know) of war: and mattocks and sithes of husbandry. So that the meaning of the holy Ghost is, that whereas men naturally are inclinable to contention, debate, quarrelling, reuenging, &c. when they are once seasoned with religion, and brought to the knowledge of God by the preaching of the Gospel, they shall be cleane altered, and shall become more sociable and peaceable, carefull to betake themselues to such courses, in which they may be profitable vnto themselues, without the hurt of others. To the same

q Isa.11.6. effect is that in the same Prophet, where he saith, (q) that in the kingdom of Christ, *the Wolfe shall dwell with the Lambe, the Leopard with the Kid, &c.* his meaning is, that that cruell and vnruly, and sauage disposition, which is in man, by nature, shal bee altogether reformed and subdued by the power and efficacy of the Gospel. Our Sauiour setteth downe *Loue* to be the badge of his Disciples, *By this shall all men know that you are my Disciples, if ye haue loue one to another* r. Among the *works of the flesh*, (the doers wherof, *shal not inherit the kingdome of God* s: *Paul* reckoneth vp *hatred, debate, contention* t: and among the *fruits of the Spirit, loue, peace, long-suffering, goodnesse, gentlenesse* u. Many of these exhortations we reade, *Dearly beloued, auenge not your selues, but giue place vnto wrath*. If it be possible haue peace with all men* x. *Let all bitternes, and anger, & wrath, &c. be put away from you* y. By all which places (to which many might easily be added,) it appeareth to be the doctrine of the Scripture, that euery Christian should in peaceableneſſe, and freedome from maliciousnesse, be as a *childe*.

r Ioh.13.35.
s Gal.5.21.
t Verse 20.
u Verse 22.
*Rom.12.19.
x Verse 18.
y Ephes.4.31.

The vse. If he which would be saued, must labour to be like a childe in striuing against malice, what shall then become of those, whose hearts are fraughted and stuffed with rancor and poison against their brethren, continually manifesting the same, in the bitternesse of their speeches, the cursednesse of their language, and the violence of their courses, all tending to the hurt and disgrace, and vexation of those against whom they haue conceiued a dislike? Let all such learne to feare this fearfull sentence of our Sauiour, who hath the *keyes* of heauen in his power z, & hath here bound it with a solemne protestation, *Verily I say, &c.* the same Spirit of his speaketh in *Paul*, and biddeth vs, as *concerning maliciousnesse to be children.* How can men euer looke or hope to be saued, whose consciences doe tell them, that their stomacks are filled with malice, and that they haue vowed reuenge, and that they holde these their vile purposes so fast, that they had rather neglect their duty to God, and abstaine from the Lords Table, then breake off their vncharitable courses against others? Christ hath spoken it, and it is in his power to make it good, that he which laboureth not, to be as free from malice, as a little *child*, shall neuer haue place in the kingdome of God.

z Reuel.3.7.

The 3. doct. The third thing wherin we must frame our selues to be like *children*, or infants, in receiuing those things which appertaine to the kingdome of God, is, desire after the spirituall food of our soule: See how this is proued. *As new borne babes desire the sincere milke of the word* a. The Spirit of God speaking by *Peter*, would haue vs to bee so affected to the *word* of God, as new-borne infants are to their mothers milke. How is that? A little infant, euen by the instinct of nature, almost as soone as it is borne, seeketh that nourishment, it is not long well without it, the

a 1.Pet.2.2.

nothing

nothing will appeaſe it, that will ſtill it. So (ſaith *Peter*) euen like newly borne babes, long after the word, as your ſpirituall nourishment, reioyce in it, place your happines in the vſe of it, let that be your chiefeſt comfort. And indeed this is the right diſpoſition of all Gods children. *Oh* (ſaith *Dauid*) *how I loue thy law* b, *I reioyced as it, As one that findeth a great ſpoile* c. *Thy word* (ſaith *Ieremie*) *was vnto me the ioy and reioycing of my heart* d. When *Philip* came to *Samaria*, and preached Chriſt vnto them, the text ſaith, *There was great ioy in that Citie* e. In the ſame Chapter, f, it is ſaid of the Eunuch, that when *Philip* had taught him in the myſterie of Chriſt, *he went one his way reioycing*. *Dauid* ſaith in one Pſalme g, that Gods word was his *comfort in his trouble*: and anon after h, that it was his *Song in the houſe of his pilgrimage*: meaning, that he made himſelfe merry, and cheered vp his heart therewith in the time of his baniſhment. And againe after, i *Except thy law had beene my delights, I ſhould haue periſhed in my affliction*. Here was *Dauid* right like a little *childe*, the *milke* of Gods *word* ſtilled and quieted him, when no other thing was able to releeue him.

b Pſ. 119. 97.
c Verſ. 162.
d Ier. 15. 16.
e Act. 8. 8.
f Verſ. 39.
g Pſ. 119. 50.
h Verſ. 54.
i Verſ. 92.

Now (alas) what doe we now thinke ſhall become of vs, who generally haue no ſuch appetite, no ſuch deſire vnto the *word*, our ſpirituall food? God knoweth, it is euen a very burden to vs, we care not how little we be acquainted with it: at home we looke not into it, at Church we are weary of it, now & then for a fit we hearken. The *word* is to vs like a potion, it goeth downe againſt our ſtomackes, rather then a pleaſing meat, which ſhould be affected by vs, as being fitted for our nourishment. by and by we be glutted, euen we who in other matters of pleaſure, or profit, can ſcarce euer ſay, *It is enough*. And when we be ſad or ſicke, or otherwiſe diſquieted, wee had rather heare of any comfort, then the comfort of the Scripture: it hath no reliſh with vs, we are fleſhly minded, and we ſauour not the things of Gods Spirit. There can be no plainer doctrine then this, there is no man here ſo ſimple, but may vnderſtand it; there is no man of ſo ſhort a memory, but may remember it. Thou canſt not be ſaued, ſaith Chriſt, vnleſſe thou be like a *childe*. I am ſure thou art not ſo wretched, as not to beleeue it. Well, if thou will be as a *child*, thou muſt deſire the *word*, and loue it, being the ſpirituall foode, euen as the little babe doth the mothers milke, which is the bodily foode. If thou finde thy ſelfe truly to loue it, carefully to deſire to vnderſtand it, & to take comfort in the exercises of it; thanke God for it, it is a good ſigne, and pray God to encreaſe it. If the *word* be a burthen to thee, thou careſt not for it, thou art a ſtranger to it, thou eſteemeſt not the exercises of it: take heede, bewaile it, it is a fearefull token, deſire the Lord (if thou loue thine owne ſoule) to remoue it.

The Vſe.

The fourth thing wherein we muſt be like *Children*, is growing. Infancie and child-hood, is an age of growing: it were euen a wonder in nature, to ſee a child to ſtand at a ſtay, without thriuing in ſtrength and in height, and in bigneſſe of body. And to this Saint *Peter* in the fore-remembred place, hath reference, *Deſire the ſincere milke of the word, that ye may grow thereby*: that is, labour to profit by the vſe of the *word*, as infants doe by their mothers milke; they grow by it, ſtriue you to get ſpirituall ſtrength by the *word* alſo. This dutie of growing is often vrged in holy Scripture. *We beſeech you brethren, and exhort you in the Lord Ieſus, that ye increaſe more and more* k, *Grow in grace* l. *Let vs be led forward vnto perfection* m. *Salomon* compareth the righteous to the *Sun, that ſhineth more and more vnto the perfect day*. In *Ezechiel* o the graces of God are figured out, by the waters flowing from the Sanctuary, which were at the firſt to *the ankles*, then to the *knees*: next to *the loines*: and laſt, as a *riuer which could not be paſſed ouer*. So are the graces which God beſtoweth vpon his choſen, though they be but as a ſmall ſtreame at the firſt, yet they doe ſtill (like a liuing ſpring) ſwell higher and higher, till they come to that meaſure which the Lord hath allotted to euery Chriſtian. It is a manifeſt doctrine, neither is there any point plainer in the Scripture then this, that the children of God muſt bee as a man running in a race, who is euer in

The 4. doct.

k 1. Theſſ. 4. 1.
l 2. Pet. 3. 18.
m Heb. 6. 1.
n Prou. 4. 18.
o Chro. 47. 3, 4, 5.

motion, and neuer thinkes vpon resting, vntill he come to the goale, and haue got the reward.

The vse. This condemneth the common security of these times: the most are strongly perswaded, that they haue religion, and knowledge, and zeale ynough, and content themselues with their little imagined portion of good things, as though there were no more to be required. We come from weeke to weeke, from sabbath to sabbath, to the hearing of the word, & to other holy exercises of religion, but we stand still at one stay, as ignorant, as little knowledge, as little feeling, as little loue to good things, as little conscience as in times past. Alas what a wofull thing is this; consider of it by a similitude: suppose a mother, carefully nursing the fruit of her wombe, and giuing the best attendance that shee can deuise, yet the childe groweth nothing, neither in strength, nor length, nor fatnesse; but still continueth after a yeare or twoes nursing, in that poore estate, that it is not able to be put out of the clouts, or to take any sustenance sauing milke: what will bee the mothers conceit in such a case? Surely as it will be a griefe to her, and make the teares many times to come from her, for very sorrow of heart: so she will thinke and say, that doubtlesse the childe is in a Consumption, neither can it continue long: and all the neighbours will wonder to behold it, as a thing vnnaturall, and seldome seene. So in this case, when the Lord shall feede vs with the wholesome *milke* of his *word*, and giue it to vs in due season; if we still stand at one, not thriuing in knowledge, nor increasing in loue and good affection towards religion, but still shewing our selues dull and heauy, and lumpish to any good seruice, what (thinke we) shall the Lords opinion be of vs? must hee not needes thinke there is no hope of any spirituall life in vs? And will he not also at last, in his iustice, giue vs ouer to our owne senselesnesse? yes vndoubtedly. Therefore, I pray let vs remember to make it our care, herein to bee like *Children*, to bee euer growing. As it would grieue vs to see our children at home not to prosper, so let it grieue vs, when wee doe not feele our selues within vs to encrease in godlinesse.

The 5. doct. The fift thing in which we must be like *Children*, is, the imitation of our heauenly Father. This I proue out of the Apostles words, *Be ye followers of God as deare children* p: that is, as children for the most part, beeing of the same constitution of bodie, and disposition of minde that their fathers are; and hauing beene brought vp in beholding their manners of life, doe more or lesse tread in their steps, and as they resemble them in feature of body, so are in many things like them in behauiour. Euen so (saith the Apostle) doe you, who professe your selues to be the children of God, fixe your eyes wholly vpon the Lord, as vpon the onely perfect patterne, making his actions presidents and examples for imitation, so farre forth as they may be followed by vs. And this child-like imitation cannot but be in all which are the Lords. *Paul* saith, that all the elect are *predestinate to be made like to the image of Christ* q: Now Christ is the *ingraued forme of his Fathers person* r. And therefore it is a sure thing, that where there is no likenesse to Christ, no imitation, there is no adoption: a man cannot assure himselfe to belong to God, if he want this care to be an imitator and follower of Christ Iesus. Now to name all particulars of imitation, were too long for this exercise. The summe of all is comprehended in one word, *As he which hath called you is holy, so be ye holy in all manner of conuersation* s: this is the chiefe point of imitation, vnder it al others are comprehended, and the substance of this holinesse stands in these two things: the loathing and detestation of sinne, and the loue and embracing and striuing for the practise of such holy duties as the Lord requireth in his word.

p Eph. 5. 1.

q Rom. 8. 29.

r Heb. 1. 3.

s 1. Pet. 1. 15.

Vse. The vse of this is, as to exhort all those which desire to be saued, to labour like obedient *children*, to imitate the holines of their heauenly Father, so to reproue the condition of the times. It was a true saying of Christ to the Iewes, t *If ye were Abrahams children, you would do the works of Abraham*: & after u, *ye are of your father*

t Ioh 8. 39.

u Vers 44.

the diuell, and the luſts of your father you will doe. So it ſhall and muſt be ſaid to the men of this generation: You hope you are Gods *children*, you call him *Father* in your daily prayers, but it is in vaine. If you were truely the *children* of God, yee would labour to be followers of God, yee would endeauour to bee men of a holy religious and godly conuerſation, yee would ſhew your hatred of ſinne, by your ſtriuing againſt ſinne: that which you learne out of the Scripture to bee diſpleaſing to God, yee would labour with your affections, that the ſame might bee diſpleaſing alſo vnto yee: yee would not lie and continue in knowne and groſſe ſinnes, in ignorance, ſwearing, neglect of Gods worſhip, contempt of his word and ſacraments, viciouſneſſe, riot, malice, cruelty, falſhood, vſurie: If yee made conſcience like good *children*, to imitate your heauenly father, yee would neuer (as yee doe) take pleaſure in theſe foule enormities. Well, remember my text, *Verily I ſay vnto you, &c.* he that will be like a childe, muſt labour as much as may be, to be like God in holineſſe and purity of conuerſation.

The laſt reſemblance of *Children*, is a quiet depending vpon Gods prouidence: marke how this is prooued. A little child who dwelleth at home vnder his fathers wing, taketh no thought for any thing, for meate, or drinke, or apparell: he relies vpon his fathers carefull prouiding, when hee wants any neceſſaries, to him he preſently reſorts, and neuer lookes further. The ſame duty is required of euery one, who deſireth to receiue the kingdome of God as a little *childe*. Our Sauiour ſpeaking againſt carking and couetouſneſſe, and that ſame heart-diuiding care, which men of the world haue, as who ſhould ſay, they were ſtill in doubt they ſhould not haue ynough here, vſeth this reaſon againſt it among others; *Take no thought, &c. For your heauenly Father knoweth you haue need, &c.* *: as if he had ſaid, Why? what neede you to be ſo full of care, as if you were like poore fatherleſſe children, left to the wide world to ſhift for your ſelues? Haue you forgotten that you liue vnder a louing and tender Father, and which is more, vnder a *Heauenly Father*, one that is able to ſupply all neceſſaries? you may be bold to truſt to him, and to relie vpon his prouidence: what ſhould you be ſo diſtruſtfull, when you haue ſuch a Father to prouide for you? This is another dutie. *The 6. doct.* * Mat. 31. 22.

This cryeth ſhame vpon the rakers and ſcrapers of this world, who, as though there were no God in heauen to make prouiſion for them, lay about them, leauing no vile vngodly oppreſſing courſes vnaſſayed, by which to *lade* themſelues *with thicke clay* x, and to encreaſe their eſtate, they doe thereby plainely teſtifie againſt themſelues, that they deeme themſelues to bee none of that number, of whom the Lord takes care, and for whom he prouides: For ſure if they thought they had ſo kind a Father to make prouiſion for them, they would wraſtle with their owne diſtruſtfulneſſe, and labour to depend vpon his prouidence. I know an honeſt care muſt bee had, otherwiſe Gods prouidence is abuſed, as if an vnthrifty boy, ſhould waſte away all he could get, and ſay, *What doe I care? my father muſt prouide:* but yet this vexing care which poſſeſſeth mens thoughts, and makes them caſt ſo many perils and doubts, as if there were no helpe but in their endeauours, this is moſt abominable, and it is a humor which cannot dwell in any of Gods children. *The Vſe.* x Hab. 2. 6.

TRVTHS PVR-CHASE:

OR,

A COMMODITIE, WHICH NO MAN MAY BYTHER NEGLECT TO BVY, OR DARE TO SELL:

Reuel.2.25.

That which ye haue already, hold fast till I come.



AT LONDON
Printed by IOHN LEGATT Printer to the Vniuersitie of Cambridge 1619.

TRUTHS PUR-
CHASE:

OR,

A COMMODITIE, WHICH
NO MAN MAY EITHER NEGLECT TO
BUY, OR DARE TO SELL.

AT LONDON
Printed by John Legatt Printer to the
Vniuersitie of Cambridge 1619.

TO THE RIGHT VVORSHIPFVLL, MY VERY GOOD LADIE, THE LADIE ELIZABETH CHAMPERNOWNE, of Modburie.

MADAM, being well perſwaded both of your good knowledge in Gods holy Truth, and of your vnfained affection therunto, I haue emboldned my ſelfe to preſent you with theſe two Sermons touching Truth: yet not for your ſelfe alone, but that frō you, they may paſſe to the common vſe of all the Louers of the Truth. I doubt not but that your Ladiſhip doth both ſee, and bewaile the miſerie of theſe wretched times, in which Atheiſme, & Policy (falſly ſo called, being indeed little better then plaine villanie,) & tēporizing, haue like a canker, fretted out the very heart of Piety. They are but a few which ſeeke to ſearch out the Certaintie in matters of Religion, or which care to haue ſtabliſhed hearts, & to know preciſely, which is the true God, Baal or the Lord. Men had rather halt between two opinions, that ſo they may be for al times, then vndergo the labour of gaining an aduiſed reſolution. On the other ſide, if we come to thoſe, (which yet will needs be religious,) what a wofull falling away doe we behold? In ſome to Poperie, being led captiue (God in iuſtice ſending them ſtrong deluſions) by thoſe Falſe brethrē, which are priuily crept into euery corner, through the remiſſeneſſe of theſe euill times. In other ſome to prophanenes, & to that which is of all other the worſt, lukewarmeneſſe: So that we may well ſay, Except the Lord of Hoſts had reſerued vnto vs euen a ſmall remnant, culling out (as it were) one of a city, and two of a Tribe, as the ſheepheard taketh out of the mouth of a lyon, two legges, or a peece of an eare, according to the election of grace; we ſhould long e. e this haue beene as Sodome, and like vnto Gomorrha: we had beene (as it is ſaid of a curſed tongue) a very world of wickednesſe. Now, things being ſo, there are three duties required of all that feare God. The firſt is, to long for the Appearing of Chriſt, & to cry daily, with the ſoules vnder the Altar, How long Lord, holy & true! Euen ſo, come Lord Ieſus. The other is, to beware, leſt they be pluckt away with the errour of the times, and fall from their owne ſtedfaſtnes. The third is, euery man in his place, earneſtly to contend for the maintenance of the Faith, and the aduancement of the Goſpel: and to be as induſtrious, to conuert the goers aſtray, as the Phariſaicall, both Ieſuites & Seculars are, to compaſſe ſea and land, and to make men of their profeſsion, & to turne them from the Truth vnto Fables. In deſire to performe ſome part of this latter duty, as I firſt preached theſe Sermons, ſo, with the ſame intent I do now publiſh them. The text I am ſure, is excellent for the purpoſe, but for my manner of handling it, I leaue it to the cenſure of Gods Church. In preaching I haue euer counted plainenes, the beſt eloquence, & the carriage of matters ſo, that thoſe of the loweſt forme may learne ſomewhat, the ſoundeſt & ſureſt learning. If any cenſorious diſpoſition ſhall ſay, that theſe things are too meane for this ripe and exquiſite age, let them conſider, that at the building of Salomons Temple, there was roome as well for burden-bearers, as for other more curious Artificers: and at the firſt making of the Tabernacle not onely the Bringers of blue ſilke, and purple, and Scarlet, but euen the pooreſt ſort which brought Goates haire, and Rammes skinnes, were accepted. How euer it be, I doe more then hope, that your Ladiſhip will kindly accept it from me, and entertaine it as a teſtimony of my loue, and not ſo onely, but vſe it alſo for your comfort. And ſo praying the Lord, to make your heart ſtable and vnblameable in holines, I commit your Ladiſhip to his grace in Chriſt Ieſus. Modburie. Nouemb. 14. 1606.

Luk. 1. 4. Heb. 13. 9. 1 King. 18. 21 2. Tim. 3. 6. 2. Theſ. 2. 11. Gal. 2. 4. Reu. 3. 16. Iſa. 1. 9. Ierem. 3. 14. Amos 3. 12. Iames 3. 6. 2. Tim 4. 8. Reue. 6. 10. Reu. 22. 20. 2. Pet. 3. 17. Iude 3. Iam. 5. 20. Act. 14. 22. Math. 23. 15. 2. Tim. 4. 4. 1 King. 5. 15. Exod. 25. 4, 5.

Your La. in all good affection,

SAMVEL. HIERON.

TO THE RIGHT WORSHIPFVLL MY VE



Prou. 23. 23.
Buy the Truth, but ſell it not.

The firſt Sermon.



THIS ſhort ſpeech of *Salomons*, containeth in it two things: 1. an Iniunction, *Buy the Truth*: 2. an Inhibition, *Sell not the truth*. Firſt of the Iniunction. To make way vnto the profitable handling wherof, we are to examine two things: 1. what is the Truth: 2. What it is to *Buy* the ſame.

Truth is but one, and it is in God, and of God; nay it is God himſelfe. For the nature of God is not ſubiect to any attending properties; whatſoeuer is in God, is God. As he is *Mercy* it ſelfe, *Iuſtice* it ſelfe, *Goodneſſe* it ſelfe, ſo he is alſo *Truth* it ſelfe. *God is truth*, ſaith *Moſes*[a], and *I am the Truth*[b], ſaith Chriſt of himſelfe. Yet neuertheleſſe, this Truth which is but one, and is primarily in God, is from him conueyed into diuers other things, which in that reſpect are alſo rightly tearmed *True*. For, as the Sunne is the fountaine and naturall ſeat of light, yet that light is thence deriued into many other bodies naturally fitted to receiue it, which are therefore truly tearmed *lightſome*; ſo, though God in that ſort is the Head and ſpring of all Truth, that he is called euen *Truth* it ſelfe, yet his *Truth* is communicated vnto other things alſo: and euery thing is ſo farre foorth called *true*, as it is ſquared and made anſwerable vnto that eternall *truth*. And as diuers reſemblances in many glaſſes, beeing ſet together, doe come all from one and the ſame Face, which is ſet againſt them, ſo al that Truth, which is in other things, fetcheth it firſt beginning from the Lord.

What is ment by Truth.

Quicquid eſt in deo, Deus eſt.

[a] Deut. 32. 4.
[b] Ioh. 14. 6.

Now howſoeuer the end of all our endeauours, is the vnion of this *truth* to our vnderſtanding, and the knitting of our ſoules vnto God, (wherein the very heathen, by the light of nature, placed mans happineſſe,) yet this is not ſo properly that Truth which is here commended to vs, but rather ſome inferior *truth*, which is ſubſtituted by God, as a meanes to bring vs vnto himſelfe. And yet neither is it that *truth* which God hath ſeated in Nature, and naturall things; becauſe, ſo it is, that the creature partaking of mans corruption, *is ſubiect to Vanity*[c]: and by that meanes the natiue *truth* thereof, is ſo tempered with lying deceitfulnes, that the heart of man (beeing in it ſelfe a meere lie) is not able to ſeuer each from other, but is rather thereby made more vaine, and to *turne the truth of God*, ſhining therein into a *lie*[d]. So weake an inſtrument is the booke of nature to beget *truth* in our hearts.

[c] Rom. 8. 20.
[d] Rom. 1. 25.

There is then another *truth*, which hath bin framed by God himſelfe, which neither can deceiue, nor be deceiued; and that is, *The holy and precious Word of the Almighty*, which by the Spirit of God is called *truth*. *Sanctifie them with thy truth, thy Word is truth*[e]. *The Word of truth which is the Goſpel*[f]. And, *the Milke of the Word without deceit*[g], And this indeede cannot but bee the *truth*. Firſt, becauſe of the Author of it, which is the God of *truth*[h]. Secondly, becauſe of the Penmen of it, *Holy men*[i], which wrote of no priuate motion. Thirdly, becauſe of the confirmer of it, *Chriſt the truth*[k]. Fourthly, becauſe of the Interpreter of it, *The Spirit of truth*[l]. And if it were fitting to the Text, it were eaſie to ſhew the *truth* of

[e] Ioh. 17. 17.
[f] Coloſ. 1. 5.
[g] Iam. 1. 18.
[h] 1. Pet. 2. 2.
[i] Pſal. 31. 5. 2. Pet. 1. 20. 21
[k] Ioh. 14. 6.
[l] Ioh. 14. 17.

of the Scriptures aboue all other *Truths*, that it is both the moſt ancient *Truth*, and the moſt true Antiquity. Now, there is yet another derined *Truth*, which is drawne out of the *Word*, and is as it were the briefe and ſummary thereof. It is that which *Paul* in one place calleth the *Forme of Doctrine*[m]: in another place, *the proportion of faith*[n]: in another, *the Truth which is according to godlines*[o]. And this may fitly bee compared vnto the mount *Nebo*[p], vpon which the Lord placed *Moſes*, that from thence he might ſee all the borders & limits of the promiſed Canaan: ſo from this, and by the helpe hereof, a man might be able to comprehend with all the Saints, what is the bredth, and depth, and length, and height of Religion. So then, here is the iſſue of my ſpeech, that by *truth* in this place, is meant the *truth* of Religion, grounded vpon the Rule of *truth*, which is the Scripture.

[m] Rom. 6, 17.
[n] Rom. 12, 3.
[o] Tit. 1, 1.
[p] Deut. 34. 1, &c.

What it is to buy the truth.

Now for *Buying*, we muſt vnderſtand, that it is not any making merchandize of the *truth*, like to that beggerly ſale of the Romiſh trumpery: as though a man could by money, purchaſe the graces of Gods Spirit; which if it were ſo, Chriſt ſhould be prooued a lier, who ſaith, that with *difficulty, they that haue riches ſhal enter into the kingdome of God*[q]: whereas, if ſaluation were a money matter, the rich were like to ſpeed beſt. But becauſe *Buying* is vſually of things of greateſt coſt, & greateſt neceſsity, therfore to ſignifie the paines to be taken in this caſe, the ſpirit of God vſeth this word of *Buying*. Againe, becauſe the end of *Buying* is poſſeſsion, and the end of poſſeſsion, is vſe; (as riches are poſſeſſed to make rich, apparell to make gay, and ſo in other things;) therefore alſo the Spirit of God, to ſhew the care we ought to haue, both to haue the *truth* in poſſeſsion, and to diuert it to our vſe, hath mentioned *Buying*. So then, this *buying* of the *truth*, which is commended heere vnto vs, vrgeth two duties. 1. To labour to haue the *truth* of Religion ſetled in our iudgements, that ſo we may be fulfilled with the knowledge of Gods will, in all wiſedome, and ſpirituall vnderſtanding. 2. To conuey it thence into our affections, that ſo there may be begotten there, that which *Dauid* cals *truth in the inward parts*[r]. This then is the meaning: *Buy the truth*, ſaith *Salomon*: that is, vſe all diligence, ſpare no coſt, refuſe no labour, ſpend your beſt endeauours to come to the knowledge of the *truth*, and thereby your ſelues to bee transformed into the *truth*; that you may ſo become true Iſraelites, truely religious. So that now this firſt member of my Text hath brought forth two Inſtructions: the one is, that we muſt endeauour for the ſetled knowledge of the *truth*; the other, that wee muſt make conſcience of a holy practiſe, and of obedience of *the truth*: of theſe two in order. And firſt of *Buying* the knowledge of the *truth*.

[q] Luk. 18. 24.
[r] Pſal. 51. 6.
The ſenſe of the firſt part.
The diuiſion of it.

Seeing it hath pleaſed the Wiſedome of God, in this place, to borrow a word from the ordinary courſes among men, and to call the ſeeking after the *truth*, a *Buying* of the *truth*; therefore it ſhall not be amiſſe to follow the Metaphore, and by examining the vſual circumſtances of *Buying*, to giue light to the duty recommended here vnto vs. As therefore in all other bargaines, ſo in this Purchaſe of the *truth*, theſe things neceſſarily muſt concurre. 1. A deſire of the commodity. 2. A repairing to the place, where it is ſet to ſale. 3. A skill to diſcerne, & know the goodnes of it. 4. A giuing a price proportionable to the worth and value thereof. 5. A ſtoring it vp for neceſſary vſes; of all theſe briefly.

The particular branches of this whole Sermon.

Firſt, there muſt be a deſire of the cómodity: that is plaine in reaſon. For whenſoeuer a man laieth out his money vpon any thing, it proceedeth from a deſire to be the owner of it, and haue it in poſſeſsion: and ſo the firſt thing in this *Buying*, muſt be that which the Apoſtle *Peter* cals *Deſiring the ſincere milke*[s], *&c.* which *Iſaiah* tearmeth *Thirſting*[t]; which *Dauid* in one place cals the *claiming* of the Lord his *teſtimonies as an heritage*[u]: in another, the *loging after Gods ſaluation*[x]. Now the deſire of a cómodity, ſprings ordinarily from theſe two things: 1. a mans own neceſsity: 2. the excellency of the thing it ſelf. His own neceſsity makes him willing to *Buy*: the excellency of the thing makes him willing to *Buy*, *this*, rather then any other. So that to the end we may come to this firſt degree of deſire to *Buy* the

The firſt branch, which is the 1. doct

[s] 1. Pet. 2. 2.
[t] Iſa. 55. 1.
[u] Pſal. 119. 111
[x] & 1. 74.

truth

Truth, wee muſt labour to feele theſe two things: 1. what neede we haue of it: 2. what an excellent thing it is to enioy it. To ſhew our need, many things might bee alleadged: I will bee as briefe in it as I can, becauſe mee thinketh, I doe feele my matter like to a ſpring, the further it goeth, into the more ſtreames to diuide it ſelfe. Man by nature in reſpect of ſpirituall graces, is the pooreſt creature vnder heauen, he commeth not into the world with a body ſo naked, but hee commeth alſo with a ſoule as vtterly ſtript of all goodneſſe. To touch onely his penurie in regard of knowledge, Hee hath in his vnderſtanding no true knowledge of God, but onely ſo much left, as may make him inexcuſable before God. And therefore the Scripture doth well, ſo often to befoole him, as *Solomon* doth by name in the booke of the Prouerbes. When man hath to doe with theſe earthly things, he ſeemeth to haue ſome ſharpnes and dexterity: but when he commeth to ſpirituall things, he is cleane blunted, *They are fooliſhnes with him, neither can he know them* y. It is with the eyes of his ſoule, as it is with the eyes of his body. Our eyes looking vpon the earth and thoſe baſer ſubſtances, ſeeme quicke and piercing, but let them be turned vp to behold the glorious body of the Sunne, they are cleane dazeled, and ſeeme to ſee an hundred ſeuerall colours, where there is no colour: ſuch a maze is the wit of man by nature brought into, when he becommeth to behold and conſider of ſpirituall matters, he will run you in millions of abſurdities. Take you *Nicodemus*, a great wiſe Phariſie, and tell him of the *New birth*, you ſhall ſtrike him into ſuch an amazement, that hee will crie, *How can this be* z? Goe among the learned Philoſophers, and diſcourſe in their hearing of one Ieſus, who was dead, and now liueth, and of the Reſurrection; what will they ſay? Some will mocke, and call thee *babler* (a), that teacheſt ſuch ſtuffe: and they which are the moſt ſtaied among them, will put it to a demurre, they will heare thee againe of this thing. This is mans naturall pouerty in this caſe. Yea, but will ſome man (perhaps) ſay vnto me, Put caſe this bee true, that I am thus without knowledge of the Truth of my ſelfe, is it by any danger to continue ſo? There be ſome things which a man hath not, yet cannot hee be ſaid to want them, becauſe he hath no vſe of them. It is one thing to be without a commodity, another thing to ſtand in need of it. To cleare this point therefore in one word: There is as much neede of knowledge, as of ſaluation. If thou haſt neede to be ſaued, thou haſt neede to haue knowledge alſo. *This is life euerlaſting to know, &c.* b. And *Paul* deſcribing the eſtate of a naturall man, putteth theſe two together; his *cogitations are darkened*: and, he is a *ſtranger from the life of God* c. Ignorance and deſtruction, knowledge and ſaluation, goe togither. If this be not ſufficient to ſhew the neceſsitie of knowledge, I know not what may perſuade vs.

y 1. Cor. 2. 14.

z Ioh. 3. 9.

a Act. 17. 18.

Aliud eſt carere, aliud indigere.

b Ioh. 17. 3.

c Eph. 4. 18.

Now for the excellency of knowledge, if a man had the tongue of men and Angels, he could not ſpeake ſufficient in commendation of it. The Heathen knew that reaſon is that which maketh man better then a beaſt: and the enlightening of reaſon, by knowledge, is that which preferreth one man to another. Now if knowledge be in it ſelfe a thing ſo excellent, much more the ſauing knowledge, I meane the knowledge of Gods *Truth*. This maketh the people of God the wiſeſt people. *This is your wiſedome, ſaith God, & your vnderſtanding* d. It bringeth a man to haue a kinde of familiarity and acquaintance with God himſelfe: yea it enableth a man to conceiue the things which paſſe knowledge, namely, *the peace of God* e, and *the loue of Chriſt* f. No maruaile then, though *Dauid reioyced at it as one that findeth great ſpoiles* g, and *Paul did account all things but dogs-meate, for the excellent knowledge ſake of Chriſt Ieſus* h. But both *Dauid* was therby made wiſer *then his teachers* i, and *Paul by comprehending it, was comprehended alſo of his Sauiour* k. Thus in part may we ſee our neede of knowledge, and the worth of knowledge, to prepare vs to the purchaſe of knowledge.

d Deut. 4. 6.

e Phil. 4. 7.

f Ephe. 3. 19.

g Pſal. 119. 162.

h Philip. 3. 8.

i Pſal. 119. 99.

k Philip. 3. 12.

The Vſe.

To make ſome vſe, This point touching deſire of knowledge, is worthy the preſſing vpon the conſciences of men: becauſe the world hath at this day, ſo many

many such fooles as *Salomon* speaketh of, which haue *a price in their hand*, but they
l Prou.17.16. haue no *heart to get wisedome* l. They haue the means to bring them to the knowledge of the *Truth*, familiar, common and easie, but haue no affection thereunto. Tell them of knowledge, it is as the singing of songs to an heauy heart, a matter which fitteth not, it hath no relish or sauour in the world. Tell the couetous man, the extorting Gentleman, the engrossing Merchant, the enhaunsing husbandman, of a commodity, of a secret bargaine, of a means of gaining, it is like enough he will soone giue thee the hearing, & take thine information as a fruit of great kindnesse: but talke of the knowledge of Religion, and of the means for attainment to it, thou hast (as the saying is) told a tale to a deafe man, he would as leife thou hadst kept thy counsell to thy selfe. And hence (oh woefull case) it is come to passe, that grosse and intolerable ignorance, like a disease, hath ouerspread the greatest part. The multitude know not (as we say) the right hand from the left: the best of vs bee but smatterers, and our knowledge little better then *vaine iangling* m. There is, I know, store of that knowledge which *Micah* speaketh of, *The statutes of Omri are sought for* n: men are cunning in penall precepts, and in the knowledge of Law-points. There is also plenty of the knowledge which Christ mentioneth, men can *discerne the face of the skie, & the signes of the times* o. Neither is there any want of that skill which *Amos* toucheth, of *making a small Ephah, and a large shekel* p. These times abound in these knowledges: but as for the onely necessary knowledge, the knowledge of Religion, almost no man esteemes it; it seemeth to vs as a withered branch, which hath neither forme nor beauty, we see nothing in it, why we should desire it. Now because this deadnes and dulnes ariseth especially from the want of feeling of our owne necessity, (for *the person that is full, despiseth a hony-combe* q) and from our not knowing the worth of knowledge (for the cocke vpon the dunghill, would rather haue a barley corne, then a diamond;) therefore I beseech you let vs remember the before-deliuered matter, touching our owne necessity, that we haue not naturally so much as a dramme of true knowledge within vs; and the excellency of knowledge, that without it we are but as dead men, strangers from the life of God, without hope, without God in this world. And so leauing it to your best consideration, I thus end this point.

Surdo canis.

m 1. Tim. 1.6.
n Mich. 6.16.
o Math. 16.3.
p Amos 8.5.
q Prou. 27.7.

The next point is, the comming to the place of sale. For, as in our ordinary buying, it sufficeth not a man, to feele his want of a commodity, to know the worth of it, & to wish the hauing of it, vnlesse he also resort to the place where it may be had: so in this case, it is not enough that we find our selues ignorant, acknowledge our needie of knowledge, vnlesse we vouchsafe to repaire thither where it is ordinarily set to sale, and as it were by Proclamation offered to our vses. Now the full place of sale for this commodity of sauing knowledge, is the Church, the assembly of Gods Saints, where the Ministry of Gods word (the ordinary meanes of knowledge) is dispensed. In the Church, by the ministery of Gods word, wee heare Christ making a solemne *Oyez*, and saying: *If any man thirst, let him come to me and drinke* r. *Come buy without siluer or money: wherefore doe you lay out siluer and not for bread* s? *I counsell you to buy of me gold tried by the Fire, that you may bee made rich, and raymente that you may be clothed, and eye-saue, that you may see* t. This is the voice of Christ proclaiming in the open Market of his Church, and vttering *his voice by the top of the high places, who is simple let him come hither* u. *In mee are hid the treasures of wisdome & knowledge. Of my fulnes you may receiue grace for grace* x. So that in the congregation, when the word is truly and soberly preached, as in publike Mart, there is that which is fitting to enrich vs in every respect. There are the principles of *Truth*, for Christians of a lower forme: there are deeper points for *exercised wits*: there is for Magistrates, for Ministers, for priuate men, for euery calling: for the young man that hee may redresse his way, for the olde man, to increase in wisedome, there is truth for the vnderstanding, truth for the conscience, truth for the will, truth for affections, that so a Christian may be per-

The second branch, and the 2. doct.

r Ioh. 7.37.
s Isa. 55.1,2.
t Reu. 3.18.
u Prou. 9.4.
x Coloss. 2.3.
y Iohn. 1.16.
z Heb. 5.14.

fite

fit to euery good worke (a): whatsoeuer thou doſt lacke, there thou ſhalt be ſure to haue it aboundantly ſupplyed: there thou ſhalt ſee diſcouered the *great miſtery of godlineſſe, which is, God manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glory* (b). Thus the Church is the place, and the preaching of the word is the Treaſure ſubiected to the view, and offered to the vſe of all, which deſire to receiue it. And indeede, heerein eſpecially ſtandeth the difference betwixt the word Read, and the word Preached. The word read, is as a rich wardrobe of a Prince, where many garments of coſt are folded vp together in a narrow roome, which cannot ſo ſatisfie the beholder, as if the ſame might bee ſeuerally laid forth before him, time beeing alſo granted him, to take notice of euery particular: becauſe, being lapped vp, he cannot ſee the whole beauty and being together, he is not able to obſerue euery ſpeciaitie. Euen ſo it fareth with the Scripture. If a man heare the word read, it cannot but draw him to admire the maieſtie and riches of the Text, and it will caſt ſome glimmering light vpon the vnderſtanding; but when hee heareth the riches of it layde open by preaching, it will much more aſtoniſh him; yea, it will euen raviſh him (as it were) ſtriking a greater terrour into his conſcience, caſting a clearer light vpon his iudgement, working more mightily vpon his affections. This is not ſpoken to diſcountenance the reading of the word, or to baniſh the vſe of it out of Gods Church, or to deprriue it of that reſpectiue eſtimation which it doth deſerue: nay, it is rather ſpoken to the winning of reuerence thereunto. For indeed there is no man heareth the word read, more humbly, obſerueth it more heedfully, or liſteneth vnto it more affectionately, then hee, who by preaching hath beene brought to know the excellency of the word. So then, heere I ſhut vp this doctrine. Hee that deſireth to make this purchaſe of the *Truth*, muſt repaire to the place where it is for to ſale, euen to the Houſe of God, where the word is truely preached, and ſoundly deliuered.

b Tim. 3. 16.

The vſe.

This poynt is alſo very neceſſary to be throughly vrged, in regard of the common ſinne of the world at this day, which is this, the negligent depending vpon the miniſtery of Gods word. For, howſoeuer ſound, and ſincere, and often preaching, be not ſo vniuerſall and common as were to be wiſhed, if God were ſo pleaſed to thruſt out more painfull *Labourers into his harueſt* (c), yet it is farre more generally beſtowed, then obediently and dutifully entertained. For truly, if a man ſhould aske of mee, what that thing in my opinion is, which is at this day almoſt in euery place moſt hatefull, moſt abhorred, moſt irkeſome, moſt contemptible, leaſt welcome, and leaſt regarded; I know not (I ſpeake vnfainedly) how to anſwer more truely, then to ſay, it is the miniſterie and preaching of Gods word. And to the ende that I may not ſpeake at random, but may lay this ſinne vpon thoſe in whom it is, I will diſtinguiſh thoſe of our times (to let profeſſed Enemies of our Religion, Papiſts, alone) which either ſeeme to ſeeke the price of the *Truth*, or elſe come as gazers to looke on, and to fill vp number, into foure ſorts: firſt, the common Proteſtant: ſecondly, the Politician: thirdly, the prowde and ſelfe conceipted man. By the common Proteſtant, I vnderſtand him in one, as the Papiſt calleth (in ſcorne ſo ſpeaking of vs all) a Parliament Proteſtant, that is, a Time-ſeruer, who looketh no further, then to the Lawe of the Prince, who is ready for any religion, and is therefore indeed of no religion. Of which ſort, I feare there are (who Lord knoweth) infinite multitudes at this day; all whoſe Bible is the Statute booke, and the Articles of whoſe faith are grounded vpon politike Iniunctions. Now the common Religion of this common Proteſtant, I finde to be this: Hee hath a certaine notion of louing God aboue all, and his neighbour as himſelfe, and that loue thereby is ſo much as he needeth to care for, and after this manner he thinketh with himſelfe; *I keepe my Church, as well as the moſt vehement Profeſſor in Iſrael is able to make a good ſhew: I liue quietly among my neighbours, and whatſoeuer I know to be good and iuſt in deed, I indeed I am not euer preciſely for I*

c Matth. 9. 38.

hold that to be more then needes: I am no medler with the Scriptures, that I account to be beyond my reach: once, I am no Papist, I content my selfe to dot as others doe, and haue no desire to be singular. Heere haue we the right humour of our common men, at this day, this is their Catechisme, these bee the very principles of their Religion. Now, hath this man (thinke you) any neede of preaching? careth he to depend vpon the ministerie of the word? Surely no. For, he thinketh himselfe of so good a Religion, to haue so good a faith to God-ward, and to be so well minded, that hee hath no neede of instruction. And therefore hee is cleare in it, that it were a great deale better, if there were lesse preaching: it filleth mens heads full of matters, breedeth diuision among neighbours, bringeth vnquietnes, and troubles the whole countrey. Adde hereto (saith he) that they themselues which preach, cannot agree; and that distracteth the people, so that their preaching might bee better spared, or at the least, bee the lesse vsed: and what should men doe, which haue families to prouide for; and many businesses to dispose of, and much to looke vnto? they cannot intend it, to follow these matters so hard and hotly as it is required. This is the first sort, that is guilty of this sinne, of not caring to frequent Gods cheap-house which is his Church, where knowledge of the *Truth* is by preaching offered vnto vs; and the men belonging vnto it, are so humored as I haue described. The second in this number is the Politician, who thinketh all Religion to be but a fable, a matter inuented by wiser men, to holde the vulgar in subiection, and to busie them withall, lest they should fall into worse matters, and runne into further inconueniences. And therefore tell him of preaching, hee laugheth in his sleeue, accounting them a sort of silly fooles, who esteeme it, making himselfe beleeue hee is a great wise man, because hee seeth that which the common sort hath not espied. Thus, as the former in a drowsie and hardened security, contemneth the word, so this in a very Atheisticall and godlesse profanenesse, scorneth it, and maketh a very ieast of it. The third in this ranke is the prowde conceited man, who as one walking in the Sunne is tanned though hee meant it not, so this, by reading now and then, doth a little smell of some rudiments of knowledge, but yet that little, in his opinion, seemes so great, that hee imagineth, that by his priuate reading at home, hee can doe as much, and more, then by any hearing: and therefore hee hath no better opinion of a Preacher then the Athenians had of *Paul* (*who will this triffler say*) (*d*)? So that whereas the Lord tendering our weaknesse, and knowing in his wisedome, what is fittest for vs, hath left in his Church the ministery of his word for euery mans instruction, hee careth not for his part, if God had neuer appointed any such meanes, hee thinketh hee can altogether doe as well without it. This is the prowde mans opinion. And thus by that time you haue referred to euery one of these sorts, shall you doe no right apprehend to teach; and haue shuffled in among them, all Familists and Iesuites, and a rabble of other irreligious persons, you shall finde the number of carefull comers to the house of God, to buy the Truth at the hands of his Ministers, to bee (as *Micah* speaketh) like *the former gatherings, and as the grapes of the vintage* (*e*), as they but a small number, scarce a handfull in regard of the multitude. I beseech you therefore, let vs learne this lesson from this place, to loue the gates of the Lords house, to set our feete wearily ouer the threshold of it, to giue attendance at the gates of his doores; and to say also one to another: *Come let vs go vp to the mountaine of the Lord* (*f*). And let these carnall reasonings goe, as to say, (looking but to the face and gifts of the Preacher) what is hee that hee should teach men, and thereby may I not profite as well by some other course? But remember, that the *Power of God is made perfect through weakenesse* (*g*): and that as it was a greater honour to God, to ouerthrow the walles of Iericho, by the noyse of Rammes hornes, then if hee had done it by cannon shot; so is it more for Gods glorie, by the *foolishnesse of Preaching to saue those that beleeue* (*h*), then if an Angell should descend from heauen

d Act.17.18.

e Mich.7.1.

f Isa.2.2.

g 2.Co.12.9.

h 1.Cor.1.21.

to inſtruct: nay then if the Lord himſelfe ſhould ſpeake with ſome audible voice to conuert vs. And ſurely, as in buying and ſelling, that bargaine is by law moſt warrantable, which is made in open market; ſo I account that knowledge moſt acceptable vnto God, and moſt like to receiue a bleſſing from him, which is gotten publiquely, by the ordinarie courſe appointed for that purpoſe. Howſoeuer, I doubt not, but as a man hauing publiquely bought a commodity, may priuately husband it, to his owne beſt behoofe; ſo that which is deliuered openly may, (nay ought) by priuate reading, prayer, meditation, and conference bee encreaſed. And thus much for this ſecond branch.

The third thing in this Purchaſe of *Truth*, is skill to diſcerne. For as in buying in regard of ſo many counterfeit wares, of the mingling good with bad, and the great deceit of the world, it is good for a man to haue skill to preſerue himſelfe from coozinage, and from cauſleſſe expence vpon vnprofitable goods; ſo in labouring after knowledge, in reſpect of ſo much blending mans inuentions with wholeſome doctrine, it is requiſite, that wee be able to put a difference betweene holy and corrupt, true and falſe, profitable and vnprofitable teaching. And this is a thing which the Scripture alſo in many places requireth of vs. *Trie the ſpirits*, ſaith *Iohn*, *whether they be of God, or no*[f]. *Trie all things*, ſaith *Paul*[k]: and, hee is a foole, ſaith *Salomon*, *that will beleeue euery thing*[l]: and for this cauſe the noblemen of Berœa are commended, becauſe hearing the Apoſtles preach, they *ſearched the Scriptures daily, whether thoſe things were ſo*[m]. And our Sauiour hath pronounced it generally of all his ſheepe, that they *know his voyce, and will not follow a ſtranger, but flee from him*[n] *&c.* For howſoeuer we doe vrge all reuerent reſpect vnto the preaching of the word, as to the ordinance of God, for the *gathering together of the Saints, and for the edification of the body of Chriſt*[o]; yet we abhorre that Popiſh tyrannizing ouer the faith of our hearers, as though wee would binde them to giue credit to euery thing wee ſpeake, becauſe wee ſpeake it: We know, that if hee were an Angell from heauen, that ſhould come amongſt vs, yet his doctrine muſt be brought to the *Law* and to the *Teſtimony*[p], as the Prophet ſpeaketh; and if he be found to ſwarue from that holy doctrine which we haue receiued he muſt goe for *accurſed*[q], and *bid him not, as much as God ſpeede*[r], ſaith Saint *Iohn*. And this skilfulneſſe and ability to diſcerne, as it is euer neceſſary, ſo now eſpecially. Firſt of all, becauſe there are (that I may ſtill follow the language of my Text) ſo many petty chapmen, I meane ſo many priuy workmen, who are all guided with the ſpirit of the beaſt, ſent out and ſet on worke by that Antichriſt, that man of Rome, who are crept almoſt into euery corner, and vnder pretence of their deuotions and *Voluntarie Religion, and Humbleneſſe of minde*[t], inſinuate and winde themſelues into many mens affections, drawing ſome to traiterous diſloyalty, ſome to ſetled Popery, others to indifferent and depending vncertenty, that ſo they may find and prepare them for that day, which they haue long expected: and I pray GOD they may ſtill with wearied eyes and languiſhing ſpirits waite for. Now to the end that theſe falſe brethren, which are come in *priuily to ſpie out our libertie*[u], may not carry vs away with droſſe for ſiluer, glittering ſhewes for a golden ſubſtance, counterfeit profeſſion for ſound Religion, wee had needs to labour and pray for diſcerning ſpirites. Secondly, this ability to diſcerne is neceſſary, in regard of ſo many dangerous and infectious Bookes which (I know not by whoſe default) are ſparkled abroad into all parts, tending to the defaming of the preſent ſtate, and of our holy religion, and to the working of mens affections to a more tollerable opinion (if not a totall embracing) of Poperie. Thirdly, this skill is no leſſe neceſſary, in reſpect of ſo much corrupt preaching both in matter and manner. Firſt for the manner of teaching, it is an ordinarie thing with many men of gifts, to ſcorne to ſeeme to *Know nothing but Chriſt and him crucified*[u], and to thinke baſely of the plaine *euidence of the ſpirit*: And therefore they haue more care to abound with excellent words, and *with the enticing*

The third Branch, and the third doctrine.

[f] 1.Ioh.4.1.
[k] 1.Thes.5.21
[l] Prou.14.15.
[m] Act.17.11.
[n] Ioh.10.5.
[o] Eph.4.12.
Authoritate nominis. Amb.in 1. Thes.cap.5.
[p] Iſa.8.20.
[q] Gal.1.8.
[r] 2.Ioh.10.
[t] Col.2.23.
[u] Gal.2.4.
[u] 1.Cor.2.2.

ſpeeches of mans wiſedome, then to ſpeake to the conſcience of their hearers; ſo that in this reſpect, we had neede to be wiſe to diſcerne, leſt our faith ſhould bee in *the wiſedome of man rather then in the power of God* [a]. Againe, for the matter of preaching, it is now almoſt in religion and diuinity, as in the matter of apparell; euery yeare bringeth a new faſhion, and then (becauſe of the loue which men haue to nouelty) that is thought to bee the moſt handſome, moſt thrifty, and moſt profitable faſhion, onely indeede becauſe it is the neweſt: and ſo euery yeare almoſt, we heare of ſome new opinion or other, raked out of the dunghill of Popery, and a new gloſſe ſet vpon it, and by and by it is entertained; men that haue itching [b] eares are ready to liſten to it, and are ſoone wrought to embrace it. This is the great policie of the diuell, neither is there any thing, by which hee doth more harme, by which hee kills more ſoules then by this meanes. When the Lord was purpoſed to bring a plague vpon *Ahab*, the Scripture deſcribeth him as it were ſitting in counſell, what might bee the next way to ouerthrow him. At laſt, when one had ſaid on this manner, and another on that, there came foorth a *Spirit and ſtoode before the Lord, and ſaid I will entice him; and the Lord ſaid vnto him: Wherewith? And hee ſaid, I will goe out and be a falſe ſpirit in the mouth of all his Prophets: Then he ſaid, Thou ſhalt entice him, and thou ſhalt preuaile* [c]. Thus it appeareth, that the moſt ſpeedy way which Satan, being put to his choice, hath, to doe miſchiefe, is to ſend ſpirits of errour, priuily to bring in damnable and dangerous opinions. And ſurely it is iuſt with God, to giue vs ouer to bee ſeduced, becauſe we *haue not receiued the loue of his truth, that we might be ſaued* [d]. So then, that neither inſinuating Ieſuites may deceiue vs, nor dangerous bookes empoiſon vs, nor fantaſticall teachers beguile vs, nor corrupt Doctors *carry vs away with euery winde of doctrine* [e], it ſtandeth vs vpon to labour to abound with ſpirituall wiſedome and vnderſtanding, that wee may diſcerne betweene light and darkeneſſe, truth and falſhoode, left, leaning to follow Chriſt, as a ſheepheard to the fold, we goe after Antichriſt, as a butcher to the ſhambles.

[a] 1. Cor. 2. 5.

[b] 2. Tim. 4. 3.

[c] 1. King. 22. 22.

[d] 2. Theſ. 2. 10.

[e] Eph. 4. 14.

The Vſe. The vſe of this poynt is, to reproue two ſaults eſpecially. Firſt, the wilfulnes of ſome. Secondly, the vnskilfulnes of other-ſome. For the firſt, many there are in this naughty and crooked generation, who becauſe of the corruption which is in the teaching of ſome, (which implieth a poſſibilitie to bee deceiued) and becauſe of the ſhew of difference in ſome things, which ſeemeth to be among other-ſome; I ſay in theſe reſpects, ſome there are who are growne to that peeuiſhnes, that they reſolue with themſelues, that it is the beſt courſe to heare none. Wee cannot tell, ſay they, whom to beleeue, they are at variance among themſelues; and therefore till they doe better accord, it will bee the ſafeſt, and wiſeſt way, either not to heare, or not to credite any. This is the way and humour of many in this age. Their folly (as to mee ſeemeth) may well be manifeſted, by viewing the preſent ſimilitude of Buying. If a man wanting meate, drinke, and rayment, and other neceſſaries, and being perſwaded to ſupply himſelfe out of the market, from thoſe which ſell, ſhould make this anſwer: *The world is full of deceit, that a man knoweth not whom to truſt: they which ſell, many of them will beguile their owne fathers, if they could chaffer with them; and the tricks and ſhifts of craftie knaues, are ſo many, that it is twenty to one but a man ſhall bee confound. I had rather therefore goe neare the winde, and want neceſſarie prouiſion, then put it to the hazard of buying.* If I ſay, a man amongſt vs ſhould pleade thus, what would wee thinke of him, but that either hee were very foolliſh, or very froward? And ſo wee well might; becauſe wee know the fraud of others muſt be preuented, rather by care and circumſpection, and not vſed as an occaſion for a man to abridge himſelfe of his neceſſaries. Is not he then as much a foole, who wanting the ſauing knowledge of the *Truth*, and being called vpon to repaire to the houſe of God, where the meanes is offered freely vnto him, ſhall pleade ſtrait the deceiueableneſſe of falſe doctrine, the corruption of many teachers, the ſhew and appearance of contrarieties,

trarieties, as though he were therefore to deprive himſelfe of the neceſſary food of his ſoule, becauſe it may be, that through want of care, in ſtead of being fedde, he may be poyſoned. We know rather, that he ought to be the more diligent in prayer, the more ſtudious in the Scripture, that ſo when hee commeth to buy the *Truth*, he may not be deceiued. Thus this point meeteth with this humor of wilfulneſſe. Now for the vnskilfulneſſe of men, this doth alſo make againſt it exceedingly. It is too true of the greateſt part of our hearers at this day, that they are *children in vnderſtanding* [c]: they want the iudgement which *Paul* ſpeaketh of to diſcerne *things that differ one from another* [d]; they are like a waue of *the Sea* [e], *euery winde of doctrine* is ready to ouerblow them; their *hearts* are not *ſtabliſhed* [f], they haue no *exerciſed wits* [g]. They will bee ready to crie *Hoſanna* to Chriſt to day, and to bid *Crucifie him* to morrow; they are like to thoſe of *Lyſtra* [h], who at the firſt admired *Paul*, and made a God of him, but with the turning of an hand, by the counſell of the Iewes, they drew him out of the City and ſtoned him; ſo vnſtable and vnſettled are the moſt of vs at this day, that a man may perſwade any thing ſauing that which ought to be beleeued. Who almoſt is ſo skilfull and experienced, as to know euen in the principall matters, and moſt neceſſary points of religion, what is to be held as *Truth*, and to be deteſted as an errour? to be able to ſay peremptorily; this I am ſure is true in religion, and I will (by the grace of God) liue and die in it; this is an error, and I hope neuer to yeeld vnto it? You will ſay (perhaps) this is enough for Preachers. Oh beloued, I ſay as *Moſes* did, *would all the Lords people were Prophets* [i], I would we were all thus cunning; nay, I would men were, or could be perſwaded, that this is a duety, to ſtriue to come to a ſetled certainety herein. Then there were much hope of the perpetuating of religion, then we need neuer feare the re-eſtabliſhment of popery, and atheiſme, I am ſure, would giue vp the ghoſt. Well, you ſee the *Truth* muſt be bought, for ſhame we cānot deny it. In buying we may be ouer-reached; in reaſon we cannot ſay againſt it; therefore we ſhould alſo be aſhamed, to be ſo without reaſon, as not to thinke it reaſon, to labour with the Lord by prayer, to leade vs into all *Truth*, that ſo we may grow in the *Truth*, and continue firme in the *Truth* vnto the end. And this is an end of the third branch.

[c] 1. Cor. 14. 20.
[d] Phil. 1. 10.
[e] Iam. 1. 6.
[f] Heb. 13. 9.
[g] Heb. 5. 14.
[h] Act. 14.
[i] Num. 11. 29.

The fourth circumſtance in making this Purchaſe of the *Truth*, is to giue the price proportionable to the value of the commoditie, which is indeed the very act of buying the other three which I haue named hitherto, are but preparatiues to *Buying*. For though a man feeleth his owne want, commeth to the place of ſale, trieth and examineth the commodity which is for his neceſſitie, yet hee is not ſaid to haue bought, till hee haue payde the price at which the thing is rated. All the while before, he is ſaid to be but a chapman; and many do all the former oftentimes, who haue no great diſpoſition to buy. So fareth it in our cuſtomary *Buying*, and ſo it is in this caſe. It is neceſſarie for a man to feele the want of knowledge, to come to the place of knowledge, to examine that which is profered to him, but yet hee hath not followed *Salomons* counſell as hee ought, vntill he haue payed the price alſo. Now the price (as I tolde you) is not money (for *thy money periſh with thee* [k] which art of that opinion:) but the price is this, to preferre it in account and eſtimation before all things, and ſo to make it our chiefeſt labor to attaine it. You ſhall ſee this preached *If thou ſeekeſt knowledge as ſiluer, and ſearcheſt for her as for treaſure, then ſhalt thou vnderſtand the feare of the Lord* [l]. *The kingdome of heauen is like vnto a Marchantman, that ſeeketh good pearles; who hauing found a pearle of great price, went and ſolde all that he had, and bought it* [m]. *The kingdome of heauen ſuffereth violence, & the violent take it by force* [n]. Will you haue examples? *I count all things loſſe* (ſaith *Paul*) *for the excellent knowledge ſake of Chriſt Ieſus* [o]; and a little after in the ſame chapter he compares himſelfe to a man in a race, who partly to ſignifie his deſire of the prize, partly to helpe himſelfe in running, ſtretcheth forth, and in his running ſo (ſaith he) *I forgat that which is behind, and reaching*

[k] Act. 8. 20.
[l] Prou. 2. 4. 5.
[m] Math. 13. 45
[n] Math. 11. 12.
[o] Phil. 3. 8.

[p] Vers. 13. interrogatiue. [q] Psal. 119. 131.

bending forward to that which is before, I follow [p] *&c.* And if a man might goe further, *Dauid* may seeme herein a little to haue gone beyond him, *I opened my mouth and panted, because I loued thy Commandements* [q]. *Dauid* was so hotte and eagre in this pursuite, that he was euen breathlesse, like a man who in running is faine to gape for a new supply of winde. Thus these places, and these examples, I hope, do sufficiently prooue this point, namely, that the price to bee giuen for the knowledge of the *Truth*, is to set no price vpon it, but to esteeme it aboue all price, and to account that nothing is too deare, no trauell too much, no paine too great for the attainement thereunto.

The Vse. The vse of this poynt is necessary also, because the Church of God is at this day so full of Hucksters, which are euer cheapning, but buy nothing: that is, as [r] 2. Tim. 3. 7. Saint *Paul* speaks, *are euer learning, & yet neuer come to the knowledge of the Truth* [r]. They come to Church, and heare, and goe home, and come againe, and heare againe, and so go round like a horse in a mill, and are yet neuer the nearer. They are like the fish in the sea, which liue in the salt water, and are yet neuer the salter: so they heare the word, which is the *salt of the earth* [s]; and yet are still vnseasoned. Now the speciall reason of it is, because they be no franke chapmen; they would haue too good a pennyworth, they will buy the *Truth* vnder foote, or they will none of it. If to heare now and then, and in hearing, now and then to hearken, and so an end, and some such superficiall performances will doe it, they will bee content to be at the cost, otherwise they wish you a better chapman, the ware is too deare. If you tell them of often hearing, and of keeping their hearts & eares together from the beginning of a Sermon to the end, of priuate meditation, of conference, of praier before to prepare them, of praier after to strengthen them, of redeeming the time, and setting some part apart for such holy purposes; they make you answer, that you set your knowledge at too high a rate, & vnlesse they shall finde you more reasonable, and that they may haue it with lesse paines, lesse hinderance, lesse disgrace, they are content to let it goe, or else, as men doe, when things are too deare, they will take the lesse, and a smaller portion shall suffice them. To shake off this dulnesse and backwardnesse, and that men may learne to be ashamed of this niggardise, to stand offering and offering, and like to neare fellowes, to be loath (as it were) to come off with the other penny, I pray you let vs remember the price which the Lord hath set, & whereof there is not one haire to be abated, it must suffer violence, it must be most of all esteemed, and soughe for first of all, it must be striuen for, and studied about, and cared for exceedingly. If we be not willing to giue this price, wee doe but pester Gods house, it is in vaine for vs to make a shew, and to come hither, as Gods people vseth to come: God cannot endure to be dallied withall, either goe through with him, or neuer beginne with him. And to comfort thee, take this with thee: the commodity is better then it maketh shew for, and when thou shalt once gotten it, and viewed it better, thou wilt say with *Dauid, The lines are fallen vnto me in a pleasant place, yea I haue a faire heritage* [t]; and thou shalt haue more *ioy of heart*, then the rich worldlings haue when their *corne and wine plenteth* [u]. Thus much of this point, which is the very ioint of *Buying*.

[s] Mat. 5. 13. [t] Psal. 16. 6. [u] Psal. 4. 7.

The fifth Branch, and 5. doctrine.

The last circumstance in this bargaine of *Truth* is, to store vp. For as bought commodities are safely disposed and laid vp, till time or occasion shall offer vse: so gotten knowledge must bee reserued in the storehouse of the Memory, that when any occasion of vse shall be offered, it may be at hand, either for the triall of a Truth, or for a direction in life. *Let not the words of my mouth* (saith the wise-dome of God) *depart from thee, but keepe them in the middest of thy heart* [x]. *I haue hid thy promise in my heart* [y], saith *Dauid*, and *Mary* is commended, because shee *kept Christs sayings, and pondered them in her heart* [z]. And indeed there is great reason, why this of storing vp, should be added to all the former. For though a man should desire the *Truth* earnestly, giue eare to heare it diligently, with much seeming ioy-

[x] Prou. 4. 21. [y] Psal. 119. 11 [z] Luc. 2. 19. 51

taine

taine it painefully, yet it will little auaile, if it doe ſtrait runne from him, if it bee as ſoone forgotten, as gotten, if it bee not entertained and ſetled, that ſo it may *dwell plentiouſly*[a] in the heart. [a] Col. 3 16.

The vſe hereof in a word is this, to quicken & ſtir vs vp to beware of a common euill, which is, to leaue the word there, where we heard it, and ſeldome or neuer to call our ſelues to an account, how and in what meaſure wee haue profited, how our iudgements haue beene ſetled, our affections reformed, our conſciences comforted, by that which we haue heard. Learne a ſimilitude from *Buying*. A man, who hath beene at the market, or at the merchants ſhoppe, and hath there layd out his money, when hee returneth home, hee will beginne to call himſelfe to an account, to ſee what he hath laid out, where the things are, which he hath bought, and whether he hath not loſt any thing thereof: and if he haue, he will returne againe to the place where he bought it, to trie if he left it not there, and in the way hee will enquire of euery one hee meeteth, if they haue not found ſuch or ſuch a thing, and will neuer be ſatisfied vntill hee haue found the ſame. It ſhould bee ſo, with vs, in this caſe. When wee come from Gods houſe, whither we went to buy the *Truth*, after our returne, we ſhould finde a time to keepe (as it were) an audite with our ſelues, to ſee what we haue gained by that daies hearing, and ſhould endeuour to try our ſelues from point to point: If we finde ſome things forgotten, returne wee muſt againe to the miniſterie of the word, to ſee if it may pleaſe God, that the ſame things may bee againe deliuered, and enquire of our friends and familiars which were there, whether they can helpe vs in recounting thoſe things, which through infirmitie haue eſcaped vs. Thus knowledge would grow vp, religion would thriue amongſt vs, and wee ſhould abound in ſpirituall vnderſtanding, and ſo both thoſe which teach vs ſhould bee encouraged, and wee our ſelues ſhould exceedingly be comforted. One ſpeciall reaſon which may moue vs to this care of ſtoring vp knowledge in religion, is the poſſibilitie of a famine of the word of God amongſt vs. We reade[b], that when there was a famine ap- [b] Gen. 41.
proaching in Egypt, *Joſeph* aduiſed *Pharaoh* to make prouiſion before hand in the ſeuen plentifull yeares, and to lay vp corne againſt the time of penurie. This was good policie in humane reaſon. It ſhall bee no leſſe good policie in religion, now in theſe times, in which the word of God is plentifull, and we haue it common amongſt vs, to treaſure vp knowledge againſt the dayes of want, we hauing giuen the Lord ſo great cauſe to take away his word from vs, and to giue it to a nation that ſhall bring forth better fruits then wee haue done. So that indeed (conſidering our intollerable contempt of Gods *Truth*, and our generall loathing this heauenly manna) it is rather to be wondred, that the Lord hath hitherto forborne vs, then to be preſumed, that we ſhall ſtill ſcape away vnpuniſhed. I beſeech you therefore, let vs now play the good husbands, and beſtirre vs, and euen engroſſe as much knowledge in religion as is poſsible, that ſo, if euer ſuch a heauy time ſhould come (as Lord, if it be thy will, euer keepe it from vs) wee may be able to ſpeake a word in ſeaſon to our owne ſoules, and to be a comfort alſo, and an inſtruction vnto others: leſt then many of vs, which now will ſcarce ſteppe out of our doores to heare, ſhall be glad to runne from North to Eaſt, but ſhall not finde it. This may be, and I hope will be a motiue to vs, to buy the *Truth*, whileſt the market laſteth, and to lay it vp in ſtore againſt the times of wofull neceſsity. Thus (as I could) I haue endeuoured to diſcouer vnto you, the whole myſterie of this bargaine of *Truth*, ſo farre foorth as it concerneth our care, in labouring to bee grounded in the knowledge of religion.

Now before I doe diſmiſſe this point, it might not be amiſſe (perhaps) to ſay ſomething, to thoſe which are the Lords Officers, (as it were) in the ſelling of his *Truth* vnto the people, I meane the Miniſters of the Goſpell. For ſure, by iuſt proportion, euery one of theſe circumſtances ſeemeth to vrge a duty vpon them. Firſt of all, if the people muſt haue a deſire to get knowledge, it is meete that they

Vſe.

ſhould haue a deſire to impart knowledge. And, it is a notable thing in a Miniſter, when hee is like vnto the veſſell to which *Elihu* compared him, which hauing no vent, is readie to burſt [c]; ſo that the ſpirit within him compells him, and *the word in his heart, is as a burning fire ſhut vp in his bones, ſo that he cannot ſtay*: [d] & ſo contrariwiſe it is a miſerable thing when his bowels are ſhut vp, and he hath no compaſſion in regard of the neceſſities of Gods people. So then, let this, that the people muſt haue a deſire to learne, teach vs to bee of *Pauls* minde, euen *to long to beſtow ſome ſpirituall gift among them* [e]. Secondly, they muſt come to the Church, the place of ſale: there muſt be ſome body there to diſcouer the treaſures of Gods houſe, to open the myſteries of godlineſſe vnto them: and therefore it would make a man wiſh his head were full of water, and his eyes a fountaine of teares, to ſee the ſtate of many Churches. Becauſe my text ſpeaketh of *Buying*, I know not whereto better to compare them, then to ſome olde Townes, which haue had yearely faires in them, and are now decayed, and growne out of vſe: you ſhall ſee vpon the day in which their faires were wont to bee kept, they will hang out a gloue or ſome ſuch teſtimonie of ſuch a meeting, but not one whit of ware is there to bee ſold: ſo in many Churches, you ſhall ſee a Pulpit, a place for a Speaker, and another for Hearers, but it is but for a ſigne, hee which commeth thither *to buy the Truth*, is like to haue but a reaſonable bargaine. Thirdly, as the people muſt labour for diſcerning the ſpirits, ſo the Preachers muſt ſtudy to ſpeake iudicially, that they may ſay as Chriſt ſaid to *Nicodemus*, *Wee ſpeake that we know* [f]; leſt they be an occaſion of falling vnto any. Fourthly, as the people muſt equall the price to the worth of the thing, that is, muſt ineſtimably value that which is taught; ſo the Preachers ought to beware of doing Gods *buſineſſe negligently* [g], of ſlight and ſuperficiall performance of ſo weighty a matter. It is generally a fault with vs, that the world hath ſo beguiled and entangled vs, that it maketh vs ſo ſlenderly to prepare our ſelues to the duties of our publike miniſterie; as though to preach were a buſineſſe but by the way: and that cauſeth our preaching to carry the leſſe maieſtie and authority with it, becauſe the wiſer ſort of our hearers, doe perceiue, that we are often put to our ſhifts, and doe make preaching to bee but an exercise by the glaſſe, which time if we can by any meanes fill vp, wee holde it to be ſufficient; well, if our hearers muſt buy our Sermons at ſo deare a rate, let vs indeuour that they may be worth the *Buying*. Laſtly, as the people muſt ſtore vp knowledge, and that now eſpecially, becauſe wee know not how neare the dearth is; ſo wee muſt alſo now chiefly bring out of our *Treaſures both new and olde* [h], and not bee wanting by our forwardneſſe to prouoke them to diligence in this caſe, remembring what Chriſt ſpeaking touching himſelfe, hath layd vpon vs all, namely, *to worke the Workes of him that ſent vs, while it is day, the night commeth when no man can worke* [i]. Thus much I thought good by the way to adde, touching thoſe whom the Lord hath deputed to the ſeruice of his Church, that we may all *take heede to our Miniſterie which we haue receiued, to fulfill it* [k].

[c] Iob.32.19.
[d] Ier.20.9.
[e] Rom.1.11.
[f] Ioh.3.11.
[g] Ier.48.10.
Ad clepſidram.
[h] Mat.13.52.
[i] Ioh.9.4.
[k] Col.4.17.

The

The second Sermon.

Buy the Truth, but sell it not Pro. 23. 23.

THough I purpose not to enter into any precise repetition of the points taught out of this place of Scripture, at the time of my last being here; yet for order & methodes sake, that it may appeare, how I make my two Sermons to agree, & to follow the one directly vpon the other, I must necessarily entreate you to remember with me thus much; that as this Text was diuided into two parts; first, an Iniunction; secondly, an Inhibition: so the former part was cut into two members, the one, concerning the setled knowledge of the *Truth*, the other, touching a holy practise and obedience to the *Truth*. The first of these two, was the matter and subiect of the last Sermon; the latter must haue the first roome in this Exercise.

The second part of the Iniunction, which is the first thing to be handled in this Sermon.

The perfection and good of euery Action, is the End of it; because whatsoeuer we do attempt and vndertake, something there is which we doe aime at therein, which is by many degrees to be preferred before the meanes leading thereunto. As it is in all other things, so is it in the *Buying* of the *Knowledge* of the doctrine which is according to godlines. For it is not therfore only to be purchased, that by it the mist of Ignorance in the vnderstanding part might be dispelled, but also that therby, the Will might be strengthened, the Affections straightened, the Conscience purged, the outward man reformed, and so the very body of Falsehood, which *the father of lies* [a] hath begotten in vs, might bee vtterly destroyed. Well then, that wee may profite by the handling of this point, I will take this course: I will shew you first, what this second and inferior *Truth* is, which must be had also to the making vp of this full Purchase. Secondly, I will declare the necessitie of it. Thirdly, I will apply the same to our vse.

[a] Ioh. 8. 44.

The order of handling the first doctrine of this Sermon.

And first of all, that we may vnderstand what this kind of *Truth* is, which from the vnderstanding is derined into the whole man, & directed to the ordering and gouernmēt therof, I take it the best way will be, a little to take view of that which is contrary thereto, which being aright conceiued of, will giue a better light vnto this. *Dauid* in one of his Psalmes mencioneth a certaine guile, which he calleth a spirituall *Guile*; *Blessed* (saith he) *is the man in whose spirit there is no guile*. And our *Sauiour commended Nathaniel* in these termes, *Behold an Israelite in whom there is no guile*. When we shall vnderstand what this *spirituall guile* is, we shall the better iudge what this other *Truth* is, which my intent is to vrge in this place.

Psal. 32. 2. Ioh. 1. 47.

Spirituall guile may be in generall thus described; it is a kinde of double dealing betweene God and a mans owne selfe, in the things which doe concerne his soule. It hath many branches, which being opened will giue a fuller and cleerer light vnto the whole; you may (if you please) suppose this *spirituall guile* generally named, to be (as it were) the coate of figge leaues, which *Adam* made for himselfe when he had first sinned, wherewith to hide himselfe from God; and the opening of the particulars, (into which I am now to enter) to be (as it were) the ripping of that coate, and the sundring of each leafe, wherewith the same is patched together.

Spirituall guile opened at large for the better shewing the nature of that Truth which is the matter of this first Doctrine.

The first branch then of this *Guile*, is a conceit of a mans owne good estate for spirituall things: an opinion that all in him is well, and nothing to bee found fault withall. Such a conceit it seemes to me, that *Paul* had of himselfe before his conuersion: [b] *I once was aliue* (saith he) *without the Law*: that is, before I tooke a full view of my selfe, in the glasse of Gods Law, I deemed my selfe perfit, I was so [c] *zealous of the Traditions of my Fathers*, that I supposed, that I was a meet vessell of the

11. Branches of spirituall guile.

[b] Rom. 7. 9.

[c] Gal. 1. 14.

teach

reach of all exception. Such an one alſo was the proud Phariſee, who ſtoode
[d] Luk. 18.11. prating and telling God a tale of his owne good deedes [d]. Such an one alſo are
they whom Chriſt calleth *Righteous* in that ſaying, *I came not to call the Righte-*
[e] Math 9.13. *ous* [e]; that is, men that are ſo in their owne ſeeming. And euen ſuch the greateſt
[f] Pſal. 10.3. part of vs are at this day, lying to our owne hearts, *bleſſing* [f] our ſelues, as *Dauid*
ſpeaketh. So that it is euen the hardeſt matter in the world, to perſwade vs, or to
beate it into vs, that our naturall eſtate, in regard of the abou[illegible] corruption, is ſo lamentable, ſo wofull, and ſo deeply to be pi[illegible] is. And that maketh many carnall men, euen to wonder wh[illegible] meane, when they ſpeake ſo vehemently touching the miſerie[illegible] and the extreame danger in which he ſtandeth thereby. Hence [illegible] offers of Gods mercy in Chriſt are ſo diſdainfully entertained, [illegible] ly reiected: men not knowing their owne neceſsitie do deſpile the [illegible]
[g] Heb. 10.29. bounty, and euen *treade vnder foote the Sonne of God* [g].

The ſecond branch of this *Spirituall Guile*, is to extenuate and leſſen thoſe ſinnes which we cannot but acknowledge. As namely, when the word working vpon the conſcience, hath made a man, euen in deſpite of his owne heart, to confeſſe himſelfe in ſome things guilty, then to finde this ſhift, that yet they are ſmall and petty offences, they are no heinous nor bloody ſinnes, and therefore there is no ſuch danger in them, as that they ſhould aske ſo ſpeedie, and ſo
[h] 1. Sam. 13. deepe repentance. This falſe tricke we reade *Saul* played [h]. When hee had preuented the appointment of *Samuel* for ſolemne ſacrificing at Gilgal, (which how great a ſinne it was, the reproofe and puniſhment of it doe declare) yet *Saul* being challenged for it, & not able to deny the fact, extenuated the matter in theſe
[i] Verſ. 12. termes, *I was bold* [i], &c. he was content to acknowledge it a little ſlippe, but louth to yeelde it to be a matter of that heinouſneſſe, that *Samuel* would make it to be. And this is the very conceit which men haue of many ſinnes at this day, as of idle ſting, fooliſh talking, vncleane ſpeaking, ſweatings, dalliance, wantonneſſe, gaming, ruelling, Sabboth breaking, which, though they be in their owne nature very great ſinnes, yet the outrage of theſe worſt times, hath made them ſo common, that the commonneſſe hath much abated the vglineſſe of them in mens opinion. And therefore when men are dealt with for any of theſe, or the like, and cannot but confeſſe their owne guiltines, yet they will ſay, *I hope this is no ſuch great offence, I pray God I neuer doe worſe, you would not make ſcripture a meaſure of ſo ſmall a tranſgreſſion, and I truſt God will not be ſo extreame for euery trifle.* This is a ſecond braunch of this *Guile*.

The third braunch is a lying ſhift, which Sathan hath furniſhed many withall, which is thus to thruſt themſelues in among the multitude, and ſo thinke by that means to eſcape away vneſpied, or at the leaſt, the leſſe blamed. So at this day, the ſuperſtitious and ceremonious people which place all religion in outward obſeruances, do ſcrowd themſelues vnder their forefathers, couer the matter with the name of Cuſtome, and with the practiſe and example of the multitude; they are content to do as others do, and therewith they hope to be excuſed: In like ſort, many taken in the common ſinne of this age, I meane adultery, when they cannot but confeſſe it, then this is their plea, that they be not the firſt, as though it were wiſedome for them to goe to hell, becauſe the way thither is ſo much trauelled, in which a man ſhall neuer miſſe much company. Vnder this kinde of *Guile*, may be comprehended all ſuch courſes, the lawfulneſſe whereof, men doe ground only vpon examples, being of the ſame mind for matters of godlines and religion, that *Chuſai* would ſeeme to be in State matters vnto *Abſalom*. *Whom the people, and all the men of Iſrael chuſe, his will I be, and with him will I abide* [k]. So ſay they, *I follow him, why the moſt part, that may I be ſure of.*
[k] 2. Sam. 16. 18.

The fourth branch of *Guile*, is, the ſetting of a colligrable meane vpon a groſſe ſinne, that ſo either it may not be ſeene, or may not appeare in it owne likeneſſe.

Thus

Thus in the world drunkennesse is called good fellowship; riotousnesse, merrie meeting, gaming, a passing of the time; couetousnesse, is termed warinesse; cousinage, the liuing by a mans wit; dissembling, policie. The vsurer will haue his practise called interest, or vsage, or putting out, any thing saue plaine vsury. Implacablenesse is called stoutnesse; fornication, a stepping a little awry; swearing, a foolish custome; pride by a milder name is called vanity; ignorance is coloured with a pretence of simplicitie and vnlearnednesse; oppression is said to be the making the most of a mans owne. And thus in many other things, as in these, the diuell beguileth vs, and teacheth vs to lie to our owne soules.

The fift branch is, to deriue and translate a sinne committed by vs to another, thereby to ease our selues wholy, or at the least by hauing a partner, that it may be the more light vpon our owne shoulder. So *Adam* being challenged by God for eating the forbidden fruit, sought to deriue the fault, partly to God himselfe, partly to his wife: *The woman that thou gauest to be with me, she gaue me of the tree, and I did eate*. So *Heuah* likewise, it was her excuse, *The Serpent beguiled me, and I did eate*: thus you shall haue a swearer say sometime for himselfe, that he could not otherwise be beleeued: the riotous saith, company drew him in: the vsurer saith, he was importuned to lend, & offred largely for the loane. So the Symoniacall both Patron and Prelate, are at this day at variance, vpon which of the two, the sinne of corruption should lie. The one pleadeth the greedinesse of the Ministery, that will offer so deepely: the other alledgeth the hardnesse and straitnesse of the Patrons, whom nothing but a gift in the bosome can perswade. This is also a spice of this *spirituall Guile*. 5 1 Gen. 3. 12. &c.

The sixt branch thereof, is a wrong reasoning from the examples of the falls of Gods children, related in the Scripture. There is many a man who thus thinketh with himselfe, *Was not* Dauid *an adulterer? Did not* Salomon *keepe many concubines? Had not many of the Patriarchs (who notwithstanding were well reported of) multiplicitie of wiues? Was not* Noah *drunke? Did not* Lot *commit incest with his own daughters? Did not* Peter *curse, and sweare, and deny his Master? And therefore why should I be afraide to satisfie mine owne lust, and to fulfill my owne desires, & follow my owne best pleasing courses? No doubt it may be well with me, as it was with them? By repentance they at last recouered, and so may I.* Thus many a one secretly heartneth and encourageth himselfe to continuance in euill, by a false and vnlust applying of the falles and blemishes of Gods children. The onely vse whereof is, before we fall, to make vs watchfull, beholding in them mans infirmity; and after we haue fallen, and are touched in conscience, to put vs in hope of Gods mercy: and not to be (as it were) a stale, vnder the shadow whereof, wee may the more boldly giue our selues ouer to vngodlinesse. 6

The seuenth branch of this Guile is, a mis-interpreting of those gracious testimonies, which the Scripture hath of Gods forbearance, and milde dealing with his children, which belong to his Election. It is said in holy Scripture, that *God will spare his Elect, as a man spareth his owne son that serueth him*: in that in them he will accept the will for the deed, the endeuour for the full performance; that he will passe by their infirmities; that their sinnes shall not separate them from his loue; that hee looketh rather to the truth of their affection, then to the quantitie of their obedience. These and the like assurances, the Scripture giueth of the Lords conniuence (as I may so speake) and of his remitting the straitnesse of his iustice towards those that are his; which things are indeede exceeding full of comfort to all those which know rightly to apply them. But now many wretched ones hearing this, do euen couzen themselues with a conceit that their heart is good, their meaning for the best, and their desire to be as holy as the purest: and so, because God will (in his kindnes) accept good beginnings in his Elect, though the same bee but weake, and like *smoking Flaxe*; therefore they imagine that, albeit their courses of life are abhominable, and such as in no respect, in regard of 7 m Mal. 3. 17.

grosse

groſſe ſinnes can be iuſtified, yet with a pretenſe and proteſtation of a good will and deſire, and endeauour to bleare the eyes of God, and to ſcape vnpuniſhed at the day of reckoning. This is a dangerous ſubtilty, becauſe it is an abuſe of the riches of Gods mercy, and a turning of the ſweeteſt propriety of his nature, into wantonneſſe.

8 The eight branch of this guile, is, a miſtaking the nature of ſinne: as for example: Some man hauing ſome one groſſe ſinne reigning in him, which (perhaps) is alſo in the world taken notice of, as whoredome, oppreſſion, ſwearing, &c. thinketh with himſelfe, that though this be indeede a foule fault, yet it is his onely fault, and many times he thus communeth with his owne heart: *True it is (I confeſſe is) there is ſuch a groſſe ſinne which I am guilty of, and it may be the world ſeeth it, and it is ſome blemiſh and diſgrace vnto me: but what then? I hope when they haue named that, they haue named all: they can (I am ſure) lay no other matter to my charge, onely this excepted: and I know no man liueth without a fault, therefore I truſt I may be the better borne with all.* This conceit ariſeth (as I haue ſaid) vpon a miſtaking of the nature of ſinne, men thinking, that ſin may goe alone by it ſelfe without company: as though a man could be giuen to adultery onely, and to no other iniquity; to oppreſſion onely, and to no other vice: to drunkenneſſe onely, and to no other enormity. It is vnpoſsible. Theſe groſſe ſinnes haue many attendants, and it cannot be, that they ſhould goe ſingle. Sinne is the ſickeneſſe of the ſoule. As therefore in the diſeaſes of the body, we ſee, that euery maine griefe, as the ſtone, gowt, peſtilence, &c. hath certaine inferiour griefes annexed to it; ſo euery grand ſinne, hath other pettie euills to attend it, and to feede it (as it were) without which it can neuer come to any great perfection. So that it is a plaine error, when a man perſwadeth himſelfe, This, or this, is my onely ſinne, not conſidering what a troupe and traine followeth euery foule and open euill.

9 The ninth branch is, the drawing of a falſe concluſion out of the Lords long ſuffering. It is that which *Dauid* mentioneth, when hee bringeth in God thus ſpeaking to the wicked man: *Theſe things haſt thou done, and I held my tongue, therefore thou thoughteſt I was like thee* n. And *Salomon, Becauſe ſentence againſt an euill* n Pſal.50.21.
worke is not executed ſpeedily, therefore the heart of the children of men, is fully ſet in them to doe euill o. It is in ordinary reaſoning among many thus: Surely, if God o Eccl.8.11.
were ſo ſeuere, or ſo deepely diſpleaſed with my euill courſes, as it may ſeeme by ſome Texts of Scripture, and as ſome Preachers would perſwade, I doe not thinke he would ſo long haue forborne me, and (which is more maruellous) that he would haue thus heaped outward things vpon me; therefore I ſee not to the contrary, (vnleſſe I will be afraid of ſhadows, and terrified with words) but that I may continue in my owne courſe, and ſeeke mine owne ſatisfaction, as heretofore I haue beene accuſtomed.

10 The tenth branch of this guile is, a hoping to ſatisfie, and make amends for many euill courſes by ſome ſpeciall ſeruices and deuotions, or by ſome ſhewes
Annot. Rhem. of charity. This is firſt, the guileſull conceipt of all Papiſts; for ſo are our Rhe-
Luc. 11. ſec. 5. miſts owne words, in their notes, that Almes extinguiſh ſinne, redeeme ſinne, make cleane, and ſatisfie for former offences, and are to be done as a propitiation to God for former euills. The ſame is their opinion of faſtings, of penance, of pilgrimage, and the like. Secondly, this is the blinde imagination of our ſottiſh ignorant people at this day, who (for want of better inſtruction) are frozen in the dregges of Popery, and ſuppoſe the due obſeruation of ſome ſolemne feſtiualls in the yeare, as they come in their courſe, to bee a kinde of recompence for a multitude of other defaults; and that if they bee preciſe in the keeping of theſe & the like rituous traditions, then they are very religious. Thirdly, this is alſo a deuice, by which many worldly men deceiue themſelues, who hauing by rapine and extortion, by gaping ouer the heads of the poore, by treading vpon them and grinding their faces, and by other the like violent and indirect courſes,

raked

raked much together, imagine to remedie all this both with God and the world by some largesse, and beneuolence to the poore, or to the Church at their decease; and being possessed herewith, they runne on, presuming by this meanes to make a thorough satisfaction, both to recouer their credit with men, and to gaine fauour with the Lord. The eleuenth and last branch of this *Guile:* is to looke no further then to a *shew of Godlinesse* [p], and to thinke ones selfe religious ynough, if he haue learned the Art of seeming and can make an outward semblance of that, which indeede is farre from the heart. These which are thus minded, if the world hold a good opinion of them, they thinke themselues to be very holy, if men can not challenge them, they account themselues vnblameable. This is right hypocrisie. Hypocrite, is a Greeke word, and signifieth a stageplayer, who many times for the time weareth the habite, and carrieth the style and title of a king, himselfe being but a rascall, or beareth the part of some valourous knight, beeing a man of no resolution, or representeth a chast and modest louer, when his owne life is a practise of vncleanenesse: This is properly an Hypocrite, and beeing applied to matters of religion, it signifieth such an one, whose profession & mouth, and face, and habite, make by fits and vpon occasions, great shewes of Pietie, when in his heart, he is nothing lesse then he makes shew of. Yet, this is the common religion of the world, and from hence come so many courses for getting of a man, a name and opinion of religion. One man sheweth himselfe a sharpe reproouer and corrector of the errors of others, that so he may be thought to bee such an one, who cannot brooke or suffer euill, and yet the same notwithstanding is slacke enough in reforming his owne corruptions; like to him of whom our Sauiour speaketh in the Gospell, who forgetting the *Beame* in his owne eye, was very desirous, as might seeme, to cast out the *Mote*, which was in his brothers Eye [q]. Another, in some outward obseruations will seeme very precise, which are but as it were the Circumstances of religion, in the meane time neglecting the maine duties; after the fashion of the Scribes and Pharises, to whom Christ denounced a woe because they did *tithe minte, and annyse, and cummin, and did leaue the waigheier matters of the Law* [r]: A third sort to bee thought religious, will not sticke to giue some testimonie of reformation, and like *Saul* in his expedition against *Amaleck*, who killed the worser stuffe, and saued the best of the spoile aliue, so they will kill (as might seeme) some petty sinnes of lesse profite, aduantage, or delight; and yet let the great sinnes (the crucifying whereof should chiefly testifie their obedience,) bleate and cry still in the eares of the most High. Thus *Herod* [t], reformed some things at *Iohns* preaching, but the grand-sinne hee would by no meanes be perswaded to reforme, but thought the Preacher might better spare his head, then he could liue without that sinne; many such *Herods* there are now adaies, who, when a godly reformation is vrged, cry with the same words, though I feare me not with the same minde, that that good *Syrian* vsed, *Onely herein, the Lord be mercifull vnto vs* [u], let vs be borne with in this, and besides if we will mend any thing. As mens courses are many, for the attaining of an opinion of religion, so their ends are diuers: one man doth it for his profit; as the *Shechemites* yeelded to be circumcised vpon this hope, *Shall not their flockes, and cattell, and all their substance be ours* [x]? Another doth it for his credit and estimation. So *Saul* though hee did not much loue or esteeme *Samuel*, as a Prophet, yet when *Samuel* in some discontentment was departing from him, hee importuned him to stay with him, and this was his reason, *Honour me, I pray thee before the Elders of my people* [y]. Hee thought *Samuels* presence would grace him, otherwise it is likely he did not much regard him. And I doe verily thinke, this to haue beene one cause, which mooued *Herod* at the first, to countenance *Iohn* Baptist; because the people accounting *Iohn* as a Prophet, it could not but make much for *Herods* credit to be a protection vnto him. Another yet maketh religion, but as a cloake to greater villanies: so *Iezabel* purposing by false witnesses to take away *Naboths* life, yet would

[p] 2. Tim. 3. 5.
[q] Math. 7. 3, 4.
[r] Math. 23. 23
[t] Mark. 6. 20
[u] 2. King. 5. 18
[x] Gen. 34. 23.
[y] 1. Sam. 15. 30.

would grace the matter with proclaiming a Faſt[f]. And *Abſolom* made the performance of a Vow in Hebron, to be the ſhadow of his vnnaturall conſpiracie against his father [g]. This is the laſt Branch of this *Spirituall Guile*; the ſumme of it, is this, when for matters of religion men content themſelues with the Iudgement of the world, thinking themſelues very holy, if the world ſo account them. Thus haue I ripped vp *Adams* fig-leaues, and ſhewed you, as I thinke, all the particulars of this *Spirituall Guile*; whereby men thinking to deceiue God, do at the laſt vtterly beguile their owne ſoules. I haue beene longer in it then I thought; but the excellencie and neceſsitie of the point, hath ouercarried me. Now, *truth* is in euery reſpect contrary hereunto, as full of plain-neſſe, as this is full of ſubtilty; making a man as like to the God of *truth*, as the other maketh him to reſemble the *father of lies*. It is briefly this; An humble and feeling acknowledgement of a mans naturall ſinfulneſſe; an aggrauating to the conſcience of euery euill, when a man hath to doe directly with the Lord; a ſhunning and anoyding of all ſhifts; either of pretenſed examples, or of multitude, or of ſhrouding great ſinnes vnder tolerable names, or of tranſlating faults vnto others, or of preſuming vpon Gods goodneſſe, or of hoping by petty meanes to redeeme offences, or by couering a falſe heart with a face and vizard of religion. This is *Truth in the inward parts*, as *Dauid* tearmeth it [h]. This was in *Hezekiah*, *O Lord, I haue walked before thee in Truth* [i]. And from hence ſpringeth *Truth* in the conſcience, giuing a true information of peace wrought with God by Ieſus Chriſt, and aſſuring a man by the *Truth* of his obedience, of the *Truth* of his Faith: *Truth* in the mouth, to put away lying [k], and all manner ſpeeches, which may giue the lie to a good profeſsion: *Truth* in the eyes, not to *behold Vanity* [l]: *Truth* in the eare not *to heare the Inſtruction that cauſeth to erre, from the words of knowledge* [m]: *Truth* in the hand, in reſpect of the vprightneſſe, and fidelitie, and plainneſſe, and openneſſe of a mans dealing among men. Thus I haue ſhewed you, the nature of this *Truth*, which is comprehended in one clauſe thus, *True obedience to that which a man knoweth to be the Truth.*

The next point, is to ſhew the neceſsity of this kind of *Truth*, or namely *Truth* of obedience, or obedience to the *Truth*. The neceſsity, may be gathered by that which the Scripture hath deliuered of it, all whoſe precepts impoſe a neceſsitie. *When wiſedome entreth into thy heart & knowledge delighteth thy ſoule, then ſhal counſell preſerue thee, and vnderſtanding keepe thee* [n]. So that there is no benefite by knowledge, till it come into the heart, and hath wrought vpon the affections. Saint *Iames* ſpeaking of a generall apprehenſion of the *truth* of religion, without vſe, ſaith, *The diuels* haue it *and doe tremble* [o]. *Many ſhall come in that day, & ſhal ſay vnto me Lord, Lord, we haue prophecied in thy name* (let vs which are Preachers conſider it,) yet Chriſt ſhal ſay vnto them, *Depart from me, ye that work iniquity* [p]. Here is knowledge, and yet no ſaluation. *If you know theſe things*, (ſaith Chriſt elſe where) *Bleſſed are you, if you doe them* [q]. It is the obedience, which maketh vp the happineſſe. *To euery one that is thirſty, Come buy*: and what then? Eate too: the hauing is nothing, without the vſing. Places of ſcripture of this nature are infinit, all which do confirme thus much; that the Purchaſers of the *Truth*, ought not to be like the Rich, (but yet miſerable) purchaſers of the World, who, when they haue gotte much into their hands, yet go as neere the winde, fare as hardly, toile as painefully, looke as rufully, as they did when they had nothing, and ſo (as *Solomon* ſaith) *make themſelues poore hauing wealth* [r]. Such muſt not the buyers of the *Truth* be, knowing much, doing little, hauing (as it were) golden vnderſtanding, & leaden affections; And indeed to haue recourſe vnto the true definition of a lie, there is no more proper lie, then when a man knoweth one thing, and doth the cleane contrary; To lie, is to go againſt a mans mind. So that when a mans carriage giueth his knowledge the lie, that man, is, though he know the *Truth*, a notorious lyer before God. So much briefly for the neceſsity of this *Truth*.

Mentiri eſt contra mentem ire.

Now

[f] 1. King. 21. 9
[g] 2. Sam. 15. 7.
[h] Pſal. 51. 6.
[i] Iſa. 38. 3.
[k] Eph. 4. 25.
[l] Pſal. 119 37
[m] Prou. 19. 27
[n] Prou. 2. 10.
[o] Iam. 2. 19.
[p] Math. 7. 22.
[q] Ioh. 13. 17.
[r] Iſa. 55. 1.
[s] Prou. 13. 7.

Now to apply this (which is the third point I vndertooke) this is the vse of that which hath beene said; euen to stir vs vp (as before to soundnesse of knowledge in the *Truth*, so now) to hearty and vnfained obedience thereunto: that as by following the former exhortation we shall be able to say; *Thus we haue laboured, thus we abound in knowledge, thus are we grounded in religion*; so by this, I meane by this obeying *from the heart, the forme of doctrine* [c] which wee haue learned, we may with feeling vse the words of *Ieremie*, *The Lord is my portion, saith my soule* [d]; and of Dauid, *I haue sworne and will performe it, that I will keepe thy righteous iudgements* [e]. So that when we shall heare the Lord say in his word, *Oh that there were such an heart in them to feare me, and to keepe all my commandements alwayes*; our hearts within vs may make answer, *Oh that our Wayes were directed to keep thy statutes* [f]. This is the life of all religion, this is the *Power of Godlinesse* [g], namely, when as the *Truth* seated in the vnderstanding, like the ointment [h], which being powred on *Aarons* head ranne downe to his beard, and went euen to the skirts of his garments; so this, deriueth it selfe into the whole man, and sweeteneth all his actions, making him to giue vp his *Body a liuing sacrifice, holy and acceptable vnto God* [i]. And surely, if I had the best gift in perswading which God hath giuen to any man, and could make my words *like nailes fastened by the masters of the Assemblies* [k], I could not bestow my skill better, then in vrging and pressing this duty: and that in these three respects. First, because of the difficulty of the duties. It is by many degrees easier, to become a man of deepe iudgement, then of a religious obedience: a harder matter to rectifie the affections, then to informe the vnderstanding. And there is good reason for it, euen in nature: In a matter of knowledge, to be apprehended by the vnderstanding part of man, there may such forcible reasons and necessary consequences bee drawne, whereunto it cannot possibly but giue consent: In the affections it is not so. For, that which mooueth them, is some sensible, either profit or delight, which because it is not so easily felt, and so soone perceiued in this case of obedience, and reformation, therefore it is an easie matter, for the vnderstanding to be well enlightened in the knowledge of religion, and yet the affections to remaine cold and lumpish without any loue to religion. So that a man may sooner runne through the whole Circle of knowledge, then set one steppe forward to obedience. Now in reason, that which is so hard in performing, requireth vehemency of perswading. The second respect, why I hold it so worthy the paines of mee, or of any other to vrge this duty, is the excellencie of it; and that appeareth heereby, because the least graine of obedience, doth as it were season the whole lumpe of knowledge: the smallest quantitie of hearty affection, is the measure of religion: God respecteth not how much, but how heartily: yea, if a man bee cut short of the fulnesse of obedience, yet, if hee haue an vnfained desire, hee is accepted *according to that hee hath* [l]: so precious a thing is the hearty embracing of this *Truth*. The third respect, is the generall want hereof among the men of this generation. For, as we haue caused the enemies of God to blaspheme, (I meane Papists,) and to speake euill of our holy profession, because of our fruit-lesnesse; so it would make the *Eyes of Dauid to gush out with riuers of waters* [m], and *vexe the righteous soule of Lot* [n], if they liued among vs; to see first, how the more learned and wiser sort, (who yet would be thought religious) make religion onely a matter of contemplation and thinke it enough to bee able to discourse in matters of diuinitie, as in other things vpon occasion; and then next, how the common sort (that are yet called Christians,) see as far from the power and truth of religion, as they which neuer heard of religion. So then, this beeing a duty of that difficultie, of that excellencie, of that necessitie, (that I may at last end this first part) suffer me to renue the former exhortation in one word: As you must spare no cost to possesse the *Truth*, so you must euen giue all, euen for one little *Modicum* of hearty obedience to the *Truth*. For the purchasing whereof, I know no other place

The vse.

[c] Rom. 6. 17.
[d] Iam. 3. 24.
[e] Psal. 119. 106
[f] Deut. 5. 29.
[g] Psal. 119. 5.
[h] 2. Tim. 3. 5.
[i] Psal. 133.
[k] Rom. 12. 1.
[l] Eccl. 12. 11.
[m] 2. Cor. 8. 12.
[n] Psal. 119. 136
[o] 2. Pet. 2. 8.

to remit thee vnto, then that which I named for the purchasing of knowledge, euen the market of the Lord, the house of God, where his word is most faithfully dispensed: where the faithfull Steward of Gods house, who knoweth how to distribute to euery man his portion in due season[h], will, as he doth prooue the doctrine, to stablish thy Iudgement, so apply it also, and make vse of it to direct thy obedience. And thus much for the first part of the Text, the Iniunction, *Buy the Truth*. Now followeth the Inhibition, *sell not the Truth*.

[h] Luk. 12.42.

The second part of the Text.

I shall not neede to spend much time, in searching out the meaning of this clause. For first, the word *Truth* is so to be vnderstood here as in the former part, And then, what it is to *sell the Truth*, will easily be gathered from the consideration of *Buying*, which hath hitherto beene expounded. As then *Salomon* when hee enioyned the *Buying* of the *Truth*, meant thereby a carefull and an industrious endeauouring to obtaine the *Truth*; so here inhibiting the *sale of Truth*, he intendeth a careleſſe and negligent disposition to forgoe the *Truth*.

The onely diuision which I will vse, shall bee to apply this *selling*, to the double Interpretation of the word *Truth*: So that I haue here two points to handle; 1. *Sel not the knowledge of the truth*: 2. *Forgot not, part not with thy obedience to the truth*. Of these two in order. And first of this, *sell not the knowledge of the truth*: that is, Be not wrought by any meanes, to alter thy Iudgement when thou are once grounded, and setled in the *truth*. Now as in handling of the former part, I did apply the similitude of *Buying*, so in this also, I must haue leaue, to follow the phrase of *selling*, so farre forth (as agreeably to the rule and proportion of Faith,) it may giue light vnto this place.

The 2 doctrine of this Sermon.

Of a good & thrifty husband, which is resolued not to part with that which by his great industry & charge he hath gotten, two things are required. 1. To cõtinue & preserue his estate. 2. By all honest means to encrease it. He which hath a resolution not to sell that which he hath, you know hee will haue nought to doe with cõmon Brokers, such as are lifting (as it were) at euery thing, & lie in the wind to catch whatsoeuer any vnthrift shall be willing to depart with: or els, if he happen to haue to doe with such, he will be wise to know how to rid his hands of them, & to keepe that which he hath frõ their fingering. This is worldly policy; not much vnlike to this, ought to be the wisedome of euery good Christian in this behalfe. As our times are, Sathan, (who is the captaine Broker & cannot abide this Christian frugalitie) hath two principall agents, who follow his causes, and are dealers for him in this kind. 1. The Atheist. 2. The Papist. Against both these, hee which is a right religious *Naboth*[i], and crieth, God forbid that I should part with the possession of Gods *truth*, must arme himselfe. First, for the Atheist, (who is the diuels hand, as the sword was in the hand of *Ioab* toward *Amasa*[k], to strike religiõ to the hart) that he may not need to double his stroke; the best course in regard of him, is altogether to disclaime him, & not so much as to vse any speeches of chafeing with him; but as S. *Iames* speaks touching the diuell, *at the very first incounter to resist him*[l]. For it is a dangerous thing, in religion, especially in the principall points, as of the godhead, the immortality of the soule, the resurrectiõ, & the like, to admit of any discourse, although it may be pretended to be but for conference sake, whereby the *truth* of these things might bee called into question. Reason teacheth vs, that euery Art must haue his principles, which must not be gainsaid. I remember what the Philosopher could say: If any should dispute and argue touching this Principle, whether there be motion in nature, let him be beaten till hee confesse, that he who striketh him, may desist frõ beating him; or, whether the fire be hot, let him be made to feele it; and so, hee that should call the immortality of the soule into question, it were pity but he should so be serued, as he voluntarily did serue himselfe, who reading of the state of the soule separated from the body, threw himselfe headlong from a rocke that hee might experimentally know it. The Heathenish Ephesians were wiser: for when they heard *Paul* beginne to

[i] 1. King. 21.3

[k] 2. Sam. 20.10

[l] Iam. 4.7.

call the godhead of *Diana* into doubt, they carried it away with a ſhoute, *Great is Diana of the Epheſians*[m], they thought it a thing not to be endured. And through this flood-gate, came this Sea of miſery into the world in which wee are all ouerwhelmed, euen that our grand-mother *Heuah*, did entertaine a diſcourſe, and Parley with Sathan[n], touching the *Truth* of Gods word: As indeed, to what end are conferences and reaſonings of this nature? For, *If men will not beleeue Moſes and the Prophets*[o], nothing can perſwade them. Furthermore: becauſe euery man ſhall now and then feele a little piece of an Atheiſt in his owne boſome (for each man by nature is that *Foole* which *ſaith in his heart their is no God*[p],) therefore (becauſe alſo the Principles of Atheiſme are grounded vpon mans reaſon,) it is good to be ſetled in this rule; that the Myſteries of Chriſtian religion are not to be examined by humane reaſon. For which cauſe the Scripture ſaith, *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhnes vnto him*[q], *&c.* And, *The wiſedome of the fleſh is Enmity againſt God*[r]: and, *If any man among you ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe*[s]. Is it not in religion, as in naturall things: In them, a Iudgement is grounded vpon experience and obſeruation, and the Induction of many particulars, from which is drawne a generall concluſion: In diuinity, the very thing deliuered by Scripture is to be acknowledged, though it be not as yet ſtrengthened by experience. *Bleſſed are they that haue not ſeene, and haue beleeued*, ſaith our Sauiour[t]: and, *Faith is the euidence of things which are not ſeene*[u]: and, *wee haue beleeued, and knowne, &c.* ſaid the Diſciples[x]. As *Abraham* hoped againſt hope[y], ſo a religious man muſt beleeue againſt all carnall reaſon to beleeue. And indeed, if we will tie our ſelues to reaſon, there can be no ſoundneſſe in religion: for bring your maine points of religion to reaſons barre, there to receiue their triall, and what ſhall be the verdict but this; that the doctrine of the Trinity is ſenſleſſe, of the Incarnation of Chriſt, abſurd; of the Reſurrection, incredible; of the Vnion of Chriſts two natures, vnlikely; of Regeneration, vnpoſſible; of Predeſtination, vniuſt; of Preaching, Fooliſhneſſe, and ſo of others: howbeit I holde this alſo, that where Scripture approoueth reaſon, there reaſon may be brought in as a witneſſe, although neuer as iudge; as in the caſe of the reall preſeuce, the Scripture aſcribing to Chriſt a naturall body, maketh naturall reaſon an argument ſtrong ynough, againſt ſuch an vnreaſonable opinion. Thus if a man ſhall bring his owne thoughts into captiuitie, which exalt themſelues againſt the knowledge of God, hee ſhall bee reaſonably well guarded againſt the Atheiſt, and maintaine this ſpirituall profeſſion of Gods *Truth*.

The ſecond Manager of Sathans Buſineſſe, in ſeeking to draw vs to an vnthriftie ſelling of the *Truth*, is the Papiſt, who was neuer buſier, nor fuller of deuices then hee is at this day: labouring by bookes, by priuie perſwaders, by bribes, and by all meanes which helliſh wit can deuiſe, to draw men from the acknowledgement and profeſſion of Gods *Truth*. Their common motiues are well knowne to thoſe, which know any things, and how they ſeeke to blinde and dazell the eyes of many with the glorious (but yet pretenced) ſhewes of antiquitie, vniuerſalitie, vnity, lineall ſucceſſion, Catholike Church, Church planted by the Apoſtles, Fathers, Councels, Miracles, and the like. Now to ſhew the weakeneſſe of euery of theſe motiues, the falſhood of ſome, the pretenſing of other ſome, the Inualidity of them all, were a long piece of worke, and not poſsibly to bee (though it were but ſlightly,) handled, in this ſhortneſſe of time: yet leſt I ſhould ſeeme to name an enemy, and to giue no direction to reſiſt him, therefore that euen the meaneſt Chriſtian, who hath gotten ſome comfortable knowledge of the *Truth*, may know how to keepe his right againſt euery iuueigling and catching Papiſt, I will deliuer theſe two inſtructions. The firſt is, the ſpeech of the Apoſtle to *Timothy*, *Continue thou in the things, which thou haſt learned, and art perſwaded thereof, knowing of whom thou haſt learned them*[z]. I pray you to

[m] Act. 19. 34.
[n] Gen. 3.
[o] Luk. 16. 31.
[p] Pſal. 14. 1.
[q] 1. Cor. 2. 14.
[r] Rom. 8. 7.
[s] 1. Cor. 3. 18.
[t] Ioh. 20. 29.
[u] Heb. 11. 1.
[x] Ioh. 6. 69.
[y] Rom. 4. 18.
[z] 2. Tim. 3. 14

conſider the Place and you ſhall finde it a notable Preſeruatiue, and as good as a grimme Porter to keepe out thoſe Popiſh factors that would defeate vs of our inheritance. The Apoſtle preſſeth to a ſtiffe & firme continuance in *Truth* receiued, when as theſe two things concurre with it: 1. A mans owne perſwaſion: 2. The conſideration of the Qualitie of thoſe which firſt taught vs. Firſt, for a mans owne Perſwaſion; marke I pray you, leſt I ſhould ſeeme, in ſtead of grounded ſetledneſſe, to commend ſelfe-willed peeuiſhneſſe: By being *Perſwaded*, *Paul* meaneth thus much, as if he had ſaid to *Timothy*: *If it be an opinion, which thou haſt not ſuddenly entertained, but vpon good Aduice; if it hath ſeated it ſelfe in thy iudgement, then, when as thou with Care and Conſcience, with Humilitie, with vſing the ordinary meanes, with Praier vnto God, with hearty deſire to be guided into Truth, enquiredſt after knowledge, ſurely thou oughteſt not (being by theſe degrees brought to it and in this manner perſwaded in it) raſhly and ſuddenly to forgoe it.* This is meant by perſwaſion in this place; *A ſetledneſſe of Iudgement, following vpon an orderly courſe to bring a man thereunto.* The ſecond thing which muſt concurre, is, *Conſider and marke of whom thou haſt learned them: that is, Obſerue, and note well, what kinde of men they are, by whoſe Miniſtry thou haſt beene inſtructed. If they be men, who by their fidelity in teaching, and by the bleſſing of God vpon their labours, in vſing their Miniſtry to conuert mens ſoules, doe carry with them the ſeale of their Miniſtry, nay, if thine owne ſoule can witneſſe for them either of theſe, out of thine owne feeling, then beware of a doctrine contrary to that thou haſt bin taught; though I would not haue thee tie thy ſelfe to any mans Authority, yet be not raſh, be well aduiſed, before thou alter thy iudgement confirmed by ſuch a Miniſtry.* This is the firſt thing which I will in the Lord commend as a direction, for the meaner ſort, (who cannot enter into the examination of euery ſeuerall) to preſerue them from the allurements of Popery, and from *ſelling* the *Truth* to euery cheating companion.

The ſecond thing which I will commend vnto the ſimpler ſort, as a meanes to keepe them, from being entangled, with the large offers of ſubtill Papiſts, which ſeeke to draw men from the *Truth*, is this; when they ſhall bee perſwaded to any point of Poperie, differing from the doctrine taught amongſt vs at this day, either by writing, or priuie ſuggeſting, or corrupt and vnſound teaching, let them compare it with the contrary which wee hold, and well ponder with themſelues, (deſiring alſo the aſſiſtance of Gods Spirit) which of the two opinions, maketh moſt for the glorie of God, for the comfort of a diſtreſſed and diſtracted conſcience, and for the reſtraint of the liberty of the fleſh: and which ſoeuer of the two, they ſhall finde, by the witneſſe of their owne conſcience, (concurring with the voice of the Scripture) to make moſt for all, or for any of theſe three, let them take that, to bee the ſoundeſt, and for their life not dare to renounce it. Marke the Reaſon. Firſt the end why God made all things, was the *Glory* of his owne name [a]: the end why he redeemed mankind was, *That no fleſh ſhould reioyce in his preſence, but that he which reioyceth ſhould reioyce in the Lord* [b]; that no man ſhould haue cauſe to thanke himſelfe, but ſhould bee compelled to aſcribe all vnto the Lord. By this rule *Paul* decideth the controuerſie touching Iuſtification by faith and workes [c]; *Where is then the reioycing?* (ſaith he) *It is excluded. By what law?* (that is, *By what meanes of ſaluation*) *of workes? Nay, but by the Law of Faith.* Faith taketh all from man, and aſcribeth all to the Lord: *Therefore we conclude, that a man is iuſtified by faith without the workes of the Law* [d]. So that hence I confirme this rule, that looke which point of doctrine doth moſt debaſe man, and giue the whole glorie of all good vnto the Lord, that is the *Truth*, and that is alone to bee embraced. For the ſecond rule, which is touching comfort: *Paul* ſaith, that the end why the Scripture was written, was for our *learning and comfort* [e]. The ende of all both writing and teaching is, that man feeling the extremitie of his owne miſerie, might notwithſtanding be ſetled in the comfortable aſſurance of the loue of God, in Chriſt Ieſus. So then, that doctrine which affordeth

[a] Prou 16.4.
[b] 1. Cor 1.30, 31.
[c] Rom. 3.27.
[d] Verſ. 28.
[e] Rom. 15.4.

affordeth the ſoundeſt comfort, then, when a wounded conſcience moſt deſireth comfort, that is the Truth, & that is not at any hand to be forſaken. Thirdly, touching the reſtraint of the fleſh, I remember the ſaying of the Apoſtle, *Ye haue been called into liberty, only vſe not your liberty as an occaſiō to the fleſh*[f]: as who would ſay, The doctrine of Chriſtian Religion, though it be a doctrine of liberty to the ſpirit, freeing it from the bondage of ſinne & Sathan, yet it is a doctrine of reſtraint to the fleſh; ſo that when you feele the fleſh begin to break out & take liberty, the know it to be an abuſe of the doctrine of liberty. This was *Pauls* meaning. So that it is an vnfallible Canon, that that doctrine which preſſeth vpon men, the moſt preciſe & ſtrict obedience to Gods wil, not giuing any the leaſt toleration to any the ſmalleſt ſin, but is ſtill curbing mans naturall inclination vnto euill, the ſame is the *truth* of God, that ought euery ſeruant of God to maintaine. I pray you remember this direction. I do not for mine own part (and I ſpeak it hauing often & aduiſedly thought vpon it) know any maine point of popery, but it may well be tried by theſe Rules. So that you ſhal find all the grounds of that Religion, either to obſcure Gods glory, or to weaken mans comfort, or (what pretence ſoeuer it may make, by not ſeeming *to ſpare the body*[g],) to giue liberty to the fleſh. I pray you try the Truth hereof vpon occaſion, & then credit the direction accordingly.

[f] Gal. 5. 13.

[g] Coloſſ. 2. 23

Thus much briefly how a Chriſtian good husband, who hauing at a deare hand purchaſed the *truth*, & is willing ſtill to enioy it, may keep the ſame from al huckſters, whether they bee ſuch as would draw him to no Religion, or ſuch as would winne him to a falſe religion. A needfull point in theſe decaying times, in which Sathan knowing that *he hath but a ſhort time, hath great wrath*[h], & beſtirs himſelfe exceedingly; & in which alſo, many, as it were weary of Manna, of the ſincere doctrine of the Goſpel, do long for the fleſh pots of Egypt, for the groſſenes of Popery; others go about to make a medley of Popery & true Chriſtianity, to put the Arke & Dagon into one Temple, which cannot be; others conſidering the courſe of times, cary themſelues in a kind of indifferency, caſting (like the wiſe ſteward[i], what they ſhall do hereafter. So that if euer the Papiſts, leauing all other perſwaſions, ſhould haue oportunity (which God forbid) to reſume their old argument; *From the clubs*, threatning vs, that if we will *not ſell our inheritance*, they will fire vs out, is much to be feared, that a great many of vs would reſigne our intereſt, chooſing rather to go ſeeke a new, then to holde our old poſſeſſion vpon ſo hard conditions. I beſeech you therfore let vs as wel remember to take heed of a thriftleſnes in forſaking the *truth*, as of miſerablenes and niggardice in purchaſing the *truth*, & let me conclude this place & exhortation, with the words of the Apoſtle; You that are, or hereafter by the bleſsing of God vpon the vſe of the good meanes ſhall be grounded in Gods holy *truth, ſtand faſt, & keep the inſtructions that ye haue bin taught; and I pray Ieſus Chriſt our Lord, who hath giuen vs euerlaſting conſolation & good hope through grace, cōfort our harts, & ſtabliſh vs in euery word & good worke*[k].

[h] Reu. 12. 12.

[i] Luk. 16.

A faſtibus.

[k] 2. Theſ. 2. 15. 16. 17.

The next point is to vrge this inhibition in regard of the *truth* of obedience; The 3. doct. of which alſo this place is to be vnderſtood, which ſaith, *ſell not the truth*, that is, *After thou art once entred into a holy courſe of true obedience, ſee thou neuer forſake the ſame.* For the well handling of this poine, the moſt full and profitable courſe were this: Inſomuch as Sathan, the Arch-enemy of our ſoule, knowing, that the further we go on in true obedience, the further we are from his iuriſdiction, doth therfore not faile to ſolicite vs, & by many ſeuerall means to be euer tempering with vs, to ſlake our forwardnes, and to kill & coole all zeale within vs; for this cauſe (meere) good to diſcouer his plots, to deſigne his inſtruments, and to note the ſeueral ſuggeſtions by which he attempteth to make vs caſt off all holy obedience to Gods *Truth*. Sometimes profit hindreth, ſometimes pleaſure miſleadeth, ſometimes a feare to impaire our credit in the world is a ſtoppe, ſometimes a conceipt of too much ſtraitnes & difficulty in Religion diſcourageth, ſometimes an opinion that too much zeale is ſuperfluous, croſſeth vs; ſo that it is a hard matter to play this

good husband in holding faſt a good profeſsion to the end. But, becauſe to enter into euery of theſe particulars, would require a more large diſcourſe, therfore as a generall preſeruatiue againſt all occaſious that may withdraw, I will only commend, and confirme vnto you this doctrine, namely, *That he which hath entred into a good courſe of true obedience, ought not at any hand to deſiſt and fall away from the ſame.* The courſe of Chriſtianity, is often in Scripture cõpared to a race, in which it ſufficeth not a man, either to haue run long, or to haue run painfully, vnleſſe he holde out vnto the marke; nay, he which breaketh off in the mid way, is as farre from a reward as he which neuer ſet one ſtep forward thereunto; So in this caſe, it booteth not a man to haue beene ſometimes very forward, & to haue made ſome ſhew of loue and obedience vnto Gods *Truth*, vnleſſe he doe perſiſt and continue therein vnto the end. Therefore, So runne (ſaith the Apoſtle) *that you may obtaine*; 1. Cor 9.24. *ſo run*, that is, moderately in the beginning, conſtantly in the midſt, & cheerefully in the end, making the end rather better, then worſe then the beginning. An vnſtaied, inconſtant, & fickle diſpoſition, to be carried with a humor, and to embrace a thing but for a fitte, is a thing ſo diſgraceful euen in common reaſon, that many men oftentimes do perſiſt in that which is naught, rather then to incurre the ſuſpition of vnſetlednes; much more is it ſhamefull in matters of religion. And therfore, as it is the brand of the wicked to be like a whirlewinde, ſo it is the note of the righteous to be as an *euerlaſting foundation* [m]. All the promiſes of happines in holy Scripture, are made with condition of continuance. *He that endureth to the end, ſhall be ſaued* [n]; *To him that ouercommeth will I giue, &c. Be faithful to the death, and thou ſhalt receiue the crowne of life* [o]. So that if you take away continuance, all hope of happines is vtterly ouerthrowne. In a word, not to ſay ſo much as might be ſpoken in this caſe; they which haue bin zealous, and carefull, and forward, and do after grow cold, their caſe is worſe, & their puniſhment more heauy. Firſt their caſe is worſe, becauſe therby they are brought into the way to that vnpardonable ſinne againſt the holy Ghoſt, ſo that if euer they recouer, it will coſt them the ſetting on. Againe, their puniſhment is more heauy: For *they, who haue eſcaped from the filthines of the world, through the knowledge of the Lord, &c.* if they be *entangled againe therein, the latter end is worſe then the beginning* [p].

[m] Prou. 10.25
[n] Mat. 24.13.
[o] Reu. 2.10.
[p] 2. Pet. 2.20.

Vſe. There is a neceſſary vſe to be made of this point: Back-ſliding, falling away, loſing the firſt loue, are the common ſins of the profeſſors of religion in this age. The Church is full of *Demaſſes*, who haue left their old zeale, and haue *imbraced the preſent world* [q]. The bleſſed continuance of our happy peace, hath bin to many an occaſion of falling: It is time that the Lord ſhould quicken vs by ſome ſharper courſes. There be many of whom it may be ſaid, *He was a zealous Gentleman, carefull in the waies of godlines: I knew ſuch an one, an earneſt & painful preacher, ſtudious, induſtrious, of excellent gifts: There is another was preſently come on, & gaue good teſtimony of Gods graces to him, was a diligent hearer, a man who loued to confer of good things: But now there is a great alteration, the world hath choaked them, the vanity of outward things hath beguiled thẽ, & they are not the men that they haue bin.* Alas that any man ſhould giue occaſion to haue it ſo ſaid of him. I remember the ſaying, *It is the moſt wofull thing to haue bin happy*: and ſo, it is a miſerable thing to haue bin zealous, & now not to be zealous; to haue had lands, and liuings, and large poſſeſſions, & now to be a beggar; to haue had the *Truth* of obedience in poſſeſſion, but now to haue cleane parted therewithal. I beſeech you, if any here be guilty herein (as euery man hath good cauſe to be iealous ouer himſelf with a godly iealouſie) let him be admoniſhed to looke to it quickly, to *repent & do his firſt works* [r], leſt he incurre a double condemnation. Who will pity him that had land and liuing, and could not keepe it? and how ſhall the Lord be mercifull vnto him, who hauing *known the way of Truth, ſhall turne from the holy Commandement giuen vnto him?* And for others, which are (perhaps) but yet commers on and beginners in good things; as you ſhall learne other things, ſo learne this withall, that we haue need

[q] 2. Tim. 4 10.
Miſerrimum eſt fuiſſe beatum.
[r] Reu. 2. 5.

to keepe a narrow watch ouer our hearts, leſt we waxe weary *of well doing* [f], leſt at vnawares a kinde of faciety and fulneſſe creepe vpon vs. To begin a thing is pleaſant, therefore for varieties ſake, many will begin, but vpon ſome occaſions ſoone leaue off; ſo that all the proofe is in the end. [f] 2. Theſſ. 3. 13

There is one point more behinde, no leſſe neceſſary then the former, a branch of my diuiſion, and incident alſo to my Text; and that is, a godly *care to enlarge, and encreaſe the Truth which we haue purchaſed.* In this frugall and thriuing age, he is, among worldly wiſe men, halfe accounted an vnthrift, not only that maketh away his eſtate, either in whole, or in part, but alſo which doth not by his induſtry and prouidence, ſomething better the ſame. And I pray you marke if my Text do not require ſo much: It is in the nature of euery inhibition, or forbidding commandement, to imply the contrary: As, *Thou ſhalt not kill*, comprehendeth this vnder it, *Thou ſhalt by all honeſt meanes preſerue the life of thy neighbour*: ſo, *thou ſhalt not ſell the Truth*; what muſt I then doe (wilt thou ſay:) Thou muſt husband it well, and labour to encreaſe it. So that my Text very naturally, without ſetting it vpon the racke, occaſioneth the vrging of that duty which the Scripture often doth perſwade, namely, *A caring and endeauouring to thriue in Religion, to encreaſe both in knowledge, and in obedience.* S. *Peter* giues a charge, *Grow in grace* [t]. *Paul* beſeecheth his hearers *to encreaſe more and more* [u]. *Salomon* compares the ſtate of a Chriſtian *to the light, which ſhineth more and more vnto the perfit day* [x]. In *Ezekiel*, the graces of Gods Spirit, are figured by the waters, iſſuing out of the ſanctuary, which were firſt to the *ankles*, then to the *knees*, then to the *loynes*, then to a *riuer that could not be paſſed ouer* [y]. *Dauid* cals Gods ſeruants *Trees, which bring forth fruit in their age*, and euen then are fat, *and flouriſhing* [z]. Chriſt in the Parable [a], reporteth, that the euill ſeruant, though hee kept the Talent in a napkin ſafe, yet was condemned for not encreaſing it. Thus you ſee the Truth of this doctrine. And I pray you let vs make the vſe of it, to be ſtirred vp by it (ſo many as haue gotten ſome knowledge, and ſhewed ſome fruits of obedience,) not to reſt ſatisfied therewith, thinking that we know enough, and haue done enough; but after the worthy example of *Paul*, let vs ſtill *forget that which is behind* [b], accounting that whereto we are come to be ſcarce worth the naming, and ſtriuing to goe from grace to grace, from vertue to vertue, *from ſtrength to ſtrength* [c], *according as God hath dealt to euery one the meaſure of faith* [d], Fleſh and blood is ready ſoone to ſatisfie it ſelfe, with a little in theſe things, though in other things it be vnſatiable; and worldly men (that would be thought religious for all that) they plead, *All is well, & how religious would you haue vs to be? Do we not thus and thus, and what would you haue of vs more?* To helpe this, I pray you remember this: He is the beſt Chriſtian, who is euer complaining to himſelfe of his owne ſlackneſſe, and carrieth a kinde of holy indignation againſt himſelfe, that hee knoweth no more, and is no more obedient, more grieuing at that which is *behinde* [e], then pleaſing himſelfe in that whereto he is attained. And on the other ſide, he that is in his owne conceit come to a full point, thinking that a little religiõ, a little zeale, a little holines, a little knowledge will ſuffice, the ſame man hath no zeale, no holines, no knowledge, no religion at all. My reaſon is, the euill ſeruant I ſpake of before, though in one place it is ſaid of him, that that was taken from him which hee had [f]; yet elſewhere it is ſaid of him, that that was taken from him *which it ſeemed* he had [g]. So that it is but a ſeeming of religion, where there is no care of encreaſing. And thus at laſt I haue ended this Text, and though I haue not handled euery point ſo largely, as the worth of it did deſerue, yet I haue, in ſome meaſure, touched euery particular incident to this place.

The Vſe.

[t] 2. Per. 3. 18.
[u] 1. Theſſ. 4. 1.
[x] Prou. 4. 18.
[y] Ezech. 47.
[z] Pſal. 92. 14.
[a] Math. 25. 24.
[b] Phil. 3. 13.
[c] Pſal. 84. 7.
[d] Rom. 12. 3.
[e] Phil. 3. 13.
[f] Math. 25. 29.
[g] Luk. 8. 18.

The end of the ſecond Sermon.

THE DIGNITIE OF THE SCRIPTVRE, TOGITHER WITH THE INDIGNITIE WHICH THE VNTHANKFVLL WORLD offereth thereunto.

PSAL. 119. V. 129.

Thy testimonies are wonderfull.



AT LONDON
Printed by IOHN LEGATT Printer to the Vniuersitie of Cambridge 1619.



THE DIGNITIE OF THE SCRIPTVRE

¶ To the right Worſhipfull and my very *reuerend friend M. Doctor* Goad,

Prouoſt of the Kings Colledge
in Cambridge.

When I remember the times and furtherances of my education, and conſider with my ſelfe, by whoſe free choice, I was preferred into that worthy Society (the headſhip whereof your Worſhip hath ſo many yeares enioyed) I cannot but ſay to you as Hierome *did to a friend of his,* Tibi & quod poſſum debeo, & quod non poſſum: *I am indebted to you both to the vtmoſt extent of my abilitie, & in much more then I can performe. Giue me leaue therefore (I beſeech you) not as by way of requitall, (for I will not ſo much either vnder-value your fauour, or abridge my debt) but as by way of acknowledgement (leauing this, as it were a bill of my hand what I haue receiued, and how deeply I am engaged) to preſent you with theſe three Sermons. They are of the Dignity of the Scripture, and therefore (their ſubiect conſidered) are not vnworthy your patronage, being ſo ancient and iudicious a Profeſſour of Theologie. The manner of handling, becauſe, as it is lyable to cenſure in this taxing age, ſo it may perhaps through my want either of skill or care, deſerue reproofe: therefore I doe ſubmit it wholly to your Worſhips triall, that after, it may either ſtep further into publike view, or elſe ſtoppe where it is, according as you ſhall pleaſe to diſpoſe. Howſoeuer it be, albeit I muſt confeſſe, that I ſhould much reioyce in your approouing furtherance, yet at the leaſt I ſhall herein finde contentment, that I haue endeuoured out of my vnfained ſenſibleneſſe of your reſpectiue kindneſſe, to make the world a witneſſe of my thankfulneſſe. And ſo in the fulneſſe of my deſire, that he in whom* all fulneſſe dwelleth *may ſo repleniſh you with* ſpirituall bleſſings in heauenly things, *that like the* Trees planted in the houſe of the Lord, *you may* ſtill euen in your age bring foorth fruite, and bee fatte and flouriſhing, *I humbly take my leaue.* Modbury *in* Deuon. *this 2. of* July. 1607.

Hiero. Sophron.

Col. 1. 19. Eph. 1. 3. Pſal. 92. 13, 14.

Your Worſhips euer in the Lord,

SAM. HIERON.

¶ To the right Worshipfull and my very reuerend friend M. Doctor Goad,

Prouost of the Kings Colledge in Cambridge.



Your Worships euer in the Lord,

SAM. HIERON.

THE DIGNITIE OF THE SCRIPTVRE.

Hoſea 8.12.

I haue written to them the great things of my Lawe, but they were counted as a ſtrange thing.

The firſt Sermon.

THis verſe is, as it were, the Lords complaint touching the wretched carleſneſſe of the ſonnes of men, who enioying the greateſt benefit, *viz.* the bleſſed liberty of his word, yet notwithſtanding vtterly neglect it, and eſteeme it as a thing not worthy the regarding. That I may both for your profite, and mine owne helpe proceede in handling of it, with the better order, I will diuide it into two parts; the firſt may be not vnfitly called, Gods bounty, *I haue written to them the great things of my law*; the ſecond may be termed, mans impietie, *but they were counted as a ſtrange thing*. God hath vouchſafed the free vſe of his word; what greater bounty? Men paſſe by it as a thing not worth the looking to, what greater impietie? of theſe two poynts in order.

The generall ſtate of the Text.

The diuiſion of it into two parts.

I haue, &c. In the firſt part we haue two things to conſider, firſt the commendation of Gods word; ſecondly, the mercy of God in vouchſafing it vnto vs: The word of God is commended vnto vs in theſe termes; *The great things of the Lawe*: The word which is out of the Hebrew tranſlated here (*Great*) ſignifieth, *honourable, or precious, or ample, and plentifull*: ſo that the word of God is commended here by two things; firſt, the plenty, and abundance, and largeneſſe of matter that is in it; ſecondly, the price, and excellency, and worth of the matter. I will ſpeake of both ſeuerally: and I pray you let vs well obſerue them, that the word of God may grow into greater credite with vs then it is.

The firſt part.

Touching the largeneſſe and ampleneſſe of the word of God, I ſet downe this point, *That all neceſſary points, either touching faith or manners, are abundantly contained and layd foorth in the Scriptures*; for proofe whereof, that one ſaying of the Apoſtle is ſufficient; *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe* [a]. Now what ſpirituall occaſion can there be deuiſed, which is not here mentioned? what matter is there in the whole body of religion, but it may well bee referred to one of theſe heads; either *teaching, improouing, correcting, or inſtructing*? ſo that the word of God beeing ſufficient to all theſe, is not wanting in any neceſſarie matter whatſoeuer. *Theſe things* (ſaith Saint *John*) *are written, that yee might haue life through his name* [b]; a plaine teſtimonie that there is enough left written in the Bible, for the begetting of faith, and for the guiding of the ſoule of euery faithfull beleeuer vnto life eternall. *I gaue them my Statutes* (ſaith the Lord) *I declared my iudgements vnto them, which if a man doe hee ſhall liue* [c]: the taking of that courſe which

Doctrine 1.

[a] 2. Tim. 3. 16.

[b] Iohn 20. 31.

[c] Ezech. 20. 11.

which is prescribed to vs in the word, is all-sufficient to saluation. *They haue Moses and the Prophets*[e], saith *Abraham* to the rich Glutton in hell; meaning that then they want no needefull instruction, for the bringing of them by repentance vnto life. Infinite are the places of Scripture to this end, shewing the absolutenes of that doctrine, which is contained in the written word, vrging vs to rest our selues satisfied with that which is reuealed, condemning all the inuentions and traditions of man that are added thereunto. And seeing it is a sure thing that the Bookes of holy Scripture are penned by the speciall guidance of Gods Spirit[f], as Saint *Peter* affirmeth; it must needes follow, that if there bee any needefull matter omitted in them, it came to passe, eyther because they which wrote, did not know it, or because, knowing it they would not reueale it: or because, beeing willing to reueale it, they forgot it; or else, because though they forgot it not, yet they knew not how & in what manner to performe it. Now whichsoeuer of all these we shall thinke, we shall cast a very great indignity and disgrace, not simply vpon the pen-men of the Scripture, but vpon the Spirit of God, by whose speciall direction, they wrote euery word and tittle, and vpon whom to lay any imputation, either of weakenesse or vnwillingnesse to performe any thing for the good of Gods Church, were no lesse then blasphemy. Adde hereto for the better opening of this point, that looke what is the spirituall necessity of a Christian vpon any occasion, either of his calling, or of his degree and proceeding and estate in his profession, the word of God is not wanting to giue him fulnesse of direction. If hee bee a magistrate, it teacheth him how to gouerne; if a minister, it informeth him how to teach: if a master of a family, it instructeth him for the particular duties of his place; whether hee bee a husband, or a father, or a master, or sonne, or seruant, it sheweth him in euery of these, how to demeane himselfe as becommeth a Christian. It giues him direction for his apparell, his speech, his diet, his company, his disports, his labour, his buying and selling, yea and for his very sleepe, and for those things which may bee thought most arbitrary and indifferent. It is vnpossible for him to deuise any thing, touching which hee may not fetch a needefull direction from the Scripture. Againe, conceiue of him how you will, in regard of the seuerall degrees of Christianity; the word of God is still his Counsellor: if he be ignorant, there be plaine principles of religion, as milke to feede him; if hee be better grounded, there be poynts of greater depth to employ him; if there bee any case of conscience that troubleth him, any scruple that disquieteth him, there is vnfallible certainety to resolue him; if hee bee afflicted either in body by sickneſſe, or in goods with losses, or in good name with vndeserued reproches, or in minde with the buffeting of Sathan, and his owne corruption; there is plenty of comfort to releeue him; there is store of rules to informe him how to profite by his trialls: if hee bee zealous, there is matter to encourage him: if colde and falling backe, there is meanes to quicken him: if hee bee stubborne and obstinate, there is iudgement to humble him: if hee bee broken-hearted, there is a salue to restore him: if hee bee turned out of the way by some great sinne, there is as it were a bridle to stop him: whatsoeuer his occasion bee, how euer his soule is affected, in what perplexitie soeuer hee is, whether it bee comfort or counsell, or resolution, or reproofe, or instruction that he needes; the word of God is a plentifull store-house, and meetes to the full with euery spirituall necessitie: So then this is my reason, why the lawe of God, the word of God, is called *Great*, or *Large*, because, looke of what extent and wideneſſe our spirituall wants are, of the same are those holy directions which the Lord hath reuealed in his word. *I haue seene* (saith *Dauid*) *an end of all perfection, but thy Lawe is exceeding large*[f]. Let vs now make vse of this doctrine. The vse of this poynt touching the largeneſſe and ampleneſſe of the word of God, extending and stretching it selfe to all the spirituall occasions of all Gods people, is first to ouerthrow the iudgement and practise of the church of Rome, which, as though

[e] Luk. 16. 31.

[f] 2. Pet. 1. 21.

[f] Psal. 119. 96.

The Vse.

though there were some defect in the Scripture, or some needefull matter not reuealed in it, hath added to it a packe and rabble of vnwritten traditions, concerning which it teacheth, that they are to be receiued and embraced with the same affection, with the like zeale, with the same respect, as wee doe receiue the written word it selfe, and must bee beleeued also as profitable and necessarie to saluation. Now this opinion and course is plaine against this place of Scripture, in which the word of God is graced with this title, *great*, or *plentifull*, or *large*. If there be any thing left out of it, which is necessary for the information of any mans soule vnto life eternall, sure it hath not deserued that honourable name wherewith it is stiled: I meane, if a Christian man, either for the setling of his soule in a matter of faith, or the directing of his course in a matter of conuersation, should find that scantnesse and barrennesse in the Scripture, that hee should be faine to goe seeke direction elsewhere: or if there were no want in the word of God, why should he be so heauily cursed that puts ought vnto it? whereas if there be any point needefull to saluation, which is not mentioned in it, there must of necessity be some addition. And therefore wee must for euer separate our selues from that Church, which (when God hath written his word as a perfect direction, full and entire in euery respect) thrusts vpon vs the inuentions of man, daring also to make them in authority equall to the Scriptures. This is the first vse, euen to teach vs heartily and vnfainedly to detest all additions to the word of God, and all the authors of them whatsoeuer: and yet with this caution, that we must beware that we be not deceiued in the right vnderstãding of that which we call an addition to the Scripture: we must not thinke as some doe, that this ordinance of God which wee call Preaching, is an adding to the Scripture, it being a course which God in his wisedome hath appointed for the gathering of his Church, and for the opening and discouering vnto the sons of men, the hid treasure. But that is called an addition to the word of God, which beeing commended vnto men as a matter of religion, cannot bee iustified, nor warranted, nor made good by the written word, but is grounded onely eyther vpon carnall reason and conceit, or vpon the will of him that vrgeth it: All and euery such addition wee must take heede of, and remember what the Apostle saith: *If any man deliuer any other*, (meaning any other for substance, though in words and manner of deliuery it may differ) *though hee were an Angel, &c. let him be accursed* g.

Note.

g Gal. 1. 8.

The second vse of this poynt, is to condemne the common neglect, and vniuersall contempt of the precepts and rules of holy Scripture: what occasion soeuer wee haue, the word of God is still at hand to counsell vs, and it is such a direction as cannot deceiue vs, yet in the most of our cases and spirituall needes, wee will seeke to any thing rather then to the Scripture. In the worship of God we do much more esteeme our owne humours and the traditions of our Fathers, then the prescription of the Word. In matters of conuersation, we preferre the examples and guises of the times, the course and practise of the multitude, before the principles of Gods spirit: nay, we thinke it too much preciseneſſe, and a thing very ridiculous and childish, to tie a mans selfe so streight, as not willingly to swarue from the direction and warrant of the Scriptures. If we be sicke, we will goe first to carnall meanes, and last to the Scripture: if wee be greeued in minde, and touched in conscience, wee will looke for comfort any where, before we will seeke it in the Scripture: if wee be wronged and iniured in the world, we will runne after the eggings on of our owne corrupt heart, to bee our owne auengers, before we will aske counsell of the Scripture. As in these few, so almost in all other things, any rules please vs better then the rules of the Scripture. In apparell wee are led by the fashion, in meate and drinke by our sensuall appetite; in recreation by company, or by our owne inordinate affections; in dealings with men, by our profite; in getting riches, by our vnsatiable desires; these bee our rules: the precepts of the word of God eyther wee doe not know, or wee doe not esteeme

Vse 2.

them, or wee thinke it a burthen, and a kinde of reſtraint to be tyed to obſerue them. Thus wee are like vnto thoſe of whome God complayneth by *Ieremie*; *They haue forſaken me* (ſaith he) *the fountaine of liuing waters, and digge themſelues*
[h] Ier.2.13. *pittes, euen broken pits that can holde no water* [h]; ſo we let goe the beſt aduice which cannot erre, and deuiſe rules and precepts to our ſelues, which muſt needes deceiue vs. To reforme this common euill, let vs remember what wee haue heard, *viz.* that God hath furniſhed his word with variety of directions, the precepts of it are of equall largeneſſe to our ſpirituall occaſions: *as many as walke according to*
[i] Gal.6.16. *this rule, peace ſhall be vpon them* [i] (ſaith the Apoſtle:) but to euery other courſe whatſoeuer it be; we may boldly apply the ſaying of *Salomon*: *There is a way that*
[k] Prou.14.12. *ſeemeth right vnto a man, but the iſſues therof are the wayes of death* [k]. And thus much of the commendation giuen to the Law of God, it is large in matter, and abounding with variety of doctrine.

Doctrine 2. Now followeth to ſpeake of the next thing by which it is commended; *It is precious, the value and price* of the matter, doth equall the *largeneſſe and varietie of it.* The precioufneſſe and excellency may many waies bee made knowne vnto vs; firſt by the Author of it, which is God, for which cauſe it is ſo often called the *word of God* [l]; *the law of God* [m]; *the counſell of God* [n]; *the oracles of God* [o]; *The whole*
[l] 1.Pet.1.25. *Scripture was giuen* (ſaith *Paul*) *by inſpiration of God* [p]; *And it came* (ſaith Saint
[m] Pſal.1.2. *Peter*) *not by the will of man, but of the holy Ghoſt* [q]; and, *I haue written it* (ſaith he)
[n] Act.20.27. heere in my Text. So that it is no idle tale, deuiſed at Atheiſts ſay, by the witte
[o] Rom.3.2. of man to keepe the vulgar in ſubiection; but it is the very minde of [r] God, and
[p] 2.Tim.3.16. the very expreſſe patterne of that truth, which is originally in the fountaine of all
[q] 2.Pet.1.21. truth, which is the Lord: Secondly, by the matter of it; the matter of the Scrip-
[r] Prou.1.23. ture is in a word, that *great myſterie of godlineſſe*, of which the Apoſtle ſpeaketh,
[s] 1.Tim.3.16. *God manifeſted in the fleſh &c. A glorious myſterie* [s]: *A hid myſterie which none*
[t] Col.1.27. *of the Princes of this world could know* [t]: A myſterie which no man by the wit of
[u] 1.Cor.2.8. man is euer able to conceiue; A myſterie which the Angels in heauen doe admire, and the Diuells in hell doe tremble at; A myſterie which the Atheiſts in their mouthes doe ſcoffe at, but euen at the ſame time in their hearts, doe quake to conſider. This is the matter of the Scripture, *Ieſus Chriſt, yeſterday, to day,*
[x] Heb.13.8. *the ſame for euer* [x]: hee is the *yea*, and the *amen* [y] of all the promiſes, the *Alpha*,
[y] 2.Cor.1.20. and the *Omega, the firſt, and the laſt* [z], the pith and marrow of the whole. Third-
[z] Reuel.1.11. ly, by the ſtile of it: *Fulneſſe of maieſtie in ſimplicitie of words*, the like temper no where elſe to bee found in any humane writer whatſoeuer. I know that in ſundry parcels of the Scripture, there are to be ſeene many more then ſteppes or prints of eloquence, which the wiſedome of God did to make vs know, that he could if it had pleaſed him, haue fretted (as it were) the whole volume of the booke with excellencie of words; yet generally it is ſo carried, in ſuch a lowe phraſe of ſpeech, which yet doth not ſauour of any earthly mould, but makes a man euen as it were in deſpight of himſelfe to admire it: *Thy teſtimonies are wonderfull* (ſaith *Dauid*,) yet in the next verſe he ſaith, *the entrance into them ſheweth light, and giues*
[a] Pſal.119. 129,130. *vnderſtanding* [a]: ſo that there is a depth of myſterie in plainnes of words. Fourthly, the end of it; the end of the Scripture is not to pleaſe the idle humours with variety of delightfull matters, neither to exerciſe buſie wits with ſubtiltie of queſtions, nor to bee as a matter of ſtorie onely to acquaint men with the courſe of times, nor to furniſh men with ability to diſcourſe; the word of God aimes at none of theſe ends, (which yet notwithſtanding are the chiefe ſcope, and euen the happines of the moſt Authors,) but it driues at this one point, *to make a man wiſe vnto*
[b] 2.Tim.3.15. *ſaluation* [b]: *To ſhew the path of life* [c]; *To guide our feete into the way of peace* [d]: we may
[c] Pſal.16.11. reade in the great booke of the creatures (as I may ſo call it) *the inuiſible things of*
[d] Luk.1.79. *God, his eternall power and godhead* [e]; yet the knowledge of God gotten there, is of
[e] Rom.1.20. no power, but onely to make vs inexcuſable. And therefore *Dauid* hauing ſpoken of the maieſtie of God which appeares euen in the creation of things, comes at

laſt to this, *The law of the Lord is perfect, conuerting the ſoules*, to ſhew, that without the word of God, though man might gain knowledge enough to condemne him, yet he could get none to ſaue him. And ſo in another place, hauing declared the teſtimonies of the power of God which are to be ſeene euen in the very waues of the ſea, at laſt he concludes the pſalme, *O Lord thy teſtimonies are very ſure* [h], meaning that there is no certaine, and comfortable knowledge of God to be gotten, but onely from thence. And for the ſame cauſe Chriſt told the woman of Samaria, *that they worſhipped they knew not what* [i]; and that the true worſhip was onely among the Iewes, becauſe they only had the Scriptures. Now then looke how far ſaluation, life eternall, euerlaſting happineſſe, doe exceed all other things, by ſo much is the doctrine of the Scripture of greater price, then all other doctrines, then all other writings whatſoeuer. Thus you ſee the price and excellency of the word of God; *pretious* for the author, the God of truth; *pretious* for the matter, the glorious myſterie of Chriſt; *pretious* for the frame and forme, plaineneſſe of ſtile mixed with maieſtie: *pretious for the end*, to make vs wiſe vnto ſaluation. Let vs indeuour now to make the beſt of this doctrine.

[g] Pſal. 19.7.

[h] Pſal. 93.5.

[i] Ioh. 4.22.

The firſt vſe of it, is to admoniſh euery Miniſter, (who by his office and calling is to handle the word of God) to doe it with reuerence and humilitie, in as much as it is a thing of that exceeding price, and therefore a woe ſhall bee vnto him whoſoeuer, that ſhall raſhly, and vnaduiſedly, and vnreuerently diſpence it. Wee ſhall reade that among other the holy things which God ordained to bee made in the auncient Tabernacle, hee appoynted a Lauer of *braſſe* [k], in which *Aaron* and his ſonnes ſhould waſh their hands & their feet, ſo often as they went into the Tabernacle, or did goe vnto the Altar to miniſter; which outward waſhing commanded to the Prieſts (and that with ſuch a ſtreight penalty, that they muſt doe it *leſt they die* [l]) ſerueth to teach all thoſe that ſucceede them in the ſeruice of God in the Church, to take heed how they doe vnholily and without due preparing, and ſtudy, and an humble ſeeking of the Lord, aduenture to meddle with a thing of that heauenly price, as the word of God is. *If any man ſpeake, let him ſpeake as the words of God* (ſaith Saint *Peter* [m].) *The vſe. 1*

[k] Exod. 30.18

[l] Verſ. 20.

[m] 1. Pet. 4. 11.

Secondly, it is an admonition to all that come to heare, to *take heede* (as *Salomon* ſaith) *to their feet before they come into the houſe of God* [n]. I may ſay to you touching the word of God, as Chriſt ſaid to the people touching *Iohn Baptiſt*, *what went you out* (ſaith he) *into the wilderneſſe to ſee* [o]? So, what is it that you come from your houſes to the Church to be partakers of? is it an idle ſong, or an olde wiues tale, or a fooliſh hiſtorie, or a friuolous enterlude to bee laughed at? or what is it that you come for; it is not the word of God? if you ſay it is, know you not of what price it is, or doe you conſider from whom it commeth, of whom it treateth, and to what ende it aimeth? if you doe, how doe you dare to come vnto it with vnprepared, vnreformed, vnſanctified hearts? how is it that wee make no more account of hearing it, then of any other vaine employment? Alaſſe, who is there amongſt vs, but generally hee comes with as great preparation to his worke, or to his market, or to his play, as hee doth to the graueſt exerciſes of the moſt pretious word of God? nay, our preparation vſually is greater vnto things of that nature then to this: for whiles we are ſetting our ſelues to thoſe occaſions, we wil buſie our tongues and our thoughts about the things pertaining to them; but when wee come to the word, wee neuer ſeeke to diſburthen our thoughts of all other matters, that we might bee the more free to entertayne a thing of that exceeding price. Remember what God ſaide to *Moſes* when hee appeared vnto him, when *Moſes* was comming towards the place, God called vnto him; *put off thy ſhooes &c.* meaning by that ceremony to ſtrike a kinde of awfull reuerence into *Moſes*, when as he was now to come and ſtand before God: therby alſo teaching vs, that when we come to the exerciſes of Gods worſhip, (amongſt which the vſe of the word is the principall) wee muſt labour (as the Apoſtle ſaith) *to caſt* *Vſe 2.*

[n] Eccl. 4.17.

[o] Math. 11.7.

[p] Exod. 3.5.

[q] Heb.12.1. *away euery thing that preſſeth downe*[q]; and to eaſe our ſelues from euery vncleane, vnhallowed, worldly or needleſſe thought, from euery vnreuerent motion, which may be a clog, or hinderance vnto vs, in the ſauing hearing of Gods word. This is the ſecond vſe.

Vſe.3. Thirdly, it is to be applied as an aduertiſement to all thoſe that profeſſe themſelues to be knowers & doers of the word, to beware how by their euil liues, they be a meanes to bring the precious word of God into diſgrace: wee ſee by euery dayes experience, how forward men of corrupt mindes are, to prie into the actions and courſes of thoſe, which ſeeme to haue ſome more reſpect vnto the word of God, and to religion, then they themſelues haue, and how ioyfull a thing it is vnto them, when they can haue but any colour of occaſion to ſay, *Loe theſe be the men that be ſo ful of Scripture, that talk ſo much of Gods word, behold their fruites, marke if they be not as badde, or worſe, then any other.* This is a game vnto ſuch, and by this meanes, they wretchedly ſtrengthen themſelues in their contempt of all goodneſſe: woe to him whoſoeuer, that ſhall giue iuſt cauſe to ſuch people, of exception, and to make Gods *precious* word, to become a by-word in the mouthes of euill men. How often doth the Apoſtle giue charge to the profeſſours of Religion, to looke vnto it, that the *word of God be not euill ſpoken of*? what a heauy accuſation is it that is layed to the charge of the Iewes? *the name of God is blaſphemed among the Gentiles through you*[r]: what a ſharpe expoſtulation is that which is vſed by God himſelfe againſt diſſembling hypocrites, (which like a rower in a boate, who lookes one way and pulles another; ſo they profeſſe one thing, and doe the contrary,) *What haſt thou to doe to take my couenant in thy mouth?* &c. *Dauid* was a man deare vnto God, yet becauſe by his adultery and murder hee had made the enemies of God to blaſpheme, the Lord would not ſuffer the fact to goe away without ſome teſtimony of his diſpleaſure[u]: And ſure what-euer thou bee, bee ſure the Lord will puniſh thee, if thy euill life, thy not labouring to maſter thine owne affections, and to make thy conuerſation ſuch as becommeth the Goſpel, doe giue occaſion to any profane perſon, to ieſt at religion, and ſpeake euill of the waies of godlineſſe. Remember it therefore ye that loue the word, remember it, I ſay, that the word of God is *precious*, be not you a meanes to bring it into diſgrace. This is the third vſe.

[r] Tit.2.5. [s] Rom.2.24. [t] Pſal.50.16. [u] 2 Sam.12.14

Vſe 4. A fourth vſe is, to cut off all vaine and idle vſing of the Scripture: it is a common grace of ſome to vſe ſome words or ſentences of Scripture, inſteed of ieſts & prouerbs, in their common talke, by which to delight themſelues and other. The word of God is *precious*, and ought to bee vſed with great regard. *I will looke vpon him that is of a contrite heart, and that trembleth at my words*[x]. There is a great difference betweene trembling at the word, and making of a mans ſelfe merrie by playing and toying with the word; the Lord looketh vpon the one, and pittieth it; hee fetteth himſelfe againſt the other, and will reuenge it. Wee haue an example of the practiſe of it in the hiſtory of the Church, in that wicked Emperour *Iulian*; his manner was to reach vnto the Chriſtians boxes on the eare, and withall, to bidde them turne the other; for (ſaith hee) your Maſter biddeth you, that whoſoeuer ſmites you on the one cheeke, you ſhould turne to him the other alſo: And ſo when hee denyed pay to the Chriſtian ſouldiers that were hired by him, and they complained thereof vnto him; his anſwer was, that hee did it to make them fit for the kingdom of heauen, becauſe Chriſt had ſaid; Bleſſed are the poore in ſpirit, for theirs is the kingdom of heauen: thus this profane wretch ſcoffed at the Scripture: we muſt labour to take heed of the like wretchednes. *Pilate* was but a heathen, yet the Text ſaith, that when hee heard but the name of *the Sonne of God*, *he was afraid*[y]. We that profeſſe our ſelues Chriſtians, ſhould much more reuerence the holy word of God, in euery title whereof, the maieſtie of God may be ſeene. You ſhall reade that the *oyle*[z] wherewith the Tabernacle and the Arke, and the Prieſts were annointed, was holy, and therefore no man might

[x] Iſa.66.2. [y] Ioh.19.8. [z] Exod.30.32

put

put it to any other vse; eyther to annoynt his owne flesh with it, or to make a compoſition like vnto it: The like may be ſaid of the holy doctrine of the Scripture, it is appointed as an holy oyle, to ſupple, and to refreſh the ſoules and conſciences of Gods people, and therefore may not bee diuerted by vs, to any other prophane or ydle vſe whatſoeuer. It is a taking of the name of God in vaine, and a breach of the third commandement. Theſe are the vſes I thought good to make of this, that the things of the law of God are called honourable or precious; And thus much touching the firſt part of this clauſe, the commendation of Gods word, the matter of it is very *large*, and it is very *precious*.

I come vnto the ſecond part of the clauſe, touching the mercy of GOD in vouchſafing his word vnto vs, in theſe words; *I haue written vnto them*. In the handling of this clauſe, ſundry things are to be opened; as firſt, *How it can be ſaid that God hath written his word*: ſecondly, *why it was meete to write it*: thirdly, *when the word of God began firſt to be written, & how it was preſerued for the Churches vſe all that time*: fourthly, *how we ſhall be aſſured, that that which amongſt vs is now called the Scripture, is the very ſame word and precious will of God, which he hath written for the vſe and comfort of his people*. Theſe poynts are meete to be opened, both for the well vnderſtanding of this place in hand, and for the ſetling of vs againſt Atheiſme, and the perſwading of vs of the authority of the Scripture. Time will not ſuffer me to enter into them all now, I will proceede as farre as I can. First, *how it can be ſaid that God hath written his word*.

How the Scripture is ſaid to bee written by God.

God is ſaid to haue written his word in two reſpects: firſt, becauſe the ten commandements (of which all the reſt that is written in the volume of the Booke, is but as it were a comment or expoſition;) theſe I ſay were written after a ſecret, vnknowne, and vn-vtterable manner by God himſelfe, according as the Scripture doth often mention it: It is called *the finger of God*[a], by which according to the moſt ordinary interpretation of the ancient Fathers, is meant the Spirit of God: Secondly, God is ſaide to haue written his word, becauſe all the reſt that was written (though men were the inſtruments) yet it was done by his appointment, and by his aſsiſtance. As concerning Gods appointment, wee reade how *Moſes* was commanded to write [b]; ſo was *Eſay* [c]; ſo was *Ieremie* [d]; ſo was *Ezekiel* [e]; ſo was *Habacuk* [f]; and ſo was *Iohn*, as you ſhall reade in the booke of the Reuelation [g]: And when as Chriſt commanded his Apoſtles to bee witneſſes of him, and publiſhers of his truth and doctrine to the ends of the earth, and to deliuer that, of which the Church ſhould haue continuall vſe to the worlds end, no doubt he did in that charge inſinuate, that they ſhould not onely preach by word of mouth, but ſhould commit the ſumme of their doctrine to writing alſo; that the ſame might be preſerued to all poſterities. As it is plaine that God appoynted the writing of the Scripture, ſo hee aſsiſted the pen-men of it, by the extraordinary, and immediate, and infallible guidance of his Spirit; for which wee neede no better proofe then that one of *Peters*, now once or twice alreadie mentioned [h]; ſo then becauſe God writ the Lawe immediately with his owne finger, and then both gaue commandement and order for the writing of the reſt, and directed the writers ſo, that they could not in any thing indited by them be miſtaken; the word is ſayd to haue beene written by the Lord.

[a] Exod. 31.18.
[b] Exod. 17.14
[c] Iſa. 8.1.
[d] Ier. 30.2.
[e] Ezek. 37.16.
[f] Hab. 2.2.
[g] Reu. 1.19.
[h] 2. Pet. 1.21.

Auguſt. de verbis Ap. Serm. 11. Theophil. in Luc. 11.

Vſe of this that the Scripture is the Lords writing.

The vſe hereof is, firſt, to bee a confirmation to that which I ſayd before, touching the perfection and price of the Scripture; it muſt needes be an abſolute and entire body, without any eyther ſuperfluity or defect, and contayne a moſt neceſſary & exact form of doctrine, ſeeing that God is the author of it, who both in his wiſedome knew what was conuenient, and in his loue would not keepe ſecret any thing which he knew to be for the neceſſary behoofe of his own choſen.

Againe, it can be no triuiall, baſe, or vulgar matter, which is commended vnto vs, as it were out of the boſome of the Lord; and for the ratifying whereof, our Sauiour Chriſt ſpent his owne bloud; and in framing whereof the Spirit of God

2 God hath breathed ſo extraordinarily. But the principall and more proper vſe which wee are to make hereof, is, to be an aſſurance to vs of the irrevocable and vnchangeable certainety of the Scripture: and that as our Sauiour ſaith, *Heauen and earth ſhall paſſe away before one tittle thereof doe fall to the ground vnfulfilled*[i]. It is a good obſeruation of one of the fathers; If *Pilate* (ſaith he) being but a man, after he had ſet the title ouer Chriſts head vpon the Croſſe, and was dealt with by the Iewes to alter it, could ſay, *What I haue written, I haue written*[k], meaning, that hauing ſet it downe vpon good aduice, hee would not change it: much more may we be ſure, that the Lord hauing written his wil, and ſet it foorth to the view of the world, as an abſolute rule vnto all, will neuer alter the thing that is gone out of his mouth. Men alter their writings many times, becauſe of ſome ouerſight or miſtaking, or becauſe of ſome ſecond thoughts wiſer then their former; it were blaſphemy to impute any ſuch thing vnto God. Againe, there is much failing in the execution of mans lawes, eyther through the remiſſeneſſe of thoſe that are intruſted with them, or through want of power to goe thorow with them. The Lord is *neither ſlacke as men count ſlackeneſſe*[l], ſaith Saint *Peter*, neither yet is his hand ſhortened, that hee ſhould not be able to ſee euery parcell of his holy pleaſure put in execution. It may ſeeme needleſſe to inſiſt vpon this point, touching the vnfallible certainety and fulfilling of the Scripture, but if wee conſider our times, we ſhall ſee it is a needfull doctrine. For, whatſoeuer mens profeſsion is, their conuerſation is ſuch, that a man may well thinke of them, that they imagine the word of God to be but an idle tale, a frightfull ſound to amaze fooles; full of terrible threatnings, but yet lighter then vanity in performance. Doth the vnchaſte perſon thinke it true, that *whoremongers and adulterers God will iudge*[m]? Doth the drunkard beleeue, that *no ſuch ſhall inherite the kingdome of God*[n]? Doth the vſurer imagine that there is any certainety in that ſpeech, that no ſuch ſhall be *receiued into heauen*[o]? Doth the contemner of Gods word ſuppoſe, that that ſhall come to paſſe which *Paul* ſaith, that *the Lord will in flaming fire render vengeance to them that doe not obey the Goſpel*[p]? Doth the deſpiſer of knowledge perſwade himſelfe, that *Salomon* ſpake with authoritie when hee ſaid, *The Lord would laugh at his deſtruction*[q]? Do thoſe that preſume vpon Gods mercy, and thinke they may liue how they will, and repent when they will, giue credit to that where it is ſaid, that thoſe which doe *deſpiſe the riches of Gods bounty, and abuſe his patience, doe but heape vp wrath to themſelues againſt the day of iudgement*[r]? And ſo I might ſay in many other things. Is it likely that men thinke there is any truth in the words which are ſo flat againſt thoſe courſes, of which their life is a cõtinuall practiſe? Sure it is not: for out of all doubt, if they had any ſuch conceipt, and did not rather ſay to themſelues as they did in *Ieremies* time, *it is but winde*[s]; they would humble themſelues before the Lord, for their euills paſt, and their future reformation ſhould manifeſt their reuerend perſwaſion of the certainety of thoſe Iudgements which ſtand vpon record in the Scriptures. Therfore let vs remember this; this Scripture, this word is not a deuice of man, it was written by God; euery curſe written in it, ſhall fall vpon the vnrepentant, and euery bleſsing promiſed therein, ſhall be made good to the ſoule of euery true beleeuer.

[i] Math. 5. 18.
[k] Ioh. 19. 22.
[l] 2. Pet. 3. 9.
[m] Heb. 13. 4.
[n] Galat. 5. 21
[o] Pſal. 15. 1. 5.
[p] 2. Theſ. 1. 8.
[q] Prou. 1. 22, 23
[r] Rom. 2. 4, 5.
[s] Ierem. 5. 13.

The

The second Sermon.

THe next queſtion to be handled in this place, touching that which God hath heere ſaide, that he had written the great things of his law, is, *why it was meet that the word of God ſhould be committed to writing.* As I haue prooued vnto you that it was not written at aduentures out of the humours of ſome priuate men, but by the ſpeciall appointment and direction of God; ſo it ſhall appeare that the writing of it was not vndertaken, but vpon very great reaſon, and for very exceeding good purpoſe. The maine and principall end, was the ſpirituall good and edification of Gods Church; that is not to be doubted, inaſmuch as in all things the Lord hath a chiefe reſpect vnto the glory of his owne name in the good of his choſen: But how, and in what manner, and for what reſpects, the writing of the Word was neceſſary for the Churches good, it ſhall bee worth our labour to enquire. Vnderſtand therfore that the writing of the Word, was, & is, for the good of the Church in this reſpect, euen that it may haue one certen and infallible rule, by which all doctrine may be tryed, all controuerſies in religion decided, all doubts reſolued, and euery conſcience firmely grounded and ſetled in Gods truth. For this cauſe was it made, that when there was no word written, but *Moſes* Lawe, the doctrine of the Prophets was tried by it [a]. After, when to the lawe of *Moſes* were added the Sermons of the Prophets, then euery thing was referred vnto them: ſo Chriſt cleared his doctrine, and made it good by *Moſes* and all the Prophets [b]: and *Pauls* defence was this, that he had ſaid no other *things, then thoſe which* Moſes *and the Prophets did ſay ſhould come* [c]. And all the learned in the beſt times which followed, took the ſame courſe, leaning themſelues an example vnto vs, to make the written word, as it were the ſtandard or the kings beame, by which to try all doctrine that is tendred to vs, accepting none for ſound and good, but only that which is agreeing thereunto. So that, looke what neceſsity there was, that the Church ſhould haue a Iudge to decide doubts, and a true rule to finde out, and to diſcerne the truth; the ſame is there, that the word ſhould be put in writing, for the common and perpetuall good of all poſterity. If any man thinke that the word of God might as well & profitably haue proceeded for the Churches good, from hand to hand, by liuely voyce, as by writing, the father commending it to his ſonne, and ſo continuing it one after another to the end; hee is much deceiued. For firſt the minde of man is very ſlippery and weake, and ſoone readie to forget the beſt things; ſecondly, mans nature is very prone to errour, and apt eyther to entertaine, or to broach new religions: and therefore to preuent forgetfulneſſe, to auoyde errour, and to preſerue the truth of God from corruption; it was meet the ſcripture ſhould be written. It is worthy to be marked, the ſpeech of *Luke* in the preface of his Goſpell to that noble *Theophilus* [d]: hee confeſſeth that he had beene inſtructed in the doctrine of religion; yet he thought to write vnto him, *from point to point, that he might haue the certainety of thoſe things.* So that though he had indifferent good knowledge before, yet writing the ſtory was the meanes to beget *certainety. This ſhall be written for the generation to come,* ſaith *Dauid* [e]: writing is the beſt meanes euen (as we ſee by common courſe) to preſerue a thing vnto poſterity.

The doctrine of this ſermon touching the neceſsitie of writing the Scripture.

[a] Iſa. 8. 20.

[b] Luk. 24. 27.

[c] Act. 26. 22.

[d] Luk. 1. 4.

[e] Pſal. 102. 18.

Beſides,

Besides, as in a generality it was necessary the word of God should be written, that there might be one certaine rule to iudge the truth by: so for one speciall point of doctrine it was very behouefull, namely, to assure vs that Christ the sonne of *Marie* was the true Messias, who being once come, none other was to be looked for: To settle vs wherein, there could bee deuised no more direct course then this, *viz.* that first the promises of his comming should be recorded, the nature and office and all other circumstances of his person described; and then the history of all his acts, his birth, doctrine, miracles, death exactly registred; that so the following ages comparing both together, and seeing how euery promise was fulfilled, and euery prophesie accomplished, might resolue vpon it, that he indeede was the Christ; and that there is no name else giuen vnder heauen, whereby we may be saued. An example of this vse of the written word, we haue in Christ himselfe, who falling into company after his resurrection with two of his disciples, who were in some doubt, beganne at *Moses* (saith the Text) *and interpreted vnto them all the Scripture, the things which were written of him*[f]. And whosoeuer marketh the course of the history of the Gospel, shall often finde, that when some speciall action of Christ is recorded, this, or the like is added to it; *This was done that the Scripture might be fulfilled*[g], which sheweth how behouefull the writing of the promises, touching the Messias, was to be our ground in this maine point; that Christ Iesus is the onely appointed Sauiour of mankind. Hetto then is the issue of my speech: it was meete the word should bee written, that the Church might neuer want a rule of religion, and in particular might bee setled in this point, that the Christ in whom we beleeue, is that Sauiour, whom we need not doubt to depend vpon. Let vs make vse of this point.

[f] Luk. 24. 27.

[g] Mark. 14. 49. Ioh. 13. 18. Ioh. 19. 24. 36

Vse. The vse is this: Our courses (considering the obedience that wee owe vnto God) should be answerable to Gods intents; sith therefore the intent of God in giuing order for the writing of his word, was the grounding and setling of our hearts in the truth of religion; it becommeth vs to labour both to conceiue the doctrine of godlinesse, so much as is necessary to saluation; and in matters that concerne the worship of God and our owne soules health, not to build vpon opinion, conceit, or the traditions of men whatsoeuer they be, but only vpon the Scriptures: because when wee come to giue an account (as wee must) of our religion vnto God, it shall not goe for current, I beleeued, or, I thought this; because such a one perswaded mee, or because the law of the times so commanded mee, or because my fathers before me so thought, and from them I receiued it: but this answere onely shall bee accepted, when a man shall bee able to say thus; *This* my heart hath embraced, and vpon this haue I built my faith, because God blessing the ministery of his holy word vnto me, I haue plainely perceiued, that it is the expresse doctrine of the written word, and the very same which God hath left vpon record for me to beleeue. This is the onely answere that shall bee then accepted of. As many therefore as doe desire to haue comfort of their religion at the day of Iudgement, must giue great heede vnto the reading and preaching of the word, and so in humility by prayer bee prepared to it, that in their secret thoughts they may conceiue, how the word of God is a warrant of their beliefe. Men thinke this is a matter of impossibility, and cast many perills (the diuell helping them forward) with many shifts to couell themselues in ignorance; but still the saying of the Spirit of God is true, *Knowledge is easie to him that will vnderstand*[h], and God will alwayes giue a blessing and reueale *his secret* (as *Dauid* saith) *vnto those that feare him*[i], and will bee found of those that seeke him as they ought to doe. So much of this Question, and the vse of it, why it was meete that Gods word should be written.

[h] Prou. 14. 6.

[i] Psal. 25. 14.

The second doctrine, touching the time of first writing the Scripture.

The next Question necessary for the clearing of this place, is, *When the word of God began first to be written, and how till that time it was preserued for the vse of Gods Church.* Touching which wee must holde, that *Moses* was the first writer of the word

word of God that euer was. It is the opinion of some (I know) that *Enoch* the ſeuenth from *Adam*, wrote ſomething; and that they thinke may be prooued out of the ſaying of Saint *Iude*, who alledgeth ſome part of *Enochs* doctrine. But *Iude* ſaith not, *Enoch wrote*, but *Enoch propheſied*[k]: and it was poſsible for the ſumme of *Enochs* doctrine to be continued without writing. Beſides, one *Ioſephus* (who himſelfe was a Iew, & writ of Antiquities) ſaith, that *Adams* of-ſpring had erected two pillars, the one of bricke, the other of ſtone, in which they had ingraued many things; but theſe things are vncertaine. And that there was no part of Gods word written before *Moſes*, it may thus be gathered. Firſt, becauſe the Iewes, to whom as Saint *Paul* ſaith, *the Oracles of God were committed*[l], had not in their cannon any holy Writ more ancient then *Moſes*: ſecondly, our Sauiour labouring to proue himſelfe to be the Meſsias, the Text ſaith, *Hee beganne at Moſes*[m]: if there had beene any Author of greater antiquitie then *Moſes*, no doubt our Sauiour would haue alleadged it, in as much as all the Scripture that was before him, was to giue teſtimony of him. And it is likely that God himſelfe by writing the tenne Commandements extraordinarily with his owne fingers, did acquaint *Moſes* with the manner of writing, and the vſe of letters, which for ought we can finde to the contrary, vntill that time, was vnknowne. If it be demanded then, whether till then the Church and people of God were vtterly deſtitute of the word? I anſwer, No; for it was alwayes a truth, that God would accept of no worſhip, but that which was according to his word; voluntarie religion was hatefull vnto him, euen from the very firſt beginning. Sith then it is apparent, that before the word was written, God was truely worſhipped, as by *Adam, Abel, Enoch, Noah, Abraham, &c.* it muſt needes be that there was ſome word, or ſome reuealed and knowne will of God to direct them. If you aske how the will of God was then made knowne, and how preſerued? I anſwer, that the Lord reuealed it by holy oracles, by viſions, and apparitions of Angells, yea and of Chriſt himſelfe, who is ordinarily meant by the name of Angell throughout the olde Teſtament. *As ſundry times, and in diuers manners God ſpake to our Fathers in the olde time* (ſaith the Apoſtle[n].) He ſpake to *Moſes* mouth to mouth[o]. He vſed alſo the miniſterie of man for the ſpreading of that truth abroade to many, which by viſion or oracle was reuealed to few. Thus the father to the ſonne, one to an other made knowne the will of God. But when the Church was enlarged, and (hauing beene ſhut vp in ſome few families) beganne to ſpread it ſelfe into a greater compaſſe, and withall, corruption in religion encreaſed, and the people of God by conuerſing with idolaters, were more ſubiect to be miſ-led; the Lord gaue order to write the Lawe, and in proceſſe of time, added the writings of the Prophets as expoſitions of the law, and at the laſt, the new Teſtament, to bee a full and manifeſt diſcouerer of that myſterie of Chriſt, which was more darkely (as it were) lapped in the types, and figures, and propheſies of the olde. So that this is the anſwer then to this queſtion; till *Moſes* beganne there was no word written, yet the Church was not deſtitute, but by other meanes, was made acquainted with Gods will, and was informed in ſuch things as pertained to life. We may make vſe alſo of the clearing of this queſtion.

[k] Auguſt. lib de ciu. Dei 15. c. 27.
[l] Iud. ver. 14.
[m] Ioſ Antiq. l. 1, 2, 3.
[n] Rom. 3. 2.
[o] Luk 24. 27.
[p] Heb. 1. 1.
[q] Numb. 12. 8

Notum Teſtamentum in vetere velatũ Aug. in Pſal. 105.

The vſe. I

First of all it giueth vs iuſt occaſion to note and obſerue, the continuall care and prouidence of God ouer his Church, in that hee hath neuer left it vnſupplyed, but in all times and ages from the beginning, hath taken a courſe for the right informing it, in ſuch things as were behoouefull and neceſſarie thereunto. Before *Moſes*, he taught the world by viſions and oracles, ſpeaking vnto the ſonnes of men from heauen with his owne mouth. In the following times hee ordayned, and with his owne finger (as it were) conſecrated the vſe of writing, for the perpetuall preſeruation of that truth, which otherwiſe in common reaſon, eyther time might haue worne out, or men of corrupt mindes haue falſified, to the corrupting and poiſoning of the Church. So that God may truely

truely say to his Church in generall, as he did once to the Israelites, *What could I haue done more, which I haue not done vnto you*[p]? I haue spoken to you by visi-
[p] Isa.5.4. ons, I haue reuealed my holy will by the ministery of Angels, I haue committed it to perpetuall record, that it might bee turned into all languages, and read and perused by all men. God hath not beene wanting to vs, if wee shall now bee wanting to our selues, we shall bring vpon vs a greater measure of condemnation: we shall neuer be able to say; this and this we would haue done, if wee had knowne it; it shall alwayes be replied vpon vs, as it was to the people of olde, *he hath shewed thee, O man, what is good*[q]: the Lord was neuer sparing or close-handed to-
[q] Mic.6.8. wards his Church, to keepe secret any thing, which might be a meanes to bring it vnto life.

Vse 2. Secondly, this mutuall following each of other, I meane of the making known of the word of God vnto the Church, by visions, and reuelations, and then after in the appointed time by writing, serueth to shew vnto vs, that as before the word was written, the power of God was not to be doubted of, but that he was fully able to acquaint his Church with all needfull matter; so now the word being written, no visions or reuelations must be looked for. Now the written text is our onely guide; and whosoeuer he should bee, that vnder pretence of some speciall matter extraordinarily reuealed to him from heauen, should indeuour to perswade vs any thing besides that which is already written, though hee should bring neuer so great probabilities and shewes of likelihood, yet he were not to be beleeued. It is true, Christ promised to send his Spirit vnto his Church, and he hath, and doth still make good his promise; but yet, not that men vnder a pretence of the Spirit, should contemne the Scripture, but that they should bee better able to profite by the Scripture. For the proofe whereof wee haue an excellent place in *Luke*, where it is saide, that Christ comming among his Disciples after his resurrection, *opened their vnderstanding*, but to what ende? what? that they should from that time despise the written word, and take vpon them to deliuer what they would, vnder a colour of being inspired from aboue? No; but he opened their vnderstanding, that they *might vnderstand the Scripture*[r]: So
[r] Luk.24.45. that the increase of the gift of Gods Spirit in them, did not priuiledge them from tying themselues still to the doctrine of the Scripture. But you will maruell perhaps to what end I speake this; you shall know therefore, that as there were in the elder times certaine heretiques called *Enthusiasts*, which pretended (I know not what) visions, and secret conferences with the Spirit of God, and so contemned the written word: so out of their ashes haue risen in our dayes, men of the same humour, knowne by the name of the *Family of Loue*, who despised the ordinary course of the Ministery of man, and of attaining to the knowledge of salnation by the written word, and stood vpon priuate reuelations, and such other idle fancies, commending vnto them their owne dreames, vnder the name of the speciall instincts of Gods Spirit: and the dregges of this grosenesse are remaining amongst some to this day. Now, lest at any time we should be deceiued with such senceleese and foolish pretences, wee must vnderstand, that since God committed his word to writing, eyther visions, and the courses of that nature haue beene very seldome, or else all those to whom God hath so reuealed any thing, haue beene tyed to the iudgement of the Scripture. The holy Apostle Saint *Paul* was taken vp into the third Heauen, and had strange things discouered to him, yet this was still his plea for himselfe, and the thing he stood vpon, that hee
[s] Act.26.22. said no other things then those *which Moses and the Prophets did say should come*[s]. And therefore if either Papists, or Familists, or any of the like stampe, shall vnder any colour of visions or voices from heauen, & the like, perswade vs to any thing contrary to that we haue bin taught, let vs strait vrge them to make their matters good by the word written; & then shal we finde that true which an ancient father said, that if you bring them once to defend their questions by scripture alone, they

Tertul.de resurrect. carnis.

cannot

cannot ſtand. It hath alwaies beene the badge of heretikes, that they were (*ſcripturarum hoſtes*) *men that could not abide the light of the Scripture.* And thus much for this queſtion, *When the word was written, and how the Church of God was inſtructed vntill then.* Tertul. ibid[e].

Now come wee to the laſt and weightieſt, namely, that ſeeing God ſaith here in our Text, that hee *hath written his Lawe vnto vs, how we may be aſſured, that that* which wee now haue, and is called by vs, Gods word, is indeede that holy will of his, which he commanded to be written for the good and comfort of his people? And this is a point of great moment, becauſe if we ſtagger therein, we can haue no certainty of religion. Wherefore I pray you let vs obſerue it the rather, that we may haue wherewith to ſtoppe the mouthes of Atheiſts and profane ſcoffers, and auoyd alſo the doubtings and queſtions which may ſometimes ariſe in our owne hearts. Vnderſtand therefore this firſt of all, that nothing is able to perſwade a mans conſcience, that the Scripture is the word of God, but onely the Spirit of God. The Apoſtle *Paul* ſaith truely, that *no man can ſay that Ieſus is the Lord, but by the holy Ghoſt* [t]. Therefore my meaning is to ſpeake onely of ſuch teſtimonies which are of force to conuince the conſcience, and to make men that they ſhall not be able to deny the Scripture to bee from God, though to frame their hearts to yeeld vnto it, is in the power of God onely to effect. Now to come a degree neerer to the matter, we muſt know alſo that the beſt proofes for the Scripture, that it is Gods word, are to bee fetched out of it ſelfe; for which cauſe it is called *light* [u], becauſe it diſcouereth it ſelfe: and many times *the teſtimonies of the Lord* [x], becauſe it beareth witneſſe to it ſelfe. The Papiſts would haue vs ſtand to the iudgement of the Church, which is altogether doubtfull; for there may bee as great queſtion made of the Church, whether it bee the true Church of God, as of the Scripture, whether it bee the true word of God. The teſtimonie and authority of the Church may bee ſome inducement to a man in this caſe, according as Saint *Auguſtine* ſayth it was to him, but it can bee no certaine Argument. Know this then, that there is a certaine euidence of Gods Spirit, as it were imprinted in the Scripture, which ſheweth the Diuine excellencie thereof, aboue all the writings of men whatſoeuer. And this ſtandeth vpon ſundry particulars; Firſt, the purity of the Law of God written by *Moſes*, aboue all the lawes that haue bin euer enacted and deuiſed by the wiſeſt men. We reade of many worthy Law-giuers among the heathen, that ordained ſtatutes of great wiſedome for the gouernement of their people: yet was there neuer any Lawe deuiſed by the wit of man, but it needed ſome reviewing, and for ſome reſpect was eyther to bee repealed, or abridged, or enlarged; beſides that, ſcarce any law can bee ſo wiſely framed by a ſtate, but ſome or other will finde a ſhift to doe the very thing, which the intent of the Lawe was to forbidde, and yet free himſelfe from the danger of the law, and ſtand vpon termes as if he had not broken it. It is not ſo in the law of God, as it was firſt giuen out, ſo it ſtands without any changing, neither was there euer any found, able to carry himſelfe ſo cunningly in the practiſe of any euill, but this law in one reſpect or other would ſurely finde him guiltie. Secondly, the qualitie of the matter in Scripture: In the writings of the heathen we ſhall finde ſome touch giuen here and there of the miſery of mankind, and ſome cold comforts taught for the relieuing it, but the true opening of the direct cauſe of mans miſerie, to wit *ſinne*, and the entring in of ſinne into the world by *Adams fall*, and the perfect and full remedie for all this, namely *Chriſts death* was neuer knowne or heard of, but onely from the Scripture. Thirdly, the antiquity of the Scripture; for the bookes of *Moſes* are more ancient then any humane Writers, in that they ſet downe a Hiſtory from the beginning of the world, a thing which other Writers knew not of, or elſe borrowed from *Moſes*, or elſe, corrupted with many fables, and ridiculous narrations. Beſides, there is no writer of any humane ſtorie, that can be prooued to bee more ancient then

The third doctrine touching aſſurance that the Scripture is the word of God.

[t] 1. Cor. 12. 3

[u] Pſa. 119. 105
[x] & v. 2. 14. 22. &c.

Non credidiſſem Scripturis niſi me eccleſiæ authoritas commoueret. Lib. contra epiſt. Funda. c. 5

I How the ſcripture is known to be Gods word.

2

3

4. *Nehemias* and *Ezra*, who were about the yeare of the world 3500. Fourthly, the admirable consent of the whole body of the Scripture within in selfe, al conspiring together in this one point, that *through the name of Christ all that believe in him, shall receive remission of sinnes* [y]: what shewes of vncertainty and differences soeuer may appeare, either in numbring of yeares, or in any circumstance of history, or in any poynt of doctrine, are so fully and apparently reconciled by those which haue laboured therein, that there can be no iust colour of exception. Fiftly, the certaine euents of the propheſies thereof, as of the comming of the Messias, the calling of the Gentiles, the reuealing of Antichrist, of the going of the posterity of *Abraham* into Egypt, and there deliuerance thence, of the foure monarchies by *Daniel*. And it is worth the noting which we reade in *Esay*, who speaking of the captiuity of the people of the Iewes in Chaldea, doth not onely propheſie their deliuerãce, but names the very man by whom the Lord would saue them, *Cyrus* [z], and yet *Esay* liued at the least an hundred years before *Cyrus* was borne. Like to that was that propheſie of the man of God against the Altar of Bethel built by *Ieroboam*, hee names the partie *Iosiah* [a], and relateth the particulars what hee should doe, and yet it was at least 330. yeares before *Iosiah* was borne. So *Ieremy* told the people the iust number of yeares in which they should bee captiues vnder Babylon, (70. *yeares*) [b]. And we our selues if we will obserue it, may see daily how the propheſies of the scripture are accomplished. *Paul* said in the last times *men should broach doctrines of diuels, forbidding to marry, and commanding to abstaine from meates* [c], wee see it verified in Popery: he saith againe, that *in the last dayes men shall be louers of themselues* [d], *&c.* doe we not perceiue among our selues, how these euills doe daily encrease? he saith further, the time will come *when men will not suffer wholesome doctrine* [e]; we may beholde how this is made good euery day. There is no doctrine more wholesome, then that which is applyed to mens particular sinnes, and yet it is a thing which men will not endure. Saint *Peter* propheſied, and so did Saint *Iude*, that in the last times, there should *be mockers, men walking after their owne lustes* [f], we need not goe farre to see the accomplishment of this propheſie. How doe men despise the iudgements of God, and scoffe at all goodnesse, and preferre the satisfying of their owne lusts, before obedience to the will of God? Thus that which wee our selues are witnesses of, declareth the certaine euents of the foretellings of the Scripture, and it is an assurance vnto vs, that it is the word of God. Sixtly, the vnpartiall faithfulnesse of those that haue beene enditors of the seuerall bookes. In *Moses* it is worth the noting how he preferreth the relating of the truth of the story, before the discrediting of his owne birth; hee was borne of the Tribe of *Leui*, yet if you reade *Genesis* 49. you shall find hee spareth not to report the hard sentence that old *Iacob* gaue of *Leui* at his death; *Simeon and Leui, brethren in euill, instruments of cruelty, into their secret let not my soule come, &c.* [g]. And in *Numbers* [h] he doth not spare *Aaron* and *Myriam* his owne brother and sister, but hath left their sinne, and the displeasure of God against it, vpon perpetuall record: nay, hee is not ashamed to reueale his owne errour, and how much the Lord was offended with him, and how for it he threatned him, that hee should neuer come into the promised Canaan: he doth in the storie many times make mention of it. It is said, that Saint *Marke* wrote the Gospel out of Saint *Peters* mouth, and yet the deniall of *Peter* is more expresly layed downe by the Euangelist Saint *Marke* then by any other. And Saint *Paul* setteth downe with his owne penne, his owne faults in more sharpe measure, then any other man would doe, *I was a blasphemer, a persecutour, an oppressour* [i]. This argueth that these men were guided by God, in that they were so free from flattery, as they spared not themselues. We know it is contrary in other writers: you shall see generally those that write Histories, speake partially either of some men, or of their owne natiue countries: as if a man should reade the chronicles of England, he would think that the only countrey. It shews the scripture to

[y] Act. 10. 43.
[z] Isay 45. 1.
[a] 1 King. 13. 2.
[b] Ier. 25. 11.
[c] 1 Tim. 4. 1.
[d] 2 Tim. 3. 2.
[e] 2 Tim. 4. 3.
[f] 2 Pet. 3. 3. Iud. 18.
[g] Gen. 49. verse 5.
[h] Chap. 12.
[i] 1 Tim. 1. 13.

haue beene guided by some higher Spirit, it being so free from all partiality. Seauenthly, the wonderfull preseruation of the bookes of the Scripture: At the first, the two tables of the Law which were written by Gods owne finger, were appointed by the Lord to bee laid vp in the Arke, and the whole tribe of *Leui* commanded to attend it [k]. Next, the bookes which *Moses* himselfe wrote, as he wrote them by the special appointment of God (as appeares) so he deliuered them to the sons of *Leui* also to be kept [l]. *Iosua* took the same course for the preseruation of that which hee had written [m]: So did *Samuel* [n], yet this is nothing in respect of that which followed. The propheſie of *Ieremy* was burned by king *Iehoiakim*, thereby thinking to abolish the whole memory of it; but the Lord presently caused the same to bee written againe, yea and added thereunto many words [o]. When *Manasses* & *Ammon*, two wicked kings, to the end they might the better draw the people to idolatry, & keepe them in it, had suppressed the booke of the law; yet in the daies of *Iosias*, it pleased God, that euen in the ruines of the temple it was found againe [p]. It is recorded in the booke of *Maccabees* [q], how that king *Antiochus* cut in pieces, and burnt all the bookes of the law which he could find, and followed the matter so extremely, that whosoeuer had a booke of the testament found by him, hee should bee put to death. And *Eusebius* an ancient writer of the story of the Church, reports how *Diocletian* a heathen Emperour, and a cruell persecutor, both forbad the vse of the bookes of the Prophets and Euangelists, and consumed them with fire also. So that indeed it is a very miracle, and an argument that the Scripture is from aboue, inasmuch as notwithstanding the perpetuall enmity of the diuell against it, the indeuours of heretikes to corrupt it, the practises of tyrants vtterly to abolish it, and the many hazards which the Church hath beene in, which could not chuse but endanger it; yet it hath bin preserued whole and entire, yea, euen in the originall tongues, the old testament in the Hebrew, and the new in the Greek, euen vnto this day: we may well apply vnto it the words of the Psalme, *It is the Lords doing, and it is marueilous in our eyes* [r]. Eightly, the forme and dignity of the stile, which is (as I said) fulnes of maiesty in simplicity of words. There is no part or tittle of it which sauoureth of any earthlines; the maiesty of the sentence is such, as it cannot be fully and wholly conceiued and vttered by any man; and yet it is alwayes more powerfull in matter, then in words. And we see the bookes called the Apocrypha, which haue endeuoured to expresse the excellencie of that holy stile; are yet so far from it, that they are but cold, and euen barbarous in comparison. Ninthly, if when wee consider the excellencie of the matter, and the heauenly maiesty of the stile, we shall remember also what kinde of men they were which wrote it, it will adde some strength vnto this proofe. For if we consider them simply in themselues, wee shall see how vnfit they were by all likelihood for such a story. *Moses*, first a Sheepheard, then a Prophet [s]; *Ieremy* a very childe by his owne confession [t]; *Peter* a fisherman, one that was neuer trained vp in learning [u]; *Mathew* a Publican, a meere stranger to the things of God [x]; *Luke* a Phisician [y]; learned, but yet not accustomed in things of that qualitie; *Paul* a persecutor, a professed enemy to the doctrine of the Gospell [z]: It could not chuse but be some heauenly and spirituall power, that should call, and afterwards enable these men vnto this weighty businesse to be the pen-men of that, in which so admirable excellency appeares. Tenthly, let vs consider also the power and efficacie of the Scripture. There is no man, but if he obserue it, and hearken to it, shall finde the power of it, how it searcheth into the very secrets of the heart, *and diuides asunder the soule and the spirit, and is a discerner of the thoughts and intents* [a]: it strikes a terror into the consciences of those, which are the greatest enemies vnto it, and would seeme to despite it; and that is the very thing that hath caused it to haue so many aduersaries among men. Wee may behold also how it worketh to the reclaiming of many men from their euill waies; what fruits of holines it brings forth in the liues of diuers that professe it, what contempt of the world, what hatred

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[k] Deut. 10. 2. 5. 8.
[l] Exod 54 27. Deut 31. 9.
[m] Iosh. 34. 26.
[n] 1. Sam. 10. 25.
[o] Ier. 36.
[p] 2. Chr. 24. 14
[q] 1. Mach. 1.
[r] Psal. 118. 23.
[s] Exod. 3. 1.
[t] Ier. 1. 6.
[u] Math. 4. 18.
[x] Math. 9. 9.
[y] Col. 4. 14.
[z] 1. Tim. 1. 13.
[a] Heb. 4. 12.

tred of ſin,what duties of mercy,yea,and how the loue and ſweetnes thereof hath ſo poſſeſſed the hearts of ſome, that they haue bin content not onely to ſacrifice, their wealth,their credit,their good name,their liberty for it, but euen their very liues, and to chuſe rather to beare any torments, then to diſclaime that holy truth, which by the teaching of the Scripture, they haue once throughly entertained. Thus this power of the word in conuincing ſome, in conuerting others, in amazing ſome,in reioycing others, in drawing ſome earneſtly to loue it,in prouoking others deeply and tyrannouſly to deteſt it, this ſame ſecret and effectuall working of it (I ſay) vpon the ſecret powers of the ſoule, is a teſtimony for the Scripture, that it is no deuice of man,but the very ſacred will of God. Theſe ten tokens, I haue thought good to commend vnto your care and conſideration, by which it may be manifeſted vnto vs,that that which wee call the Bible,and is daily commended vnto vs to be *the Word of God*, is indeede that which it is ſaide to be,and the very thing by which wee ſhall be iudged at the laſt day; 1. the purity of the law; 2. the matter of the Scripture,the diſcription of mans miſery,and of the true remedy for it; 3. the antiquity of it; 4. the conſent of it with it ſelfe; 5. the certaine euent of all prophecies; 6. the vnpartiall dealing of thoſe that doe write it; 7. the miraculous preſeruation of it from the firſt writing till now; 8. the maieſticall ſtile wherein it is written; 9. the condition of the penne-men before they were called to that ſeruice; 10. the power and efficacie of it in the working vpon mens conſciences. Howſoeuer (as I haue ſaid) nothing is able to perſwade the minde, but onely the Spirit of God,yet theſe particulars are of force to conuince,and to prooue vnto men,whether they will or no; that the Scripture is no humane hiſtory, but the Oracle of God, ordained by him, to bee as it were, *a light ſhining in a darke place* [b], (as Saint *Peters* wordes are)that by the direction thereof,our feete may be *guided in the way of peace*.

b 2.Pet.1.19.

Vſe. The world groweth to a ripeneſſe and perfection of all kinde of ſinne,and the Lords long-ſuffering hath made many to thinke,that religion is but a toy,and all Scripture meerely vanity: and many hearing manifeſt teſtimonies alleadged out of the Scripture againſt their lewdnes,are not afraid to ſay, that ſure it is not all from God,which is ſaid to be his word: Beſides that euery man by nature ſhall finde a ſpice of atheiſme, euen in his owne boſome, and he ſhall finde doubtings ariſe ſometimes euen in theſe maine points,how he ſhall know ſcripture to be ſcripture, and that there is ſuch a God,and a Chriſt, and a hell,and a heauen, as is there made mention of. And therefore for ſtrengthning of vs, both againſt the Atheiſts and ſcorners which wee ſhall meete with in the world,and the doubtings which may ſpring vp in our owne hearts, I haue thought good (my Text giuing me ſo iuſt occaſion,) to diſcourſe thus largely of this matter: for whereas God ſaith here,he hath written to vs his Lawe,we cannot poſſibly make any true profitable vſe of this ſpeech,except we be cleared in this point; That that which we account Gods law,is that ſame doctrine which his will was ſhould be committed to writing for our good.

The third Sermon.

The ſecond part of the Text.

But they were counted as a ſtrange thing. This is the ſecond part of this verſe, the former ſhewed the bounty of God vouchſafing his law;this ſhewes the vnthankfulnes and impiety of men in deſpiſing his law; ſith that by the very courſe of the words it is plaine,that there is a fault here diſcouered,therfore in the handling of this part,I will follow this courſe; 1. I will ſhew the nature of the fault; 2. I will open the greatnes of it; 3. I

The order of handling it.

will

will declare what punishment is belonging to it; 4. I will apply it, to see whether it be not also our fault; 5. when it is manifest, that to count the word of God *as a strange thing*, is a fault, and such a one as shall be punished, and which is also our fault: I will then teach of what vse all these points ought to be vnto vs, and what we must indeuour to learne thereby; these be the parts and points of this dayes sermon, all necessary to the profitable handling of this clause. And first what the fault was, and wherein this people trespassed, when they are said to haue counted the great matters of Gods Law, *as a strange thing*.

The effect and substance of the fault, in a word, was this; that howbeit the Lord had committed and commended his word vnto them, for their necessary vses, intending that it should be familiar vnto them, and alwayes at hand with them as a counsellour in all their occasions, to aduise them, yet they reputed it as a matter not pertaining to them; so that wherein they ought to haue beene most conuersant in it, they were the greatest strangers; neither were they lesse seene, or more slenderly experienced in any one thing, then the rules and precepts of the Scripture. That is briefly the very true fault, for which the vnthankfull Iewes are challenged in this place, and that was my first point. Now lest when we shall bee found guilty of the same trespasse, it should seeme vnto vs but a slight offence, let me draw you to the next point, which is the greatnes of it, and how grosse a thing it is to count the honourable matters of Gods law, as a *strange thing*. I will endeuour to make it manifest after as familiar a manner as I can. This is that therfore which I say of it, that it was a fault, compounded and made of three grosse euills; 1. is disobedience; 2. vnthankfulnes; 3. neglect of their owne priuate good, euen the good of their soules. First, it was disobedience; for the commandement of God was very streight, that they should all, one and other acquaint themselues with the things of his law, wherof that one place which is in *Deuteronomy*, is a sufficient witnes; *And these words, &c.* Therefore besides the ordinary course of teaching by the Leuites in the Temple, the Lord commanded, to binde them as *signs vpon their heads, & write them vpon the posts of their house, & vpon their gates*, and all to the end that the law of God by that means might become familiar vnto them: so that it was a manifest contempt of Gods commandement, to passe that by, as a matter which concerned them not, which the Lords desire and will was, by all meanes, to accustome them vnto. As it was disobedience to the expresse will of God (and so according to the saying of *Samuel* to *Saul*, *as bad as sin of witchcraft* [b],) so it was vnthankfulnesse also, and a most odious abuse of Gods kindnes. Consider how, marke the words of my Text, *I haue written to them, &c.* saith God, so that the written word is as it were an Epistle or Letter sent from the Lord vnto his Church. A Letter I say of which the matter is weightie, and such as concernes all, euen in the highest degree; so the carriage and frame of it, considering what the Lord is in respect of vs, is full of exceeding kindnes, many gracious promises, many kind intreaties, many fatherly aduertisements, euery word in a manner sauouring of vnspeakeable loue. Now put case a King should write a letter to his meanest subiects, nay to such as being traytours to him, stood at his mercy to be disposed with at his pleasure (for so is the case betwixt God and vs) and should in all temperate maner speake graciously vnto them, promising vpon their submission, a finall remitting of their mis-behauiour, yea and a purpose to take them finally into his fauour; if these men thus at the Kings pleasure, and thus kindly written vnto, should throw the Letter aside, not vouchsafing to peruse it, what name would we giue vnto this demeanour? wee would say vnthankefulnesse were too fauourable a tearme, presumption, villany, intollerable insolency; wee would not know how to describe it. How must it not needes then be ingratitude in a higher degree, that the Lord writing to his enemies (as we are all by nature [c]) such a gracious Letter of reconcilement, suing to winne vs, when as it were meeter that we should euen with teares of blood importune him; yet the

The doctrine.

Chap. 6. 8, 9.

[b] 1. Sam. 15. 23. So saith August. Euar. Psal. 90. Co. 2.

[c] Rom. 5. 10.

ſonnes of men whoſe breath is in their noſthrils, not weighing this vnvtterable kindnes, ſhould dare to ſet at nought ſuch a meſſage, and to let it ſlip as if it were ſome idle ſtuffe, not worth the looking on? Againe, whereas it is often touched in the Scripture, that the Lord had a ſpeciall regard ouer the Iewiſh nation, more then to any other vnder heauen; the liberty of enioying of the law of God, is noted as the principal benefit which the Lord vouchſafed them: *What nation is there ſo great* (ſaith *Moſes*) *that hath ordinances and lawes ſo righteous, as all the law which*
[d] Deut. 4. 8. *I ſet before you this day*[d]? And *Dauid* in the Pſalmes hauing ſpoken at large touching the prouidence of God ouer all mankind, commeth at laſt to ſhew wherein the Iewes had the pre-eminence aboue all other, in theſe words; *He ſhewed his word vnto Iacob, his ſtatutes & iudgements vnto Iſrael, he hath not dealt ſo with euery*
[e] Pſal. 147. 19, 20. *nation*[e]. And Saint *Paul* propounding to himſelfe this queſtion, *What is then the*
[f] Rom. 3. 1, 2. *preferment of the Iew?* anſwereth it thus, *Chiefly, becauſe vnto them was committed the Oracles of God*[f]. So then, ſeeing among all the bleſſings that God beſtowed vpon them, this was the choice, that the great things of the Lawe were committed vnto them, it muſt needs be an argument of extreme vnthankfulnes in them, to make ſo ſlight accoume of ſo great a fauour.

The third euill of which this euill here reprooued in them, was compounded, was, neglect of their owne priuate good. For the Lord hath not commended to them, the things of his law, ſimply as a means by which they might ſhew their obedience vnto his authority; but the intent of the Lord therein was the ſurtherance of their good. *I gaue them* (ſaith God) *ſtatutes and ordinances, which if a man*
[g] Ezec. 20. 11. *doe, he ſhall liue in them*[g]. The glory ſhould haue returned to God by their obedience, but the chiefe profite ſhould haue beene their owne: and therefore for them to let the law lie, like ſome olde booke out of vſe, or ſome other forlorne or forren matter, it could not but argue a moſt miſerable neglect, and bewray them to bee men of a moſt profane and diſſolute diſpoſition. So then if you demand what great matter this was, for which this people was ſo highly blamed in theſe words, *they haue accounted the great things of the lawe as a ſtrange thing?* I anſwer, it was an error compriſing vnder it three foule euills; firſt, rebellious diſobedience to Gods expreſſe commandement; ſecondly, preſumptuous contempt and baſe eſtimation of Gods great kindneſſe; thirdly, the deſperate neglect of the ſaluation of their owne ſoules. This is the ſecond point. Now for the third.

Which is, touching the puniſhment due to this fault: if wee haue obſerued what hath beene ſaid before touching the nature of the ſinne, wee cannot doubt, eyther that it deſerues a puniſhment, or that the Lord will ſurely proceed againſt it in his due time: but yet if we ſhall conſider what the Scripture ſaith of it in particular, it will much more affect vs. Thus much therefore we may generally vnderſtand, that the Lord puniſheth no ſinne more grieuouſly, then the contemning of his word; and thereof we haue no more full and pregnant example then this Iewiſh nation. For whereas ſundry times before the comming of Chriſt in the fleſh, the wrath of God came vpon them, that the iudgements wherwith they were viſited, made euen their eares to tingle that heard them, and brought that very people, whom he had carried (as it were) in his armes out of Egypt, to become a hiſsing and a by-word to the whole world; whoſoeuer obſerues the courſe of the Prophets, ſhall finde that the principall ground of all this, was their ſlight account of the holy doctrine of God, their preferring the inuentions of men, the guiſes of other nations, and the traditions of their fathers, before the bleſſed will of the Lord, manifeſted and reuealed to them in his law. But leſt we ſhould think this is nothing to vs (though indeede it was left written to admoniſh vs) concerning this matter, there are two places of holy Scripture eſpecially to be conſidered, and they are both in the booke of the Prouerbs, the one is, *Hee that turneth away his eare from hearing the Lawe, euen his prayer ſhall be abhominable*[h]: marke I
[h] Chap. 28. 9. pray you, there is no duty in the holy Scripture, to which the Lord hath promiſed

miſed a greater bleſsing then the duty of praier; the Lord takes it as an honour vnto him, to haue this title, to be called *the hearer of praiers*[i]; yet the neglect of Gods word, the making no account of the meanes to bring vs to the knowledge of it, turnes all a mans prayer into ſinne, ſtoppeth vp the eares of the Lord vnto all his ſuites, doth (as it were) bar vp the gate of heauen againſt him, that though his requeſt be neuer ſo earneſt, yet it is vnpoſsible for him to haue entrance. God will heare no prayer that proceeds from him which doth not eſteeme the knowledge and vnderſtanding of his word; a fearefull iudgement. [i] Pſal. 65. 2.

The other place is, *O you fooles! how long will you loue fooliſhnes, and the fooles hate knowledge?* And againe, *You haue deſpiſed all my counſell, & would none of my aduice:* marke now what followeth, *I will alſo laugh at their deſtruction, & mock when their feare commeth*[k]. I beſeech you in the feare of God let vs conſider it. The Lord is often reported of to vs in the Scripture by the name of a mercifull God; a God that puniſheth not willingly; a God that delighteth not in the death of him that dieth; what a grieuous ſinne then muſt that needes bee, which turneth that ſo ſweete and gracious nature of God into that extremity, that hee ſhould euen reioyce at mens deſtruction, and take pleaſure in their torment? And yet this reckoning the word of God as *a ſtrange thing*, brings forth this ſtrange effect, and makes that God who delighteth in mercy, to pleaſe himſelfe in the fierce execution of his vengeance. [k] Chap. 1. 22. 25.

Thus then we end this poynt: If you aske what iudgement is due to this offence of not regarding the *great things* of Gods Law: I anſwer, in generall, it ſetteth open the very floudgate of Gods wrath, as appeareth by the example of the Iewes; 2. in particular, it makes all our prayers odious, and the torment of our ſoules, a matter of reioycing and pleaſure to the Lord. It is truely ſaid of our Sauiour, *To whom God giueth much, of him he requireth much*[l]. The libertie of his word is the greateſt bleſsing, and therefore the contempt thereof muſt needs bring vpon vs the greateſt vengeance. [l] Luk. 12. 48.

Come we now to the next point, to ſee whether this fault thus deſcribed, and thus deſeruing to be puniſhed be not our fault alſo, that ſo wee may by degrees make a way to that which is the vſe and drift of this whole Scripture.

And firſt heere, to the end that it may appeare, that this is our fault, to neglect Gods word, we muſt neceſſarily enquire, whether the Lord hath not affoorded vs the ſame bleſsing, I meane the liberty of his word. It is a thing that cannot be denyed, that the kindneſſe of God in this behalfe towards vs is no whit inferiour to that which in former times he ſhewed to the Iewes; I doe thinke that no man can name any one particular, tending to the diſcouery and making manifeſt of the Law of God, which is not granted to vs in as great a meaſure as it was to them. Nay, looke by how much the miniſtery of the Goſpel exceedeth the miniſtery of the Law, by ſo much is the mercy of God greater vnto vs, then vnto them; becauſe it is free for vs to behold the ſubſtance of that, whereof they ſaw but the ſhadowes onely. So that the Lord may euery way, and in euery reſpect, ſay to vs as truely, as euer he might ſay to them, *I haue written to you the great things of my Law.* It is manifeſt then I thinke to euery one that vnderſtandeth anything, that we are nothing inferiour to the Iewes in reſpect of the bleſsing, I doubt not but it ſhall alſo appeare, that we do fully match them; nay, I beleeue, go farre beyond them in the contempt. And to the ende I may make good that which I ſay, let me ſhew it in particulars how the word of God, the holy will of God reuealed in the Scripture, is a meere ſtranger vnto vs; a thing that is farre from being ſo well knowne, and ſo familiar vnto vs as it ought to be; and let that which I ſay be credited, onely ſo farre as your owne conſciences ſhall find it to be true. The word of God is a ſtrange thing to our iudgements, a ſtrange thing to our thoughts, ſtrange to our affections, ſtrange to our tongues and ſpeeches, ſtrange to our courſes, and to our ordinary converſation. If this bee true, how

ſhall we be able to ſhift off the like challenge from the Lord, which is here made againſt the Iewes; namely, that wee haue accounted the great things of Gods Lawe as a ſtrange thing? Firſt, it is ſtrange to our iudgements; that appeareth by our exceeding ignorance in the things of God, and by that extreame dulneſſe of conceipt which is ſtill to be ſeene in vs: There is ſcarcely any one thing of thoſe, which doe neceſſarily and generally concerne men, wherein the greateſt part of our people are leſſe ſeene, then the doctrine of Gods word; there is nothing which they heare ſpoken of, in any company, or vpon any occaſion, the meaning, courſe, and ſcope whereof they doe leſſe apprehend, then the rules and precepts and inſtructions of the Scripture: men of yeares and great experience, skilfull in the courſes of the world, wiſe in their affaires and very politike, well ſeene in matters of law, able to ſpeake well and with good aduice about outward things, a man would wonder to heare their weakeneſſe and ſimplicity in religion. This ſheweth that the Law of God is *a ſtrange thing* to our iudgements; there is nothing leſſe knowne, there is nothing leſſe conceiued. Secondly, it is *ſtrange* to our thoughts; Truth is, thoughts are knowne onely to God, who is the ſole ſearcher of mens hearts; but yet (if our conſciences beeing appealed vnto) wee will ſpeake the truth as it is, I beleeue that wee muſt (whether we will or no) confeſſe that our mindes are ſo (in a manner) wholly taken vp with couetous, ambitious, idle, wanton, reuengefull thoughts, riſing out of our corrupt hearts, as from a continuall ſpring, that there is ſcarcely any roome or time for any priuate queſtionings or communings with our ſelues touching *the words of eternall life*[m], and the *great things* of Gods Law. Such meditations may ſometimes (perhaps) knocke at the outward doore of our hearts, or (it may be) finde, vpon a fit ſome ſodaine and ſuperficiall entertainment, but (alas) they are quickly vaniſhed; and like *a ſerpent vpon a ſtone, or a ſhippe in the middes of the ſea*[n], leaue no print behinde them; and by that meanes neuer come to pitch with vs, or to *dwell plenteouſly*[o] in our hearts. Thirdly, there is a ſmall acquaintance betwixt the word of God and our affections: I neede ſay no more to prooue it but this, namely, that there is nothing which doth ſooner tyre vs out, and make our ſpirites dull and lumpiſh, then the exerciſes of the word, in what kinde ſoeuer. In other things we are like to the *Horſe-leaches daughters, which cried, Giue, giue*, and we are ſeldome heard to ſay, *it is enough*[p]: but in matters of religion we are verie moderate; compendious ſermons, briefe diſcourſes, ſhort prayers, haſty meditations, theſe pleaſe vs beſt. Indeede, were it not for very ſhame, we would haue none at all. Thus Gods word is not to vs as a beloued friend, of whoſe ſweet acquaintance we could neuer be wearie, but as ſome vnwelcome ſtranger, who (it may be) by importunity, getteth a nights lodging with vs, but his departure pleaſeth vs better then his comming. Now fourthly, for our tongues and ſpeeches, let vs call to minde our ordinary conferences, at home, at worke, in iourneies, in meetings, in going and comming too and from the Church, and then ſay truely, whether if our Sauiour Chriſt ſhould ſodainly choppe in amongſt vs, as hee did to ſee the two diſciples trauelling to Emaus, and ſhould ſay to vs as he did to them, *What manner of communications are theſe that ye haue one to another*[q]? wee ſhould be able to anſwer him for one time of a thouſand, that we are reuerently and ſoberly communing together of good things, conferring of the things in which publikely we haue beene taught, that ſo we might both *edifie our ſelues in our moſt holy faith*[r], and might alſo prouoke and ſtirre vp one another *to good workes*[s]: doubtleſſe (as it was ſaid to *Peter*) our *very ſpeech would bewray vs*[t], and the barrenneſſe of our talke, would diſcouer the drieneſſe and deadneſſe of our hearts. But now laſtly, although the word of God doe now and then twang vpon ſomemens tongues, and be made a matter of diſcourſe and table talke, to take vp the time, or to ſhew wit, or elſe be called in by ſome profane ones, as *Sampſon* was by the Philiſtims, *to make them paſtime*[u], yet it is moſt vniuerſally a ſtranger

[m] Ioh. 6. 68.
[n] Prou. 30. 19.
[o] Col. 3. 16.
[p] Prou. 30. 15.
[q] Luk. 24. 17.
[r] Iude 20.
[s] Heb. 10. 24.
[t] Mat. 26. 73.
[u] Iudg. 16. 25.

to

to mens liues and conuersations. It is madnesse in the worlds account for a man in all things (with *Dauid*) to make *the testimonies* of the Lord *his counsellours*; [x] and to stand vpon those strict and nice termes of conscience, as not to aduenture vpon any thing, but that which hee may warrant vnto his owne soule thereby. Shall it not hinder my profite? will it bee no blemish to my reputation, may I thereby further such and such purposes? are they any examples of men of some note and fashion in the world, running the same courses? Here is the ordinary religion of the world; but as for laying the precepts of the word as precise rules for the ordering of all our wayes, and the guiding of our liues in the Lords path, it is a thing so ridiculous, and vnreasonable in common iudgement, and through discontinuance in these euill times so out of vse, that when as the word challengeth that right of gouerning vs which the Lord hath giuen it, men foorthwith (so strange a thing it is vnto them, to beare the yoke) snuffe, and are not afraide to expostulate with it, as the Sodomites did with *Lot*, shall it, *beeing a stranger, iudge and rule ouer vs*? [y] Thus I haue by particulars confirmed this point, that wee are as deseruedly lyable to this reproofe, as the Iewes were. The Lord wrote vnto them *the great things of his Law*; so he hath done to vs; *they accounted them as a strange thing*, wee are very equall to them in contempt.

[x] Psal. 119. 24.

[y] Gen. 19. 9.

Vse. Now for the last point propounded, namely, the vse of all that hath beene sayd, it must needes be this: That seeing to account the *great things* of Gods law as *a strange thing*, is, first, a fault; secondly, a grieuous fault; thirdly, a fault liable to so extreame punishment; and fourthly, our fault; there is no remedie (vnlesse by a bolde persisting in an apparent euill wee will prouoke God) but wee must henceforth giue all diligence, that the word of God may be no more a stranger vnto vs, but a dweller with vs, and may become familiar vnto vs. That this is a dutie from which no man is exempted, the Scripture is manifest, in which (if the whole body of it throughout be examined) there is no releasement or dispensation giuen vnto any to neglect the searching of Gods booke; neyther was it euer maintained by any doctrine, but by doctrine of Popery, that ordinary men neede not seeke to be made acquainted with the Scripture. We reade that when the Philistims had the Israelites in bondage, one policie to keepe them vnder, and to detaine them in perpetuall thraldome, was this; they left them neuer a Smith throughout all the Land, and what was their reason? *Lest* (said they) *the Hebrewes make them swords and speares*[z]. If they tooke away their weapons from them, it was an easie thing to oppresse them. The very like policie was vsed in the dayes of Popery, to the end to continue the people in blindenesse, that they might not descry the abhomination of that religion, by the light of the Scripture. They tooke the Bible from them, and shut it vp in Colledges and Libraries, and suffered it not to passe, but in a language which the Vulgar vnderstood not. And as in that bondage of the Israelites vnder the Philistims, no man could sharpen his mattocke, his axe, and his weeding hooke, but they must bee beholding to the Philistims, and take of them such helpe, as they would vouchsafe to affoord them[a]; So in the dayes of popish blindnesse, no common man wanting the helpes of learning and knowledge in the tongues, could enioy the benefit of any spirituall sharpening, any comfort for his soule, but as it pleased those tyrants ouer Gods heritage to bestow vpon them. So that the contempt of the Scriptures of God (which is the common sickenesse of the countrey) is nought else, but a very dregge of Poperie; Ignorance beeing the scepter of that kingdome, and the reasons which euen the most learned Papists alledge for the discharging of the Laity, from conuersing with the Scripture, beeing the very same which euery profane ignorant person, is able by the priuate teaching of his owne corrupt heart, to pleade on the behalfe of his owne carelesnesse. Well, the scope of this place (which is a part of that holy truth by which wee must bee iudged at the last day) requireth at our hands better things: and if we be any whit ashamed

[z] 1. Sam. 13. 19.

[a] Verse 20.

Index lib. prohibito. Reg. 4.

of

of our former neglect, and thinke our ſelues bound in conſcience to grow into a farther degree of familiaritie with the word of God, the vſing of theſe helps ſhall be a great furtherance.

1 3. Helps to make the Scripture familiar to vs.

An humble ſetting our ſelues to ſchoole to the publike miniſterie. In Chriſt are *hid all the treaſures of wiſedome and knowledge* [b]; and in the ſound and ſinceare preaching of the word, there is plainly ſet out vnto vs the very myſterie of Chriſt. To this courſe is the bleſſing promiſed, that it ſhall *ſaue them that believe* [c]; eſpecially when it is yeelded to with humility, and with a holy diſclayming of a mans owne ſeeming wiſedome. For the Lord *will guide the meeke in iudgement, and teach the humble his way*, yea his very *ſecret is reuealed* vnto ſuch [d]; according as on the contrary *hee taketh the wiſe in their owne craftineſſe* [e], and maketh them *become fooles* [f], when they profeſſe the greateſt wiſedome. If we would then grow into more and more acquaintance with the Scripture, we muſt weare out the threſhold of the Lords houſe, and *watch daily at his gates, and giue attendance at the poſts of his doores* [g]. For, *if thou cauſe thine eares to hearken after wiſedome, and enclime thine heart: then ſhalt thou vnderſtand the feare of the Lord, and find the knowledge of God* [h]. If in our affections and care we be ſtrangers to publike teaching, we may perhaps haue ſome ſmattering and ſuperficiall knowledge, but can neuer haue any true taſte of the marrow and ſweetneſſe of the Scripture. Secondly, priuate exerciſe, namely firſt, an aduiſed, attentiue, and well prepared reading (if wee be able) or a hearing others reade. This rubs vp the memorie of things heard publikely, confirmes the iudgement, makes fit to depend vpon the Church inſtruction, and inureth to the phraſe and language of the Scripture; ſecondly, a buſie and ſecret meditating and exerciſing the thoughts about ſuch things as wee haue receiued. This doth (as the Apoſtle ſpeakes) *deliuer*, and (as it were) caſt vs into the *forme* and mould of *doctrine* which wee heare [i], and ſeaſoneth the inner man, euen the *ſpirit of the minde* [k], with that holy truth which we haue learned: thirdly, a reuerent and diſcreet conference touching heauenly things as occaſion falleth, ſometime with our miniſter [l], ſometimes with our neighbours [m], ſometimes at home with our families [n], ſometimes abroad euen *as wee walke by the way* [o]. This is a notable quickening for our ſelues, and a great helpe to others; *The lippes of the wiſe do ſpread abroad knowledge, and feede many* [p].

2

[b] Col. 2. 3.
[c] 1. Cor. 1. 21.
[d] Pſal. 25. 9. 14.
[e] 2. Cor. 3. 19.
[f] Rom. 1. 22.
[g] Prou. 8. 34.
[h] Prou. 2. 2. 5.
[i] Rom. 6. 17
[k] Eph. 4. 23.
[l] Mark. 4. 19.
[m] Heb. 3. 13. 10. 24.
[n] Deut. 6. 7.
[o] Luk. 24. 13, 14
[p] Prou. 15. 7. Prou. 10. 21.

At the leaſt ſome of theſe priuate exerciſes ſhould daily be performed: for miſerable is that man, who for one whole day together, doth neyther buſie his tongue, nor employ his thoughts, nor apply his eares to ſome holy vſe, to heare, or talke, or muſe about ſomething by which hee may bee built vp in Chriſt Ieſus. Thirdly, carefull and ſtedfaſt practiſe proceeding from a reſolute vow, and as it were a ſolemne oath taken betwixt God and mans owne ſoule, *to keepe the Lords righteous iudgements*, and to *haue reſpect to all his commandements* [q]. Vſe in all things breeds cunning, and he which makes it his care to put in execution ſuch good duties as he heareth taught, praying the Lord to *eſtabliſh him in euery word and good worke* [r], will in time grow ſo *perfect* [s] in good things, that he ſhall euen with a kind of pleaſure (for the Lords *yoke is eaſie* [t]) *walke in the law of the Lord* [u], neuer being *idle nor vnfruitfull in the knowledge of Chriſt* [x], but *adorning the doctrine of God our Sauiour in all things* [y]. The conſcionable practiſe of theſe duties ſhall, by the bleſſing of God, reforme our common fault of beeing ſtrangers in Gods booke, and ſhall by making Chriſts *word dwell with vs*, fit, and make vs ready to dwell with him for euer in his kingdome.

3

[q] Pſal. 119 ver. 6. 106.
[r] 2 Theſſ. 2. 17
[s] Heb. 13. 21
[t] Math. 11. 30.
[u] Pſal 119. 1.
[x] 2. Pet. 1. 8.
[y] Tit. 2. 10.

THE

The Abridgement of the GOSPEL:

OR,

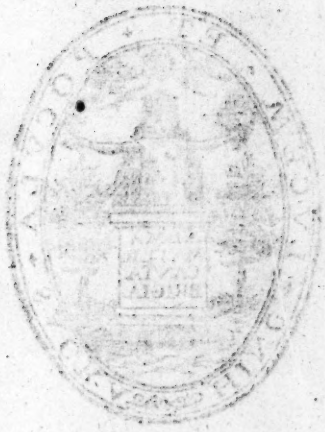
The order and course of mans Saluation, as *it is set foorth by* ZACHARIE *the Father of* IOHN BAPTIST: *Luke* 1.67,&c.

Diuided into two Parts.

1. Tim.3.16.
Without controuersie, great is the mysterie of godlinesse.



AT LONDON
Printed by IOHN BEALE, *for* IOYCE MACHAM. 1619.



¶ To the right Worſhipfull Sir Anthony *Rous of Halton in Cornewall* Knight.

SIR, being called vpon, to prepare theſe Sermons for a new impreſſion by reuiewing them, I haue emboldened my ſelfe, to requeſt your good leaue, that they may bee entitled to your name. Neither let them I pray you be the more vnwelcome, becauſe they be come (as it were) at a ſecond hand; but be pleaſed rather to interprete my purpoſe thus; that I would firſt trie them, how they could beare the light before I would aduenture them to your preſence. Now therefore that they haue once paſſed the hands and cenſure of others with ſome fauour, I haue ſo much the more courage to commend them to your vſe; not doubting withall, but that if at any time they ſhall paſſe TAMAR, *the credit of your name, written in their front, ſhall much further their acceptance, chiefly with thoſe, to whom your long continued reſpect to the truth of Religion, is not vnknowne, I hope alſo that your Worſhip will account this as an euidence of my loue to your ſoule, for which I muſt holde my ſelfe bound to haue care; becauſe albeit you liue not vnder my miniſterie, yet inaſmuch as out of that part of your faire inheritance which lyeth heere, I receiue ſome of my maintenance, I muſt needes thinke it my duty to* beſtow ſome ſpirituall gift [a], *by which I might ſomething further you in your paſſage towards that* Countrey *which I truſt you* ſeeke [b]; *and for your obtaining whereof I will not ceaſe to pray. So, craning your pardon for my boldneſſe, I reſt, from Modbury.*

[a] Rom. 1. 11.
[b] Heb. 11. 14.

Your Worſhips in all Chriſtian reſpects,

SAM. HIERON.

THE ABRIDGEMENT OF THE GOSPEL.

The first Part; and the first Sermon.

LVKE 1. v. 67. &c.

Then his father Zacharias was filled with the Holy Ghost, and prophesied, saying: Blessed be the Lord God of Israel, &c.

IN this passage of speech, in which the hymne of *Zacharie* is reported, two things are to be considered: first, the preface to it; secondly, the hymne it selfe. In the preface againe, there are two points obserued; first, the speciall enabling of *Zacharie* to this businesse: secondly, the generall nature of the thing performed. The enabling of *Zacharie*, is in these words, *He was filled with the Holy Ghost.* *The generall diuision of the whole place.*

By [*the Holy Ghost*] we must not here vnderstand the very essence and deitie of the third person in Trinitie, but the gifts and graces of the Holie Ghost, according as the word is often so taken in the Scripture [a]. By beeing *filled with the Holy Ghost*, wee must not imagine, that *Zacharie* till this time was destitute of the graces of the Spirit, but this is the meaning, that at this time, and vpon this occasion, a more large and plentifull measure of the graces of Gods Spirit appeared in him. In this we may obserue, that *Zacharie* afflicted formerly with the dumbnesse of many moneths, hath not onely the libertie of his speech restored, but beeing endowed with a fuller portion of Gods graces, his tongue is made the instrument of the Holy Ghost, in vttering a matter of extraordinary consequence. From whence wee may collect this doctrine: *The 1. doct.* That the comforts which God heapeth vpon his afflicted seruants doe come in with a kinde of aduantage; there is not onely a remouing of the affliction, but a bestowing withall of some speciall kindnesse. *Zacharie* is not onely now, not dumbe, but (which is more) is enabled by an extraordinarie measure of spirituall gifts, euen in an admirable manner, to set forth the whole mysterie of the redemption of mankinde. We meete with like examples in holy Writ. Great was the affliction of *Ioseph*, *He was solde for a slaue, they held his feete in the stockes, and he was laied in yrons* [b]. But when the Lord had thorowly tried him, as siluer is tried, in the furnace of a long and greeuous affliction, he was not barely enlarged, but withall, aduanced to a place of great respect; *The King made him Lord of his house, &c.* *Moses* his triall is at large set downe in the story [d]; his feare, his flight and his long seruice in Midian; but when Gods appointed time came, hee not onely restored him to the fellowship of his owne countrey-men, but made him the guide and captaine of his people, so that he neuer wrought greater things by the hand of any meere man, then hee did by the hand of *Moses*. Notorious is the Historie of *Iob*, how hee was tormented in person, and wasted in estate: but when *the Lord turned his captiuitie, he gaue him twice so much as he had before* [e]; *and blessed his last dayes more then the first* [f]. To this agreeth that of *David*, who saith, that

[a] Ioh. 3. 34. Ioh. 7. 39. Rom. 8. 9.

[b] Psal. 105. 17, 18.

[c] Vers. 21.

[d] Exod. 2. 14. &c.

[e] Iob. 42. 10.

[f] Vers. 12.

that the Lord did not onely *bring him out of the horrible pit*, but alſo *ſet his feete*
[g] Pſal.40.2. *vpon a rocke, and ordered his goinges* [g]. And that of the afflicted people is of like nature; *After two dayes* (ſay they) *he will reuiue vs*: that is not all, but *in the third day*
[h] Hoſ.6.2. *he will raiſe vs vp, and we ſhall liue in his ſight* [h]. Hee would not onely pull backe his hand and forbeare to ſmite (which yet had beene much) but hee would come as a skilfull and tender hearted Surgeon, to lappe vp their ſores, to powre oyle into their wounds, *to giue them beauty for aſhes, the garment of gladneſſe for the ſpirit*
[i] Iſa.61.3. *of heauineſſe* [i]: neyther would hee alone in ſome little meaſure reuiue and quicken them, but he would giue that large meaſure of ſtrength that they ſhould *liue in his ſight. They which went weeping*, doe not onely *returne with ioy*, but they doe
[k] Pſal. 126.6. ouer and aboue *bring their ſheaues* with them [k].

The reaſon of the Lords ſo dealing proceeds; firſt, from his mercy: *He know-*
[l] Pſal.103.14. *eth whereof we be made* (ſaith *Dauid*) *he remembreth that we be but duſt* [l]: therefore leſt his afflicted ſeruants ſhould bee ſwallowed vp with heauineſſe, and euen ouercome with diſcouragement, hee doeth not onely withdraw his hand of chaſtiſement, but hee addeth ſome ſpeciall mercy, to the ende that they may bee comfortably aſſured, that whatſoeuer was done, was done to prepare them for a greater kindeneſſe. Secondly, it proceedeth from his Wiſedome: hee knoweth that none doe valew his kindneſſes more, or are fitter to employ them to their owne good and the good of others, then thoſe that haue beene moſt humbled by afflictions: according as no ground is ſo fit to receiue ſeede, euen with a full hand, as that which hath beene moſt torne with the plough, and beaten ſmalleſt with the labour of the husbandman: For this cauſe God is wont to make ready his ſeruants for great graces by great croſſes: affliction is his ſchoole, in which he traines them vp for the beſt purpoſes.

The Vſe. This doctrine is full of comfort to all, who being vnder the croſſe in what kinde ſoeuer, doe looke vp to the hand which ſmiteth, and ſeeke to profite by tribulation. The Lords yoke is vnpleaſing to fleſh and blood, and his chaſtiſements like bitter pilles which cannot goe downe without much annoyance to the ſtomacke; but if thou wilt haue true ſolide comfort, looke not ſo much vpon the
[m] Heb.12.11. preſent grieuance, as vpon the *quiet fruit of Righteouſneſſe* [m] which will ſurely follow: and take it for a rule which neuer faileth, that the croſſe (if care be had to profite thereby) neuer departs but it leaueth a bleſſing behinde: God giues ſome ſpeciall fauour or other in lieu of the former burthen. *Zachary*, who had beene dumbe tenne moneths, not onely ſpeakes, but beeing furniſhed with a large portion of new grace, hee ſpeakes more heauenly than before. Learne thus to bee humbled with *Zacharie*, and loe, thus thou ſhalt be comforted.

Doctrine 2. Secondly, from hence wee are taught another doctrine; *That thoſe whom God intendeth to employ in any ſpeciall ſeruice, he furniſheth with gifts ſuitable to the nature of the buſineſſe, in which he will employ them.* *Zacharie* is appointed to propheſie: the buſineſſe is weighty, therefore hee is *filled with the holy Ghoſt*, that hee may be able to performe it. This may bee made plaine by many particulars: The Lord meant to ſend *Moſes* vpon a ſeruice of great conſequence. *I will ſend thee to Pha-*
[n] Exod.3.10. *raoh*, [n] *&c. Moſes* being guilty of his owne infirmity, was afraide to vndergoe it:
[o] Exod.4.10. *Oh my Lord, I am not eloquent* [o], *&c.*: The Lord ſupplyed his want: *Goe now, and*
[p] Verſe 12. *I will be with thy mouth* [p], *&c. Iſaiah* being in a viſion in the preſence of God, and conſidering the nature of the ſeruice to which he was called, cryed out, *Woe is me,*
[q] Iſa.6.5. *for I am vndone* [q], *&c.* After this one of the Seraphims touched his mouth with a coale from the Altar, and the Prophet was thereupon ſo ſenſible of the ſupply of grace, that hee was as ready to goe as the Lord was to employ him: *Here am*
[r] Verſe 8. *I, ſend me* [r]. The ſame is to bee ſeene in *Jeremy*: God calling him, hee beganne to
[s] Ier.1.6. complaine of his inſufficiencie; *O Lord, behold I cannot ſpeake, for I am a childe* [s]. Well, the Lord tooke away his feare, by beſtowing a competencie of gifts: *Behold*
[t] Verſe 9. *I haue put my words in thy mouth* [t]. Touching *Ezechiel*, as there is mention made of

Gods

Gods sending him [a], so there is also of Gods furnishing him [b]. Christ tolde his Disciples, that he would *make them fishers of men* [c], that is, that he would traine them vp to bee competently fit for the seruice to which he ordained them: For this cause, before hee chose them, *he spent the whole night in prayer to God* [d], *he breathed on them the holy Ghost* [e]. He willed them after his ascension, to *tarry at Ierusalem, vntill they were endued with power from on high* [f]. *Bezaleel* and *Aholiab*, insomuch as they were to work in the tabernacle, *were filled with an excellent spirit* [g]; and when God chose *Saul* to the kingdome, *he gaue him another heart* [h]. If God should not thus deale, it were contrary to those principles of holy wisedome which himselfe hath left vpon record in his Word. *As vineger is to the teeth, and smoake to the eyes, so is the slothfull to them that send him* [i]. *He that sendeth a message by the hand of a foole, is as he that cutteth off the feet* [k]. No wise man will send a foole on an errand of moment: Who will set a fresh souldier ouer an armie, or entrust a dunbe man with an embassage? It were an odious imputation to the wisest God, to thinke him lesse carefull in his businesse, then men in their affaires. Besides, great is the corruption of our nature, our *heart wicked aboue all things* [l]; *the imaginations of it are onely euill* [m]. Now, *as men doe not gather grapes of thornes, nor figges of thistles* [n], so the heart of man, which is in it selfe, euen as a very mint of vanitie, and a forge of profane, godlesse, and irreligious thoughts, can not bring forth any good matter without speciall enabling.

[a] Eze.1.3, &c.
[b] Eze.2.2, & 3.1.
[c] Math.4.19.
[d] Luk.6.12.
[e] Ioh.20.22.
[f] Luk.24.49.
[g] Exod.35.31
[h] 1.Sam.10.9
[i] Prou.10.26.
[k] Prou.26.6.
[l] Ier.17.9.
[m] Gen.6.5.
[n] Mat.7.16.

Vse.

This is a good admonition to all those which intend to enter into any seruice of weight, eyther in the Church or common-wealth. It is a dangerous thing to thrust ones selfe into the Lords businesse. Heauy will that saying be, when God shall say of any: *I haue not sent them, yet they ranne* [o]: And woe to him who shall be challenged with that; *Friend, how camest thou hither* [p]? Now hee that would know whether God hath sent him, must not stay for reuelations or some speciall informations from heauen, but hee must search his owne heart, to see with what graces he is furnished: If betweene the calling hee intends, and his sufficiencie, there be any proportion, there is an euidence of sending; where there is not, hee that vndertakes it, is but an intruder, and his reckoning will be terrible.

[o] Ier.23.21.
[p] Mat.22.12.

Now followeth to consider the generall nature of the businesse to which *Zachary* was enabled: It is said, *he prophecied*. To *prophecy*, in Scripture signifieth two things: First, to foretell things to come, and so the word ordinarily signifieth in the olde Testament: Secondly, exactly and soundly to interpret the Scripture, to which sense the word is often applyed in the new Testament [q]. *Zachary* his *prophecying* may not vnfitly be referred to both: For hee partly foretolde things to come, as of *Iohn Baptist*, and partly also hee did excellently interprete things anciently written of the Messias. Once, this we see, that the holy Ghost in him was not idle, but did discouer it selfe in some holy and religious employment; so that hence this is gathered, *That the graces of Gods spirit wheresoeuer they be, are not idle, but are alwayes to be seene in the doing of some spirituall good, according to their places and callings, who are indued therewith.* Zacharie *is filled with the holie Ghost*, and straitway he prophecieth: the more graces hee had receiued in himselfe, the more good proceedeth from him to others. *He that beleeueth on me* (saith our Sauiour) *out of his belly shall flow riuers of water of life* [r]. The graces receiued shall issue out to the refreshing of others. *Paul* saith, that *it pleased God to reueale his Sonne to him, that he might preach him among the Gentiles* [s]; and that *God did comfort him in all his tribulations, that he might be able to comfort others* [t]. It is an expresse commandement; *Euery man as he hath receiued, so let him minister vnto another, as a good disposer of the manifold graces of God* [u]. Euery one is a Steward, not to engrosse Gods graces to himselfe, but to employ them to a common benefit. *The word* (saith the Prophet) *was in my heart as a burning fire shut vp in my bones, & I could not stay* [x]: and, *We can not but speake*, say the Apostles [y]. The gifts and graces of Gods Spirit are like the oyntment, wherewith *Marie* annointed Iesus

[q] 1 Cor.14.1 &c.
[r] Ioh.7.38.
[s] 1.Gal.1.16.
[t] 2.Cor.1.4.
[u] 1.Pet.4.10.
[x] Ier.20.9.
[y] Act.4.20.

The 3 doctrine.

feete; the text saith, *The house was filled with the sauour of it*[t]. It is truely said, that Good is a spreader of it selfe[u]; It is like a candle in a workmans shop in a winters euening, which both giues light to the workeman, and to the passers by also.

[t] Ioh. 12. 3.
[u] *Bonum est sui diffusiuũ.*

Vse. 1. This first may be an aduertisement to those, which beeing called to the seruice of the Church, are negligent in their places: some such would bee accounted learned and good schollers. But it cannot be so: Where the graces of God are, they are neuer idle: Where there is idlenesse in action, there is emptinesse in affection. It may be that in such a loiterer as the Prophet speaketh of, *who lieth & slumbereth, and delighteth in sleeping*[x], there may be a great deale of confused knowledge; but certeinely there is no sanctifying learning: There is no holy Ghost in thy heart, if (thy calling requiring it) there be no prophecie in thy mouth; and what vse is there of a head full of learning, with a mouth full of nothing? It is truely said that the *Priests lippes should preserue knowledge*[y]: But why? to hoord it vp as misers doe their corne? No: But that his lippes may *feede many*[z], and may *spread abroad knowledge*[a]. Therefore also (saith the Prophet) *the people must seeke it at his mouth*[b]. Wherefore let vs holde this: The gifts of the Spirit and profitable employment cannot be separated: hee is not truely learned, who doth not truly labour: *When thou art conuerted strengthen thy brethren*[c].

[x] Isa 56. 10.
[y] Mala. 2. 7.
[z] Pro. 10. 21.
[a] Pro. 15. 7.
[b] Mala. 2. 7.
[c] Luk. 22. 32.

Vse 2. Secondly, this may haue a larger application to all; thus, *Paul* saith, *If anie man haue not the spirit of Christ, the same is none of his*[d]: Now if wee would knowe whether Christs Spirit be in vs or no, we must follow Christs rule, of iudging the tree by the fruits[e]. Let vs see what comes from vs, which may be profitable to others in matters concerning life eternall. Where be those particulars spoken of in the Scripture, *admonishing the vnruly, comforting the feeble minded*[f] &c. Where is our *considering one another to prouoke to loue and to good workes*[g]? Where be our prayers, exhhortations and instructions in our families? Where such fruits as these be are wanting, there the graces of Gods Spirit are not present. Hee that is not carefull in his place to profite others in the wayes of godlinesse, himselfe is farre from any true taste of godlinesse. *Zachary* was *filled with the holy Ghost*, and he was forthwith employed in a spirituall seruice, of which euen we haue the benefite to this day. Thus much of the Preface.

[d] Rom. 8. 9.
[e] Math. 7. 16.
[f] 1. Thes. 5. 14
[g] Heb. 10. 24.

The diuision of the hymn into 2. parts. The Prophecie or Hymne it selfe may be diuided into two parts: the first of which is touching Christ and the worke of Saluation by him wrought, vnto the 76. verse: the second is of *Iohn Baptist* and his office in respect of Christ. The former part againe may be cut into two members: First, a proposition (*Blessed be the Lord God of Israel*;) Secondly, the proofe thereof, (*For he hath visited and redeemed his people, &c.*)

The 1. part diuided.

In the proposition we haue to note two things: First, a duty performed: Secondly, A description of the party to whom it is performed. The duty performed, is a *Blessing of God*. To *blesse God*, is an ordinary phrase of Scripture, it betokeneth nothing else, but to giue thanks to God for his blessings receiued: These words, *praise God*, or *blesse God*, or *giue thankes to God*, are indifferently translated: it is all one as if *Zachary* had said, *All praise, honour, and thanks bee giuen vnto God*. The doctrine commended to vs is this; *That the praising and blessing the name of God for his goodnes, is one part of that spirituall worship & seruice, which is owing from vs vnto God.* It is plaine by the text. For I aske what that was which *Zachary* here performed: It must be answered, that he offred vp a sacrifice of thanksgiuing to God. I aske againe, Did he therein worship God? Questionlesse he did, and that which he did, proceeded from the Spirit of God, & could not chuse but be acceptable before him. Out of these it must needes follow, that thanksgiuing is one part of that duty which is to be performed by vs vnto God. This wil easily be made good by Scripture: *Call vpon me* (saith God) *in the day of trouble, so I will deliuer thee, & thou shalt glorifie me*[h]. *Let vs offer the sacrifice of praise always to God*[i], This kinde of seruice is in those words compared to those sweete smelling sacri-

Doctrine 4.

[h] Psal. 50. 15.
[i] Hebr. 13. 15.

fices

fices which in the time of the Law were offered to God. *Paul* bids *ioyne giuing of thanks with our requests which we shew vnto God* [k]: so that this duty is like the salt with which all our seruices must bee seasoned. Hence are the commendations giuen of it, *It becommeth vpright men to be thankefull* [l]: *It is a good thing to praise the Lord* [m]. *It is a pleasant thing, and praise is comely* [n]. Hence was *Dauids* care to giue euidence of speciall thankefulnesse vpon speciall occasions; from whence came that phrase of his, *A new song* [o], signifying his course of particular insisting vpon particular fauours. The default herein remaineth as a great staine in the good name of *Hezekiah*, *He did not render according to the reward bestowed vpon him* [p].

[k] Phil.4.6.
[l] Psal.33.1.
[m] Psal 92.1.
[n] Psal 147.1.
[o] Psal.40.3.
[p] 2.Chr.32.25.

This should prouoke vs to make conscience of this duty. euery man saying to his soule with *Dauid*, *My soule praise thou the Lord, & all that is within me praise his holy name* [q]. Thanksgiuing was ordained as an exercise for man in paradise, and shall be an exercise in heauen, when as all other exercises are determined. In heauen the word and sacraments shall cease, but the *blessing of God* shall neuer cease, seeing it is the peculiar exercise of the Angells and Saints of the Lord: The more we practise this duty now, the more wee haue our *conuersation in heauen* [r]. If it be a seruice tedious vnto vs, heauen it selfe will be a burden. When this duty is named with the particulars of it, many will be ready to steppe forth and say with him in the Gospel, *All these haue I kept from my youth* [s]: we thanke God (say we) for all: but when it commeth to triall, the case will be like that of the tenne Lepers, *Tenne were cleansed, but one onely returned to giue God praise* [t]. Many enioyers of Gods blessings, few which returne backe to shew their thankfulnes. And this appeareth by three things: First, by our generall carelesnes in the duties of Christian holinesse. True thankefulnesse stands not in words and shewes, but in the practise of obedience. The sonne in the Gospel who said, *I go sir, yet went not* [u], was he dutifull? so he who saith, *I thanke God*, and, *Blessed be God, &c.* and yet careth not to dishonour God, is he thankefull? *Offering praise*, and *disposing ones way aright*, are coupled together as companions [x]: where the latter is wanting, the first is but a ceremony. He that hauing receiued a kindnesse from me, shall come and say, he thanks me, and when he hath turned his backe, shall doe mee a displeasure; I will neuer thinke him to be thankefull. He that commeth to God, like the Pharisee, with *Lord I thanke thee* [y] in his mouth, and yet maketh no conscience of sinne, is but a dissembler. Hee hath *Iacobs voyce, but Esaus handes* [z]. His words are the words of blessing, but his deedes are full of cursednesse. Sith then men generally liue in grosse sinnes to the dishonour of God, and to the discredit of religion, let their words be as they will, yet they shall be cast off as men guilty of vnthankfulnesse. The second signe of our vnthankefulnesse is, our passing ouer daily fauours without respect: health, liberty, rest, food, successe in our affaires, these things are daily bestowed, yet we vse them as swine, who eate the maste, but neuer looke vp to the tree from whence it falleth: wee goe to our meate, to our rest, to our labour without any signification of our acknowledgement from whom these things come; or of our opinion, that nothing can doe vs good without Gods blessing. The third signe is, the cursednesse of many of our language. S. *Iames* makes it a matter of impossibility, that God should be blessed by a cursed tongue, *Doth a fountaine at one place send forth sweet water and bitter* [a]? Swearers, railers, slanderers, vicious speakers; as holinesse cannot dwell in their hearts, so neither can their tongues be messengers of any true thankfulnesse vnto God. To conclude this point then, if we will be thought truly to worship God, let vs make conscience of the duty of thankefulnesse: if we will be thought truely thankefull, let vs declare our thankefulnesse by obedience, let vs take all occasions to blesse God for blessing vs, and let vs beware how wee defile our tongues with cursednesse. Thus much of the duty to be performed.

[q] Psal.103.1.
[r] Phil.3.20.
[s] Luke 18.21
[t] Luk.17.17,18.
[u] Mat.21.30.
[x] Psal. 50 23.
[y] Luk.18.11.
[z] Gen.27.22.
[a] Iam.3.11.

The Vse.

Now followeth the description of the party to whom it must be performed: *the Lord God of Israel*. He is Lord of the whole earth, according to that in the psalm:

The

[b] Psal.24.1. *The earth is the Lords and all that therein is* [b]. How then is he the God of Israel? By *Israel* is meant the Church and chosen people of God: and therfore the elect
[c] Gal.6.16 are called *the Israel of God* [c], and the true seruants of God, *Israelites indeed* [d].
[d] Ioh.1.47. The state and Church of Israel was a type of the Church of God, selected & culled
[e] Tit.2.14. out from the rest of the world, to be *a peculiar people vnto himselfe* [e]: so then, *the God of Israel* is the God of his church: this is his especial dignity, as when a great
The 5. doct. man carries the name of his Barony. Hence we are taught two things, the one is this, *the absolute and impregnable safety of Gods Church*: the Lord is the God therof. God would haue euen the very situation of Ierusalem to be a signe of his pro-
[f] Psal 125.2. tection: *As the mountaines are about Ierusalem, so is the Lord about his people* [f]. *God*
[g] Psal 36.5. *is in the middest of it, therefore shall it not be mooued* [g]: *He will couer thee* (saith the Psalmist to the whole body of Gods people) *vnder his wings, thou shalt be sure*
[h] Psal.91.4. *vnder his feathers* [h], *&c. Behold, he that keepeth Israel shall neither slumber nor sleep*
[i] Psal 121.4. [i]. The Church of God is shadowed out by *Salomons bed: Three score strong men are*
[k] Can.3.7,8. *round about it of the valiant men of Israel, they all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night* [k]. Deseruedly
[l] Psal.144.15. therefore said *Dauid, Blessed are the people whose God is the Lord* [l].
The vse. This doth teach vs a good lesson. All kingdomes haue their periods, all states are subiect to innouation, onely the Church of God is of perpetuitie: *I will giue*
[m] Isa.46.13. *saluation in Zion*, saith God [m], there shall bee *a place of refuge, and a couer for the*
[n] Isa.4.6. *storme and for the raine* [n]. Naturall men can see the vncertainetie of all outward things, and the vanity of the greatest assurances, yet they take not the right course for safegard: some vse the policy of the *vniust Steward* [o]: some verifie the
[o] Luk.16.4. &c. saying of *Salomon, The rich mans riches are his strong city, and as an high wall in his*
[p] Prou.18.11. *imagination* [p]: some put all desperately to an aduenture. The only way is, to cleaue to the Church of God, there *the Lord will create a defence* [q]. They which labour
[q] Isa.4.5. [r] Eph.4.3. to keep the fellowship of Gods people *by the vnity of the spirit in the bond of peace* [r]; the Lord is their God, they shall be sure of the surest protection.

The 6. doct. The other thing taught hence is, *That to be one of Gods people, a true liuely member of his Church, is a mans greatest honour.* It is (we see) Gods greatest honour, and his highest title, to be called the *God of Israel, the God of his Church*: Hee is (saith
[s] 1 Tim.4.10. *Paul*) *the Sauiour of all men, specially of them that beleeue* [s]. In the Church God is knowne, there he is worshipped, there he bestoweth the greatest prerogatiues, and thence he receiueth the greatest honour. It is the chiefe honour to bee the God of his Church; so it is our chiefest dignity to be true limbes of that society. Hence was *Dauids* desire, to haue the Lord to *lift vp the light of his countenance vp-*
[t] Psal 4.6. *on him* [t], and to be, though but *a Doore-keeper in Gods house* [u]. Out of the Church
[u] Psal.84.10. is no saluation; and, *What shall it profit a man to winne the world, if he should lose his*
[x] Mat.16.26. *soule* [x]?

The vse. Many are wont to say, *Who will shew vs any good?* To those which so demand,
[y] Psal.4.6. I answer, Behold here the chiefest good: the best and most absolute preferment,
[z] Math.6.33. *Seeke the kingdome of God* [z], labour to be one of Gods people, thou canst not haue a greater dignity.

The

The ſecond Sermon.

Becauſe he hath viſited and redeemed his people.

WE haue heard of the Propoſition, (that the Lord God of *Iſrael is to be praiſed.*) Now followeth the proofe thereof: *For he hath viſited and redeemed his people, &c.* The ſum of the proofe is; that God is therefore to be praiſed, becauſe of that great worke which he hath wrought for the good and ſaluation of his Church. Here we haue two things to ſpeak of: firſt, the parties towhom the benefit of this great worke appertaineth, and for whoſe ſake it is wrought: ſecondly, the worke it ſelfe.

Touching the firſt, they are *Gods people*, that is, thoſe which belong vnto the election of grace, and which are in Gods eternall counſell ordained vnto life. Hence we are taught, *That the bleſſings which doe directly and immediately concerne life eternall, onely thoſe are intereſſed in them, which are Gods people.* This is plaine in this place: For if the queſtion be, whom the Lord did *viſite and redeeme?* It is anſwered by the Spirit of God in *Zachary*, that hee *viſited and redeemed his people*; ſo ſpeaketh the Scripture. It was the ſaying of the Angell, *He ſhall ſaue his people from their ſinnes*[a]: there the benefite of *ſaluation* is reſtrained onely to Gods people. So againe, *I bring you tydings of great ioy which ſhall be to all the people.* The birth of Chriſt is a meſſage of ioy, but to whom? not to all: (for all doe not reioyce therein) but onely to the choſen of God: *The people*: *The*, is a word of ſpeciall diſtinction [b]. *Peace ſhall be vpon them, and vpon the Iſrael of God* [c]. Who be the Iſrael of God, but only thoſe which are here termed *his people?* Aske then to whom belongs *Peace and mercy?* what, to all without diſtinction? No: but to the *Iſrael of God*: Conſider the courſe of the Apoſtles wordes, *Titus* 2.14. For whom did Chriſt *giue himſelfe?* whom hath he *redeemed from iniquitie?* whom hath *he purged?* Onely thoſe whom he hath choſen out to be *a peculiar people to himſelfe.* Chriſt ſpeaking of his death, tyeth it to his ſheepe: *I lay downe my life for my ſheep* [d]: but, who be *his ſheepe?* Euen thoſe which are *giuen to him of his Father* [e]. It is a ſpeciall ſpeech of limitation which Chriſt vſed in his prayer: *I pray for them, I pray not for the world* [f]. Many ſuch places might be gathered together. We heard how God is the *God of Iſrael*; the God of his Church: he is ſo the God of his Church as that none elſe can haue any intereſt in his loue.

The 1. doctrine.

[a] Math. 1.21.

[b] Luk. 2.10.
[c] Galat. 6.16.

[d] Ioh. 12.15.
[e] verſe 29.

[f] Ioh. 17.9.

We heare much of ſaluation, of life eternall, of the glory to be reuealed hereafter: theſe things are great, and onely they are happy which ſhall enioy them. All men almoſt promiſe theſe things vnto themſelues: there is not amongſt vs the verieſt drunkard, or ſwearer, or vicious perſon, or vſurer, or deſpiſer of good things, but if you talke with him, he will make ſhew of a hope and expectation to be ſaued; of all other things, he maketh himſelfe beleeue that hee is ſureſt of that. But let vs learne this one thing, and meditate well of it, That eternall mercy, the benefite of redemption by Chriſt, the deliuerance from the bondage of ſpirituall enemies, theſe things belong not to all: Many, euen of thoſe which profeſſe Chriſt, and which ſay *Lord, Lord* [g], yea and which preach Chriſt, ſhall be

Vſe.

[g] Mat. 7.21.

be thrust out at the day of separation. They be Gods peculiar people onely to whom these things appertaine. Looke to it, be sure thou art one of Gods people; otherwise, when mention is made of the things which concerne eternall life, I say to thee as *Peter* did to *Simon Magus*, *Thou hast neither part nor fellowship in this busines*[h]. But how shall I know (wilt thou say) that I am one of Gods people? I will tell thee plainly: How is a man known to be one of the kings subiects? one (as we say) of the kings liege people? Euen by this: his obedience to the wholesome lawes of the kingdome. So in this, holy obedience is the marke and badge of Gods people: *My sheepe heare my voice*[i]. *Ye are my friends, if you doe whatsoeuer I command you*[k]. It is not the twangling of religion vpon the tongue, but the practise of holinesse in the life, which sheweth a man to be a Christian: Gods *peculiar people are zealous of good workes*[l]. To this therefore wee are now come: Wouldest thou be sure that the treasures of happinesse which are stored vp in Christ, belong to thee? enquire into thy selfe whether thou bee one of Gods people. Remember how Gods people are discerned, *They heare my voice*, saith our Sauiour. If Christs voice in his word be not euen musicke in thy eares, yea *sweeter then hony and the hony combe*[m], *dearer then thousands of gold and siluer*[n], *the ioy and reioycing of thy heart*[o]: If the fruits of holinesse appeare not in thy life, but rather the *vnfruitefull workes of darkenesse*[p], those *workes of the flesh* which saint *Paul* speaketh of[q]; thou art none of Gods people, no subiect to his Kingdome, but a very rebell and traitour to his maiesty; and when thou thinkest to thrust in among Saints, to enioy the *felicity of his chosen*[r], thou shalt heare that heauy sentence passe vpon thee and such as thou art: *Those mine enemies, which would not that I should reigne ouer them, bring hither and slay them before me*[s].

[h] Act. 8. 21.
[i] Ioh. 10. 27.
[k] Ioh. 14. 14.
[l] Tit. 2. 14.
[m] Psal. 19. 10.
[n] Psal. 119. 72.
[o] Ier. 15. 16.
[p] Eph. 5. 11.
[q] Gal. 5. 19.
[r] Psal. 106. 5.
[s] Luk. 19. 27.

Now we are come to the work it selfe, where many things come in order to be touched: First, the fountaine and beginning thereof, [*He hath visited.*] Secondly, the generall nature of the worke it selfe, [*Redeemed.*] Thirdly, the meanes of it, [*And hath raised vp the horne, &c.*] Fourthly, the euidence of it; the testimonie of the Prophets, in whom the couenant of grace, and the oath of God to *Abraham* are at large recorded [*As he spake by the mouth, &c.*] Fiftly, the end of it [*That we being deliuered, &c.*] Of these shall be spoken in order.

The beginning & fountaine of all, is Gods visitation, [*He hath visited.*] There is a twofold visiting ascribed to God in Scripture: one of displeasure: *In the day of my visitation I will visit their sinne vpon them*[t], *The Lord commeth out of his place to visit the sin of the inhabitãts of the earth*[u]. The other is of mercy; *The Lord visited* Sarah *as he had said*[x], that is, hee performed the good which he had promised. In this sense, the day of ones conuersion is called, *the day of visitation*[y]: So then here; *God hath visited*, that is, hee hath graciously and mercifully looked vpon his people, he hath seene and beheld with a pittifull eie the misery and bondage of his chosen, and he is now, as it were, come amongst men to shew them kindenesse. This *visiting* on Gods part hauing this signification, and being heere put in the first ranke, is the ground and spring of all which followeth; and it affords vs this doctrine: *That the kindnes and mercy, and free grace of God, is the beginning and fountaine of all those good things which doe concerne eternall life.* Consider the place: Many things are here spoken of redemption: of a *Horne of saluation*; of a *Couenant and oath* of grace: But whence proceed all these, but from the sole mercy of God; euen from his gracious disposition to visite his people? Where visiting is, there is presupposed a very wofull estate: *Visite you yonder cursed woman*, said *Iehu* of *Iezebel*, meaning to respect her aboue her desert[z]. It is easie to shew out of the Scripture, how the loue, mercy, and grace of God are noted, as the beginning of those things which concerne saluation. *The Lord* (saith *Moses* to the olde Israelites) *did not set his loue vpon you, nor chuse you, because ye were moe in number then any people, &c. but because the Lord loued you, &c.* Now the people of Israel were a tipe of Gods people: Canaan a tipe of heauen: it was Gods free loue which

[t] Exod. 32. 34
[u] Isa. 26. 21.
[x] Gen. 21. 1.
[y] 1. Pet. 2. 12.
[z] 2. King 9. 34.
[a] Deut. 7. 7, 8.

Doct. 2.

which moued him to bring them into Canaan: it is his free loue, for which he vouchsafeth to adopt vs to be his. What mention is made of the counsell and decree of our saluation, shall in the like speeches still come in. *So God loued the world, &c. according to the good pleasure of his will, freely to be glorified for his owne sake, &c. Not by the workes of righteousnesse which we had done, but according to his mercy, &c. Then we know God, &c. that he loued vs, &c. the holy Ghost which is giuen vnto vs.* These speeches agree in a thankfull manner of speech here vsed, and doe shew plainly that there is no ground in man to mooue the Lord to reach out his arme of deliuerance, all proceeded from the absolute and vndeserued freedome of his grace. Many things there were in vs to prouoke God in his iustice finally to forsake him, nothing, which might induce him to shew the least degree of saluation.

Besides that, this doth ouerthrow all Popish opinion of merite, and which is the chiefe end of all) set out the grace and mercy of God to the full; it seruеth to quicken in vs that duty of thankefulnesse, of which wee heard before, and which we should diligently performe. A great blessing requireth great thankes, but the greater the blessing is, the greater should the thankfulnesse be. *All my fathers house (said David vnto Shebah) was but dead men before my Lord the king, yet didst thou set thy seruant among them which did eate at thine owne Table.* The least desert he found in himselfe, the more deeply did hee hold himselfe bound vnto *David*: so that when we looke vpon the greatnes of the blessing on the one side, (namely, life eternall, and a kingdome which cannot be shaken) and then the smallnesse of our birth, desert on the other side, who were but dead men before the Lord, *euen dead in our trespasses and sinnes*; we may well say with *David*, *What shall we render vnto the Lord?* This must needes condemne our carnall mindednesse: some things doe sometimes fall from vs, by way of thankfulnesse for outward things, as health, peace, seasonable weather, and such like: but the greatest blessing, the chiefest fauour, & to which of all other we can lay least claime, is scarse ly once made mention of. *Blessed be God that hath visited vs when we were dead in sinne: thankes be to God for his sonne Christ Iesus. How are we bound to his Maiesty, who hath shewed vs this mercy, &c. euidently vnto vs.* It is a rare thing to heare of such a speech. It shewes that we minde onely *earthly things*: Corne and wine, a full basket, and a full barne, these things will affect vs; but the Lords merciful visitation in his Sonne Christ, in pulling vs out of the iawes of Sathan, cannot mooue vs: It is a fearefull sight, euen that we are enthralled vnto Sathan, and in the very *bond of iniquity*. For did we feele and apprehend our owne desert, to be eternally forsaken, and the riches of Gods mercy in visiting vs with his saluation, our spirites would be so rauished therewith, that all other things would seeme vile and base in comparison of this one. Thus much of the fountaine of this great worke, which serueth notably to beate downe Merite, and to stirre vp thankfulnesse.

The generall merite of the benefite is set downe in this word [*Redemed.*] To *redeeme* is (as we know) to buy out: the very word in the common vsage of it presupposeth a bondage and captiuity. Whereupon iust occasion is giuen vs to consider *that miserable seruitude in which by nature we are all.* This *seruitude* is saide to be vnder *the power of darknesse*; that is, vnder the power of spirituall enimies, which are three; first, sinne; secondly, death; thirdly, the diuell. Sinne makes vs subiect vnto death: for *the wages of sinne is death*. Death bringeth vs into the full and absolute power of the diuell: That wee are naturally seruants to sinne, it is plaine by the Apostles complaine; *I am carnall, solde vnder sinne*. It is a true rule; *To whomsoeuer we giue our selues as seruants to obey, his seruants we are*: and *whosoeuer committeth sinne, is the seruant of sinne*: Now it is apparent, that naturally *we obey sinne in the lusts thereof, and giue our members as weapons of vnrighteousnesse vnto it*, euery member hath his taske in the seruice of sin, as the Apostle shewes; and whereas slaues and bondmen doe their seruices and base offices grudgingly and discontentedly, wee doe the businesse of sinne, willingly, readily, and ioyfully.

a Gen 3.17

b Ioh 3.16.
c Eph 1.5.
d Rom. 3.24.
e Tit. 3.5.
f 1. Ioh 4.10.
g Rom. 11.35

h 2. Sam. 19. 28.

i Eph 2.1.
k Psal. 116.12

l Phil. 3.19.

m Act. 8.23.

n Deut. 32.

o Col. 1.13.

p Rom. 6.23.

q Rom. 7.14.
r Rom. 6.16.
s Ioh. 8.34.

t Rom. 6.13.
13.
u Rom. 3.13. &c.

fully. Againe, that we are slaues to eternall death, it cannot be denyed. For what was it which God said to *Adam*? *In the day thou eatest thou shalt die the death*[a]. As soone as he had sinned, that sentence had laid hold vpon him; so death eternall became his portion. Now lastly, for bondage vnder Sathan, the Apostle saith, that so long as we are *the children of disobedience*[b] *the worke in vs*[c] we are in his snare, and *are taken of him at his will*[d]. This is the common slauerie of all, there is not the greatest, nor noblest, nor mightiest, nor fairest, nor wealthiest among the sonnes of men, but hee is in his naturall estate thus enthralled. Let men boast neuer so much in outward respects, as sometimes the Iewes did, *We were neuer yet in bondage*[e], yet till the *Sonne shall make them free*[f], this is their captiuitie. We reade of the bondage of the Israelites in Egypt; there they were *kept vnder with hard labours, and made weary of their liues by sore labour*[g]; vnder the Philistims[h]; vnder the Midianites[i]; vnder other nations[k]: of the slauerie of *Sampson bound with fetters* and made to *grinde*[l] like a horse. These particulars were greeuous to be borne, but to this spirituall captiuity they are nothing. When basenesse and crueltie, and spite are ioyned together in an oppressor, how heauy must the yoke needes bee? Now, what baser thing then sinne? what more cruell then death? what fuller of venom then the deuill? who is able to describe the misery of that bondage, where there is such a concurrence of such a threefold extremitie? This is our slauerie, this is that from which we are redeemed: from sinne vnto holinesse, from death vnto life eternall, from the power of Sathan into the glorious liberty of the sonnes of God. For this purpose a *Price*[s] was paid, but of no common value; (for *we are not redeemed with corruptible things*[t] *he gaue himselfe a ransome*[i], *he tooke on him the forme of a seruant*[k], to free vs from this eternall slauery. We may truly say, *This was the Lords doing*, and I pray God it may be *marueilous in our eyes*[l].

[a] Gen. 2.17.
[b] Eph. 2.2.
[c] 2 Tim. 2.26.
[d] Ioh. 8.33.
[e] Vers. 36.
[f] Exod. 1.11. 14.
[g] 1 Sam. 13 19, 20.
[h] Iud. 6.3, 4.
[i] Psal. 66.12. 78, 60, 61, &c.
[k] Iud. 16.21.
[l] 1 Cor. 6.20.
[s] 1 Pet. 1.18.
[t] 1 Tim. 2.6.
[i] Phil. 2.7.
[k] Psal. 118.23.

Vse. 1. Here is first a good Lecture of humility, the best, and the hardest lesson of all others: the best, because I may say of it as *Iacob* did of *Bethel*, *This is the gate of heauen*[m]: the hardest, because we are full of selfe-loue, and there will bee no small adoe to make vs *liue in our owne sight*[n], and as nothing in our owne seeming. Let vs in this word [*Redeeme*] (as in a glasse) behold what wee are, and what iust matter we haue of humility, and how little reason to bee secure. The very name of a seruant, or bondman, or vassall, were enough to put a man downe in his own conceit; but to be seruant to so base a thing as sinne, to so hatefull a person as the diuell, to so terrible a thing as eternall death, I doe not see how any man may bee able to expresse it. Whosoeuer therefore thou be, who *hast beene foolish in lifting vp thy selfe*[o], thinking better of thine owne soules estate then there is cause, henceforth *lay thine hand vpon thy mouth*, learne *to abhorre thy selfe in dust and ashes*[p]: remember, that whatsoeuer opinion thou hast conceiued of thy selfe, yet the verdict of the Scripture (which is the voice of God) is, that thou art by nature a slaue vnder the power of darkenesse: Sathan is the prince of darkenesse, thou art his subiect; hell is the kingdome of darkenesse, and that is thine inheritance. When thou considerest this, *smite thy breast with the Publicane*[q], pray the Lord to humble thee, that the glad tydings of salvation in Christ may be welcom to thee.

[m] Gen. 28.17.
[n] 2 Sam. 6.23.
[o] Prou. 30.32.
[p] Ioh. 42.6.
[q] Luk. 18.13.

Vse 2. Secondly, heere is also a good lesson of obedience; *Ye are bought for a price, therefore glorifie God*[r] *&c.* It is a very direct inference. God hath redeemed vs; freed vs from thraldome and from captiuity: what should wee refuse to doe for him, euen by way of thankefulnesse? Besides, it is a matter of great equitie: *Ye are not your owne*, saith the Apostle[s]; wee are not in our owne power, his we bee who hath redeemed vs: and wherefore hath he redeemed vs? what, that we should still serue sinne, that wee should follow the vaine conuersation of the world, and bee led by the sway of our owne hearts? Surely no; But to bee *zealous of good workes*[t]. I say then with *Paul*: *How shall we*, who are thus redeemed, and to this end redeemed, *liue yet in sin*[u]? Shall we liue to the dishonor of God, to the shame of

[r] 1 Cor. 6.20.
[s] Vers. 19.
[t] Tit. 2.14.
[u] Rom. 6.2.

religion,

religion, seruing our owne lusts, and drowning our selues in the pleasures of sin, who haue receiued so great a deliuerance? God forbid. What shall wee thinke of the vnthankefull Israelites, who being mightily deliuered out of bondage, yet cryed, *It had beene better for vs to serue the Egyptians* [x]? We must needes say they were vnworthy of so great a blessing. Take heede we doe not make it our owne case. God hath sent his Sonne to redeeme vs, and to free vs from the thraldome of death, of sinne, and of Sathan: We professe that we reioyce in this: yet when we be called vpon to shake off the yoke of sinne, & to become the *seruants of righteousnesse* [y], we seeme to say as those Israelites did, *Let vs be at rest*: We would be content, to be freed from death, the wages of sinne, but the businesse of sinne we would rather then our life wee might continue in. We haue some corrupt humour or other, that, let the Lord say what he will, wee must needes giue satisfaction to. Men would *serue God and Mammon* too [z], God and *their bellies* too [a], God and drunkennesse too, God and whoredome too, God and their pleasures too. This is a poore religion: this is a slender requitall for so great a benefite as redemption: Those which are redeemed, are redeemed *from their vaine conuersation* [b]. If thou bee ensnared in the sensuall delight of thine owne sinnes, I cannot see how it can be said of thee, that thou art one of Gods redeemed. When a battell is ended, can it be saide, that such a one is ransomed from the enemy who still followeth his campe, and willingly doth whatsoeuer he commands? No. If I see thee liue in the seruice of sin, I am sure thou art not yet within the compasse of redemption. Remember we this Vse: when thou heares Redemption spoken of, thinke thou; *Hath God redeemed vs by his Sonnes blood, and shall I draw backe, and chuse rather to runne mine olde course in following the lusts of sinne? God forbid: Say rather; O Lord, I am thine, thou hast bought mee, thou hast payd full dearely for me, thou hast beſt right vnto me: thee will I serue: O strengthen me by thy grace, that my secret sinne may not ensnare me, that corruption may not get dominion ouer me.*

[x] Exod. 14. 12

[y] Rom. 6. 18.

[z] Luk. 16. 13.

[a] Phil. 3. 19.

[b] 1. Pet. 1. 18.

The third Sermon.

Verſe 69.

And hath raiſed vp the horne of ſaluation vnto vs in the houſe of his ſeruant Dauid.

The points to be handled in this Sermon.

THe next thing which comes to be handled, is the meanes by which this great worke of redemption is effected; and that is ſet down in this verſe. Where we haue two things to conſider: firſt, a matter done [*He hath raiſed vp the horne of ſaluation vnto vs:*] ſecondly, the place where it is done, [*In the houſe of his ſeruant* Dauid.]

In the former point, two things muſt be enquired: firſt, who is meant by this *horne of ſaluation*. Secondly, why the party meant by this title is ſo ſtiled. He that is here meant by the *Horne of ſaluation*, is *Ieſus Chriſt*: For *vnder heauen there is giuen no other name whereby we muſt be ſaued* [c], and *to him giue all the Prophets witneſſe* [d]. If he then be the party whom all the Prophets pointed at, as the alone reſtorer of mankinde, if there be no other meanes of ſaluation; who would be meant by the *Horne of ſaluation*, but onely he? Now for the next, why he ſhould be ſo entitled, it will eaſily appeare, if wee conſider the vſuall forme of ſpeaking in the Scripture. The Spirit of God is wont by this word [*Horne*] to note out *Power* and *Strength*: as in thoſe words, *All the hornes of the wicked will I breake* [e], that is, *I will take downe and abate the height and ſtrength of the wicked*: and *Ieremy* ſpeaking of the ruine of the Kingdome of Moab, ſaith thus, *The horne of Moab is cut off* [f]. The power and greatneſſe of ſtates and kingdomes and commonwealths is often deſigned in ſcripture by that word, as in *Daniel* and elſewhere. It is a ſpeech borrowed from horned beaſts, whoſe ſtrength lieth in that part, and which vſe it both for defence if they be aſſaulted, and for offence if they haue an intent to vanquiſh. So that by an *Horne of ſaluation* is rightly vnderſtood (as it is vſually tranſlated) *a Mighty ſaluation*, or, *a Sauiour of admirable and exceeding power*. Hereupon then wee haue occaſion to diſcourſe of the power and ſtrength of our Sauiour, and that two wayes: firſt, as it concerneth the ſaluation of his Elect: ſecondly, as it reſpecteth the confuſion of the wicked.

The 1. doctrine.

Touching the firſt, this is the doctrine: *That Ieſus Chriſt is euery way furniſhed with ſufficiency of power, for the accompliſhment of the worke of Redemption which he vndertooke.* This is eaſily prooued. *It pleaſed the Father, that in him all fulnes ſhould dwell* [g]. If all *Fulneſſe*, ſurely the *Fulneſſe of power*: and the word [*dwell*] is verie effectuall, ſignifying the perpetuitie of his power: it is not for a turne or two; but eternally remaining in him, for the beginning, continuing, and perfecting of the ſaluation of his choſen. Againe, it is ſaid of him, that *God the Father hath ſealed him* [h]. God hath (as it were) ſet a marke vpon him, and noted him out, as the onely Sauiour. *He hath lifted him vp*. Now it were a diſparagement to the wiſedome of God, to call the whole world to a dependance vpon him for their ſaluation, if he were not in full and abſolute manner able to effect it. Thirdly, if we conſider the nature of that which he was to doe for mans redeeming, we ſhall ſee his power to effect it. He had two things to doe, if he would procure our ſaluation. Firſt he was to ſaue from deſtruction (which was due for the multitude of

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[c] Act. 4. 12.
[d] Act. 10. 43.
[e] Pſal. 75. 10.
[f] Ier. 48. 25.
[g] Col. 2. 19.
[h] Ioh. 6. 27.
[i] Act. 5. 31.

our sinnes.) Next he was to inuest into eternall happinesse, into which (because of our spirituall nakednesse) the iustice of God could giue vs no admission. To doe the former of these, he tooke vpon him our sinnes, he *bare them in his bodie* [k] he was *made sinne* [l], and, *that hand-writing which was against vs, hee tooke out of the way* [m], and vpon his crosse *triumphed* [n] ouer all our spirituall enemies. To accomplish the latter, hee put vpon vs his owne righteousnesse, that so wee being clothed with that *white rayment* [o], and with the *garment of salvation* [p], as Iacob with the apparell of his brother *Esau* [q], might obtaine the blessing. Thus is that fulfilled which was said: *God gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue life euerlasting* [r]. *Should not perish*, that hee did by being our *Redemption* [s]: *But haue life euerlasting*, that he brought to passe by becomming *our righteousnesse*. Many things might easily be produced for this purpose, but these may suffice. Onely this one thing is to be noted, that the *saluation wrought* by Christ, as it may bee called *mighty*, because of the present fulnesse, so doth it deserue the same name, because being done, nothing is able to vndoe it. *Othniel* deliuered the Israelites from *Chushan*, and is therefore called their *Sauiour* [t], yet they fell after into the hand of *Moab* [u]. *Ehud* rescued them from the Moabites [x], yet became they seruants to the Canaanites [y]. And a Physician is sometimes a meanes of health in one disease, yet the same party may after sicken, yea and die for all that. But in this worke of redemption it is otherwise, it is a thorow peece of worke. *He that beleeueth &c. shall not come into condemnation, but is passed from death to life* [z]. *I giue my sheepe eternall life, they shall neuer perish* [a]. Thus we see how Christ is a *Horne of saluation*. The *saluation* procured by him is plentifull (euery way answerable to our spirituall neede) and perpetuall, no sinne of man, no malice of hell is able to vndoe it.

[k] 1. Pet. 2. 24.
[l] 2. Cor. 5. 21.
[m] Col. 2. 14.
[n] Vers. 15.
[o] Reu. 3. 18.
[p] Isa. 61. 10.
[q] Gen. 27. 15.
[r] Ioh. 3. 16.
[s] 1. Cor. 1. 30.
[t] Iudg. 3. 9.
[u] Vers. 12.
[x] Vers. 28. &c.
[y] Iud. 4. 2.
[z] Ioh. 5. 24.
[a] Ioh. 10. 28.

The first vse hereof is, to let vs see the wrong Popish religion doth to the whole mysterie of Christ. He is called (as we haue heard) *a Horne of saluation*, because of his absolute sufficiencie to effect that worke of saluation which hee hath vndertaken. Papists, as though Christ were not sufficient, or his horne strong enough to beate downe the kingdome of the diuell, and fully and wholly to reconcile vs to God, adioyne other things, as it were to supply that which is wanting in him, or to perfit that which he hath begun: as for example, with his offers of grace, our free will, with his righteousnes, our goods workes; with his satisfaction for eternall punishment, our satisfaction for temporall punishment, either here in earth, or in Purgatorie; with his intercession, the intercession of Saints. Thus they haue marred the worke of Christ, and by their grosse and vnfitting patcheries, haue vtterly defaced it. Wee must beleeue the Scripture, which calleth Christ an *Horne of saluation*, that is, (as it seemes to be expounded by the Apostle) one, *who hath by himselfe purged our sinnes* [b] that which he hath done is a worke compleate and entire; hee himselfe onely, without any assistance, hath and doth effect it. Many things are left vnto vs by way of obedience, but nothing by way of promoting that which he hath begunne. Thus this phrase [*a Horne of saluation*] is as an *Horne* of yron, to breake downe all those vnwarrantable supplies, which the church of Rome conioynes & couples with the absolute and all sufficient worke of Christ.

[b] Heb. 1. 3.

Vse 2.

Secondly, this is a doctrine full of comfort to euery humbled christian; as for example, thou feest wretchednesse in thy selfe, of vnderstanding, of will, of affection, of action, thou art vnable to doe any thing by which God might bee pleased, or thine owne soule helped forward vnto life. Turne now the eyes of thy faith to this *Horne of saluation*: thou shalt not finde so much weaknesse in thy selfe as thou shalt finde might and power in him; not so much emptines in thy selfe, as fulnes in him; not so much pouerty in thy selfe, as plenty in him; and happy thou if the apprehension of thine owne weakenesse, make thee to long to be established and vpheld by his power. Offenders were woont of olde to flie for succour and safegard to the *Hornes of the Altar* [c]: so when thou feelest thy selfe pursued by Sathan,

[c] 1. King. 1. 50.

and euen to be arrested by the wrath of God, flie to this *Horne of saluation*, labout to hold fast vpon it by faith: say, as *Iacob* did to the Angell; *I will not let thee goe, except thou blesse me*[d]. This is the surest couert: *thou shalt be sure vnder his feathers,*
[c] Psalme 91.4 *his truth shall be thy shield and buckler*[e]. Thus much touching the power of Christ for the saluation of his chosen.

Doctrine 2. The next is, *that he is of absolute power for the full and finall ouerthrow and confusion of his enemies.* For Christ is armed either way; he is a *Horne* both to defend and
[f] 1. Pet. 2.6, 8 to strike: He is a *precious stone*, and he is a *stone of offence*[f], and euen in that, that he is an ouerthrow to the wicked, hee is a saluation to his chosen: according to that saying of *Paules*, that persecution was to the *aduersaries a token of perdition*, and
[g] Phil. 1.28. to them which were troubled, *a token of saluation*[g]: and so the same Apostle saith,
[h] Rom. 11.11. that by the *fall of the Iewes, saluation commeth to the Gentiles*[h]. And of this power we must consider necessarily: now what and how great it is, may be gathered out of the second Psalme. In the beginning of the Psalme, mention is made of the opposition of the world, and men of all sorts, against the spirituall kingdome of
[i] Psalme 2.2. Christ Iesus: *The Kings of the earth band themselues*[i], &c. Afterwards
[k] Verse 9. [k] is set downe both the easinesse and the irrecouerableness of their destruction. Hee is compared vnto some mighty man, hauing in his hand an yron sceptet, or mace of brasse; his enemies are likened to an earthen pot. Now common sense teacheth vs how easie the breaking of a Potters vessell is with a rod of yron: A knocke with an instrument of much more weakenesse were sufficient to breake it, but being of yron, the very weight of it alone, must needes crush it into many peeces. As this comparison sheweth the easinesse of the wickeds ouerthrow, so it maketh knowne the irrecouerablenesse too. And therefore the breaking of a Potters vessell is vsuall in the Scripture, to signifie an vtter and irrecouerable de-
[l] Hos. 10.14. Iob. 19.10, 11. struction[l]. I remember what is said of Antichrist, one of Christs strongest aduersaries, that yet Christ shall easily destroy him, euen with the *breath of his*
[m] 2. Thes 2.10 *mouth*[m]. *His enemies shall licke the dust*[n]: *He shall wound euen Kings in the day of his*
[n] Psalme 72.9 *wrath, and smite the head ouer diuers countries*[o]. This was *the stone cut without hands,*
[o] Psal. 110.5, 6. seene by *Nebuchadnezzar* in his dreame; *which smote the image vpon his feete, and*
[p] Dan. 2.34. *brake them to peeces*[p].

The vse. This is a caueat to all the wicked enemies of the grace and kingdome of Christ Iesus, they may heere see the certainty of their absolute ouerthrow. A head of glasse, against a head of brasse, what will become of it? *The thistle that is in Leba-*
[q] 2. King. 14.9 *non, sent to the Cedar that is in Lebanon*, said *Ioboash* king of Israel to *Amaziah*[q]. Far greater is the difference betwixt this Horne of the house of *Dauid*, & those presuming weaklings, which are not afraid to withstand him. To all such I say with the
[r] 1. Cor. 10.22 Apostle, *Do ye prouoke the Lord to anger? are ye stronger then he*[r]? But thou wilt say to me, who be these enemies of Christ, whom he thus will quell, and destroy? I an-
[s] Luke 19.27. swer, They are his enemies, who *will not that he should reigne ouer them*[s]. But how doth Christ reigne? With his word: this is the sceptet of his kingdome, & the *rod of*
[t] Hey. 11.4, 5. *his mouth*[t]. They that obey his word are his subiects, they that disobey are his enemies. But what is it to obey his word, to be present now and then at the preaching of it? No: For so be many sleepers, scorners, atheists, church-papists, drunkards, whooremasters, vsurers, &c. all which notwithstanding shall be shut out of
[u] Rev. 21.8. 22.15. the new Ierusalem[u]. But to obey the word, is, to be ruled by the word, & walke according to the rule[x] of the word. *You are my friends, if ye doe whatsoeuer I command*
[x] Galat. 6.16. *you*[y]. If any man heare the word of Christ neuer so often, yet do yeeld no obedi-
[y] Iohn 15.14. ence to it, he shall haue his part among Christs enemies. So then, Christ is a *horne* of power to bruise his enemies. Art thou none of his subiects, dost thou not suffer his word to beare sway with thee, & to reforme thy corrupt and carnall conuersation, but liuest rather in grosse sins, to the disgrace of it, and to the reproch of the profession thereof? thou art an enemy to his Maiesty, and one of those whom he will consume with the breath of his mouth, and whom with the rod of his wrath

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he will breake in peeces like a potters vessell.

We are now come to the second point, the place where this *Horne of saluation* is raised vp; *In the house of his seruant* Dauid. That we may make the best vse of this place, we must consider in what state *Dauids* house was then when *Zacharie* endited this hymne. The *house of Dauid* was the stocke royall, and to his lawfull heires belonged the Crowne of *Iudah*; but at this time, *Dauids* kingdome was decayed, the glory of it was dimmed and defaced, the gouernement and soueraignetie was fallen to strangers; the next heire, as the right of his succession was not ordinarily and vniuersally knowne, so hee liued in poore estate: *Ioseph* was become a Carpenter. Out of this decayed family of *Dauid*, was this *Horne of saluation* raised: It did *bud* [a] *out* of this dead stock, euen *as a root out of a dry ground* [a]. Thus at once were ioyned in Christs person, nobility, and pouerty. Nobility in regard of birth (he was of *Dauids* stocke:) pouerty in respect of his present estate, the glory and pompe of the kingdome being quite ouerthrowne. Out of this, foure profitable points are to be obserued.

[a] Psal. 132.17
[a] Isay 53.2.

The first is: *That that Christ in whome wee beleeue, is the very same which was to come into the world, and besides whom no other is to be looked for.* The Scripture had foretold that he would be the sonne of *Dauid*, and rise out of his stock. *The Lord hath sworne in truth vnto* Dauid, *and he will not shrinke from it, saying; Of the fruit of thy body will I set vpon thy throne* [b]. *He shall sit vpon the throne of* Dauid [c]. *I will raise vnto* Dauid *a righteous branch* [d]. As it is cleere in the olde Testament, that the Messias should be made of the seede of *Dauid* according to the flesh; so the new Testament euidently sheweth how the same was fulfilled in Christ: for this cause the Euangelists doe labour to make manifest the descent of *Ioseph* and *Marie* from *Dauid*. *Mathew* [e] maketh it plaine, how notwithstanding the meane estate which *Ioseph* was fallen into, yet the right of the kingdome rested in him. *Luke* [f] sheweth how *Mary* was naturally descended out of *Dauids* loines. But *Matthew* and *Luke* ioyne in *Zorobabel*, and from him deriue the line both of *Ioseph* and *Marie*; of *Ioseph* by *Abiud* [g], of *Mary* by *Rhesa* [h]. So that our Sauiour, by *Mary* was borne of *Dauid*, by *Ioseph* was next heire to the Crowne: For although he came not of *Ioseph* according to the flesh, yet beeing the next of his kinne, and *Ioseph* being childelesse, he was by the Lawe (of force among the Iewes) to succeede him as his lawfull heire. This right of Christs was apparent: the *Starre* [i] shewed it: *Herod* [k] perceiued it: Christ acknowledged it [l]: *Pilate* granted it [m], & the Iewes when that matter was questioned before *Pilate*, could not tell whom to name against Christ but *Cæsar* [n].

The 3. doct.
[b] Psal. 132.11
[c] Isay 9.7.
[d] Ierem. 23.5.
[e] Math. 1.
[f] Chap. 3.
[g] Matth. 1.13
[h] Luke 3.27.
[i] Math. 2.2.
[k] Verse 7.
[l] Iohn 18.37.
[m] Iohn 19.15
[n] In the same verse.

This serueth notably for the confirmation and setling of our faith in a point of the greatest moment, and in which it is dangerous to be mistaken. For what reason haue we to relie vpon Christ for saluation, vnlesse we be assured that hee is the annointed of God, euen that very Sauiour, vpon whom wee may boldly depend? Our Sauiour tolde vs, that there shall *arise false Christs* [o]: how shall we bee able to discouer them, and auoide deceit by them, if wee bee not setled in this point? It is good for vs therefore to marke how the old and new Testament do herein agree, that out of the harmony of both, we may for the grounding of our faith deriue a comfortable conclusion.

The vse.
[o] Math. 24.23

The second point obserued from hence, is: *That our Sauiour Christ is a person of great nobilitie, euen the noblest that euer was.* For one way hee was the eternall Sonne of the most High, and an other way (as man) lineally descended from the Patriarks and renowned kings of Iudah. It is a very honourable stile which is giuen him in Scripture, far surpassing the royall stile of any earthly monarch: *Wonderfull, Counseller, The mighty God, The Euerlasting Father, the Prince of Peace* [p]: *I will make* (said the Lord) *my first borne higher then the Kings of the earth* [q]. And therefore both *Kings* and *Iudges* are willed to *kisse* [r] him, and to doe homage to him, and the very Angels also are commanded to *worship him* [s].

The 4. doct.
[p] Isay 9.6.
[q] Psal. 89.27.
[r] Psal. 2.10.12
[s] Heb. 1.6.

And whereas all kingdomes haue their ends, and the greatest princes *die as men, and fall as others* [c]; his *Throne is for euer and euer* [a].

[c] Psal.82.7.
[a] Heb.1.8.

The vse. This teacheth men of birth and blood, not to stand too much vpon their pedegrees and ancestors, as though nobilitie stoode principally in this, that man is borne of man; If they effect the true nobility, they must labour to bee the children of God by regeneration in Christ. This is the best ornament of blood; noble birth without new birth in Christ, is but an earthly vanity. Though a man bee able to shew neuer so glorious a line of progenitours, yet if he be not a repentant sinner, hee is but base and vile in the sight of God. To bee by faith ingrafted into Christ, is the true honour, this doth inuest a man into that royalty which is in the person of Christ, and maketh him both to be an heire of the earth, and to haue a title of inheritance into heauen.

The 5. doctrine. The third obseruation hence standeth thus: That whereas Christ, albeit of *Dauids* stocke, and heire apparant to the Crowne, came notwithstanding when the outward glory of the kingdome was vtterly gone, therefore *The kingdome of Christ is no earthly kingdome. My kingdome* (said he himselfe to *Pilate*) *is not of this world* [x]. Hereupon was his withdrawing, when the people sought him to *make him King* [y], and his refusall when he was requested, to determine a case of inheritance betweene two brethren [z], and his charge to his Apostles, not to bee as *the Lords of the Gemiles* [b]. It is one of the Iewes errours to thinke otherwise, and his Disciples were long carried away with that conceit; for euen at the point of his ascension, they propounded him a question that way: *Lord, wilt thou at this time restore the kingdome to Israel* [c]? But Christ came purposely when the *Scepter was departed from Iudah* [d], to shew that he came to effect a spirituall deliuerance, and not to erect an outward state.

[x] Ioh.18.36.
[y] Ioh.6.15.
[z] Luk 12.13.
[b] Math.20.25 26
[c] Act.1.6.
[d] Gen.49.10.

The Vse. This warneth vs not to affect or embrace the profession of Christianity, as a condition of outward greatnesse. Our Sauiour must not bee followed as a great Lord, to grant vs leases, and farmes, and good preferment in the world: these things must not be expected: We must follow him rather as one contemned, as the reproach of the world, as *a man full of sorrowes* [e]. When *Zebedees* sonnes (dreaming of an outward state) were suiters to Christ to haue some place of respect about him: Christ presently (to put that conceit out of their heads) tolde them of *drinking of the cup which he was to drink of* [f], that is, of partaking with him in his affliction; shewing how much they are deceiued which looke for worldly aduancement by his seruice. True it is, hee is able to bestow outward honours vpon his followers, (for *The earth is his, and all that therein is* [g],) and he doth often also giue them to those that feare him: But yet they must not be held as matters annexed to the state of a Christian, as though euery one that hath them, were by and by a good Christian, and he which hath them not were to be reputed as no good seruant vnto Christ. For, the *fatnesse of the earth was giuen as well to* Esau *as to* Iacob [h], and it is possible for the beggar to be carried *by Angells into* Abrahams *bosome*, when the soule of the rich man is condemned *to hell* [i]. So that this is the thing we are taught, that seeing Christ, although he be a King, yet is no earthly king; therefore we betaking our selues to the seruice and profession of his name, should not make outward prosperity, and worldly things, the end of our hope, lest (so doing) we runne into one of these two extreamities; eyther if wee haue it not, to grow discouraged, and to be weary of our profession; or if we haue it, to presume, that we are therefore highly in Gods fauour.

[e] Isa.53.3.
[f] Math.20.22
[g] Psal.24.1.
[h] Gen.27.39
[i] Luk.16.22, 23.

The 6. doctrine. The fourth point noted hence is this: *That outward greatnesse is of no value for spirituall vses.* Christ was raised to doe this great worke, and to bee the *Horne of saluation*, out of the poore outward estate of *Dauids* house: Now if for the spirituall vse, any outward greatnesse had beene behouefull, Christ would haue chosen a time when *Dauids* house was in the highest glory, and not haue come now when the honour of it lay euen in the dust: and this was the reason why all things

were

were purposely carried after a meane fashion. The place of his birth was not Ierusalem (the head citie of the kingdome) but Bethlehem: *(little among the thousands of Iudah* [k].) The house, not some great gentlemans place about the towne, but a common Inne; In the Inne, not the best lodging or faireſt roome, but the stable; not laid in some rich cradle, but lapped vp in clowts, and thrust into a manger. The tydings of his birth brought first, not to the Scribes and great learned men, but to a few poore Sheepheards; himselfe followed not with any traine of note, but with men of the meanest ranke, contemned in his life, and euill entreated in his ende.

[k] Micah. 5. 2.

This serueth to put downe the great, rich and mighty men of the world, who doe so pride themselues in their greatnesse, their wealth, their fulnesse, their glory, their aboundance, that without these they suppose no great thing can be effected: *They trust* (saith the Psalmist) *in their goods, and boast themselues in the multitude of their riches; yet a man can by no meanes redeeme his brother, he cannot giue his ransome to God* [l]. Our Saniour in a poore despised estate, hath done that, which all the monarchs and politicians in the world, though they had laied all their wealth and wit together, could neuer haue brought to passe.

The vse.

[l] Psal. 49. 6, 7.

The

The fourth Sermon.

Verſe 70.

As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying, That he would, &c.

THe euidence of this worke of mans redemption commeth now next to be ſpoken of. In which, theſe ſeuerall points muſt be handled. Firſt, that it is neceſſary for the ſtrengthening of a mans faith, to obſerue the courſe and order and agreement of the Scripture. Secondly, that from the worlds beginning God foretolde all things concerning Chriſt. Thirdly, that that which was deliuered by their mouth, was ſpoken by God. Fourthly, what the ſumme is of that which they ſpake. Of theſe in their courſe.

The 1. doct. So that the firſt doctrine now, is this: *That for the grounding and confirmation of Faith, it is needefull to note the order and agreement of the Scriptures.* For indeede, whereupon was *Zacharie* his faith built, but vpon the courſes of holy Writ? vpon the accompliſhment of the ancient Prophets, which he now beheld. Hee was able to ſay to himſelfe, *This which I now ſee to come to paſſe, I am ſure is no other, but that which formerly hath beene foretold; as the Prophets ſpake, ſo is it now fulfilled.* To this very thing Chriſt exhorteth; *Search the Scriptures, they are they which teſtifie of me* [m]. By this he endeuoured to ſettle his Diſciples faith: *He began at* Moſes, *and all the Prophets, and interpreted to them in all the Scriptures, the things which were written of him* [n]. This was *Paules* courſe for the eſtabliſhing of his hearers: *He diſputed by the Scriptures* [o]; he ſaid *no other things, then thoſe which* Moſes *and the Prophets did ſay ſhould come* [p]. Theſe and the like ſayings we reade often, *That the Scriptures of the Prophets might be fulfilled* [q]. *This is done that the Scripture ſhould be fulfilled* [r]: *Thus the Scripture was fulfilled* [s]; which argueth the care and purpoſe which the Spirit of God had, to ground our iudgements vpon the Scripture. So in our times when we ſee the ſame things happen, which we reade in Scripture to haue hapned; when we ſee ſuch things come to paſſe, as wee finde prophecied in Scripture, it is a great comfort, and a ſpeciall ſtrengthening vnto faith. *So did they to the Prophets* [t], ſaith our Sauiour; ſo it was *Then*, ſaith *Paul* [u].

[m] Ioh.5.39.
[n] Luk.24.27.
[o] Act.17.2.
[p] Act.26.22.
[q] Math.26.56
[r] Mar.14.49.
[s] Mark.15.28.
[t] Mark.5.12.
[u] Gal.4.29.

The Vſe. This ſheweth what enemies they are to their owne faith, and comfort, who are wilfully ſtrangers in the Scripture. Thou ſaieſt, thou doſt beleeue in Chriſt, but how knoweſt thou that hee is the Chriſt in whom thou muſt beleeue, what aſſurance haſt thou, that hee is the perſon promiſed? When Sathan, or the doubtings of thine owne heart ſhall thus ſift thee, what certainty art thou able to alleadge? and what is become of thy faith, which is built vpon ſuch a weake foundation? If thou didſt dwell in an eſtate of land, of which thou couldeſt ſhew no better euidence, thou wouldeſt thinke to bee quickely ſhutte out of doores. The Lord hath preciſely ſet downe particulars, (ſuch hath beene his care to eſtabliſh our faith:) that wee might bee able to ſay (as euery Chriſtian ought;) *Thus it is written, and thus I beleeue:* if wee let the Scripture lie like ſome needeleſſe Hiſtorie, turning ouer (as too many doe) the cardes oftner then the leaues of the Bible: well may we talke of faith, but, that faith ſhould be where there is ſuch little experience in the rule, and life, and ground of faith (which is the Scripture) it

is

impossible. *These things I write vnto you, that we might beleeue*[r]. Knowest thou not what is written? how shouldest thou then be able to beleeue?

The second doctrine of the place is, *That God from the worlds beginning foretold by Prophets all things concerning Christ*. This is manifest out of the course of the place in hand, and is easily confirmed. First in generall, it is said, that vnto Christ *all the Prophets gaue witnesse*[s]. Christ appealed to the Scriptures of the olde Testament[t], and in his discourse with the two disciples iourneying to Emaus he found in euery of the Prophets something touching himselfe[u]. Secondly, if any shall exactly peruse the olde Testament, he shall finde euery specialty touching Christ distinctly set downe: as namely, when hee should be borne[x], where hee should bee borne[y], of what stocke[z], of what kinde of woman[a], what manner of person, both God[b] and Man[c], how he should be entertained[d], for what end hee should come[e], by whom he should be betrayed[f], what manner of death he should die[g], how he should be vsed in his execution[h], where he should be buried[i], how long he should abide in the grave[k], that hee should rise from death[l], that hee should ascend into heauen[m]. These, and many more circumstances then these, the Prophets from the worlds beginning did set downe very exactly: so that there was nothing befell Christ from the first moment of his conception, vntill the last period of his time here on earth, (I meane of those things which are reuealed to haue befallen him; and which befell him as our Mediator) of which a man experienced in the Scripture might not truly say, *Thus and thus it happened, as the Lord spake by his prophets, &c.* Besides the ceremonies in the Temple and Tabernacle, in the daily sacrifices and sacrificers, all of them shadowing out something or other in the Christ to come, who was the substance of euery type, and the bodie of euery representation. It is worthy any mans paines to marke and obserue how the whole mystery of Christ is lapped vp in the prophecies of the old Testament, and how the same is explained, laid open, and vnfolded in the story and the application of the new: The pith, and marrow, and substance of both being this, *Iesus Christ, yesterday, to day, and the same for euer*[n]. The reason hereof on Gods part is twofold: First the confirmation of our faith: *These things were written that we might beleeue*[o]. Our faith by this course is strengthned after this manner: we see by this exact foretelling of the Prophets, that the whole course of our saluation is a matter framed by God, and the whole order thereof in euery part and lineme set downe in his eternall wisedome and prouidence: out of which we may gather and conclude the certainety thereof, inasmuch as a plot which God hath laide, all the power of Sathan cannot alter. Secondly, many base wrongs, many vile vsages and indignities befell our Sauiour in the dayes of his flesh, the consideration whereof might make a man to doubt, whether hee could bee the Sauiour of mankinde. But when we see that euery such specialty is foretolde by the prophets, and so, that nothing came to passe but according to Gods appointment, and that for some speciall end, that doubt is remooued, and those particulars of his debasement, become grounds of comfort and of reioycing vnto vs.

Doctrine 2.

The Vse.

Now (for a vse of this doctrine) we see here (as in a glasse) the care which God hath had in all Ages, from the very cradle (as it were) of the world, for the good and comfort of his Church. He hath not kept a word backe which might bee for the necessary information thereof. Euery age hath beene furnished with Prophets, and euery Prophet furnished with gifts, to instruct the Church in the mysterie of Christ. It is a true saying, that *The Lord did still reueale his secrets to his seruants the Prophets*[t]; And the Prophets were all (like *Moses*) *faithfull in all Gods house*[u]; and like *Paul*, they *kept nothing backe that was profitable, but shewed all the counsell of God*[x]. Wherefore may not God then say, as of olde, *What could I haue done any more*[y]? If we now remaine ignorant and vnsetled in Religion, ready to bee *carried about with euery winde of doctrine*[z], Where is the fault, and against whom will yee pleade? God hath not beene wanting to vs, neither

yet

[r] Ioh.20.31.
[s] Act.10.43.
[t] Ioh.1.39.
[u] Luk.24.27.
[x] Gen.49.10.
[y] Mic.5.2.
[z] Psal.132.11.
[a] Isa.7.14.
[b] Isa.9.6.
[c] Gen.3.15. Isa.53.3. &c.
[d] Isa.61.1,2,3
[e] Psal.41.9.
[f] Numb.21.9. with Ioh.3.14.
[g] Psal.22.21. large.
[h] Isa.53.12.
[i] Ionas 1.17. with Matth.12.40.
[k] Psal.16.10.
[l] Psal.68.18. with Eph.4.8.
[m] Heb.13.8.
[n] Ioh.20.31.
[o] Act.10.43.
[p] Amos 3.7.
[q] Heb.3.5.
[r] Act.20.20.27.
[s] Isa.5.4.
[t] Eph.4.14.

yet is: but here is the misery of it, and that which will make all euen mad, to burst with damned soules: [a] *My people will not heare my voice, Israel will haue none of me.* [b] *Light is come, but men loue darkenesse more then light.* The Scriptures of the Prophets are recorded, read, expounded, but we will not heare them: in vaine we repeate with those wicked ones, *Depart from vs, we desire not the knowledge of thy waies.* [c] Let vs remember what is said, *Vnto whom much is giuen, of him shall be much required.* [d] Wee haue the mysterie of Christ foretolde by the Prophets, explained by the Euangelists, applyed and enforced by the writings of the Apostles, preached neerer to vs and made more familiar by continuall preaching: our ignorance is without excuse, our blood will be vpon our owne heades, our portion will be deeper in the pit of hell, then the Indians and Moores, and Tartars, which neuer had the like meanes of spirituall information.

[a] Psal.81.11.
[b] Ioh.3.19.
[c] Iob.21.14.
[d] Luk.12.48.

The 3. doctrine.

The third instruction standeth thus, *That that which was vttered by the mouth of the Prophets, God spake:* so are the words [*It he spake by the mouth &c.*]. The mouth of the Prophets deliuered those things, but it was by direction and inspiration from aboue. So it is generally said of all the holy Writ: *Holy men spake as they were moued by the Holy Ghost* [e]. *All Scripture is giuen by inspiration of God* [f]. *In the old time God spake by the Prophets* [g]. *I will be with thy mouth* [h], said God to *Moses*: *I haue put my words in thy mouth*, to *Ieremy* [i]. *The word of the Lord was in my tongue*, said *Dauid* [k]. *The Holy Ghost spake by the mouth of* Dauid, said *Peter* [l]. *God doth beseech you through vs*, saith *Paul* [m]. These places shew, that the things vttered by these men, were not of their owne deuising, but came by speciall authoritie from aboue. For the making of the best profite by this point, let vs looke a little further into it. By the foretellings of the Prophets in this place, *Zacharie* (no doubt) vnderstandeth the olde Testament, which is therefore called, *the Word of the Prophets* [n], and, *The Prophets* [o], and, *The Scriptures of the Prophets* [p]. *They haue Moses and the Prophets*, that is, *the Scriptures* [q]. Now that which is heere said of the Prophets (that by *their mouth God spake*) is true also of those which wrote the new Testament, according to that saying, that *the whole Scripture is giuen by inspiration of God* [r]: and the Apostle speaking of the *foundation of the Church*, maketh it to be both, *Prophets* (the olde Testament) and *Apostles* [s], the new Testament: the body and frame whereof, albeit it was not all compiled by Apostles, yet the doctrine was taught and preached by the Apostles, whose *vnderstanding Christ opened* [t], and with whom he promised to *be* [u]. So that it is true of all the writers of the holy Scriptures, that God spake by their mouths. Whereupon touching the Scripture we are here taught three things.

[e] 2 Pet.1.21.
[f] 2 Tim.3.16.
[g] Heb.1.1.
[h] Exod.4.12.
[i] Ier.1.9.
[k] 2 Sam.23.2.
[l] Act.1.16.
[m] 2 Cor.5.20.
[n] 2 Pet.1.19.
[o] Act.26.27.
[p] Rom.16.26
[q] Luk.16.29.
[r] 2 Tim.3.16.
[s] Eph.2.20.1
[t] Luk.24.45.
[u] Mar.28.20.

Three things noted touching the Scriptures by occasion of this 3. Doctrine.

The first is, the *Maiestie of it*. For how must not that needes bee full of Maiestie, and of admirable excellency, which proceedes out of the mouth of the most High? Wee see in experience, when bookes come to our hands, which containe some briefes of the orations and speeches of the King, how apt we be to carry an higher estimation of them, then of other ordinarie writings; and all is, because we measure the words by the worth and dignitie of the Author: so in the Scripture, it comming from a God of infinite maiestie, there must needes be in it more then steps or prints of excellency. Hereupon they are called, *the Great*, or *Stately*, or *Honorable things of the Lawe* [x]. *Dauid* calleth them *the Wonders of the Lawe* [y]. The Lawe of God seemed to him so full of many admirable things, and the same so full of heauenly brightnesse and glorie, that his naturall eies were euen dazled therewith, therefore hee desireth God to doe a cure vpon his sight, that hee may be able to beholde them; *Open mine eyes, &c.* It is saide of Christ, that *he taught as one hauing authoritie* [z]; there was another manner of state in his words, then in the verball sermons and lectures of the Scribes: and so (whosoeuer shall obserue it) shall see a kinde of maiestie in the word of God reuealed in the Scripture, more then in any other writings.

[x] Hos.8.12.
[y] Psal.119.18.
[z] Math.7.29.

The Vse.

The vse hereof is, to admonish vs to beware of all slight, and base, and con-

temptuous

temptuous vsing of Gods word. That which God hath spoken must needes bee maiesticall. If the Scripture bee such an euidence of his eternall and incomprehensible Maiestie, who shall dare to vse it without respect? The Maiestie of the Scripture is drawne sundry waies into contempt: First, if it be in preaching handled negligently and irreuerently. Secondly, if the phrases and sentences of it bee drawne into common speech. Thirdly, if it bee heard idlely, carelesly, scornefully, sleepily, which is the ordinary indignity offered to the Maiestie of Gods Word. If it were but one of *Esops* fables, or a tale of *Robin-hood*, it could not bee heard with lesse respect, or with more disdaine, then it is by many. Yet, euen *Eglon*, though but a Heathen, was better then such; who when hee was tolde by *Ehud*, that he had *a message to him from God, rose out of his throne*[a]. When *Pilate* heard of hauing to doe with *the Sonne of God, he trembled*[b]. Well then, when the Minister addresseth himselfe to the reading, and to the opening of the Scriptures, remember we, that that which wee shall heare is the voice of God: He speaketh by *Mans mouth*; let vs thinke with our selues how great Maiestie must needes be in his words; and let vs labour to make our behauiour in hearing, sutable to the state and excellency of that which is deliuered.

The 1. note touching the Scripture.

[a] Iud. 3.20.
[b] Ioh. 19.8.

The second note touching the Scripture, is the *Authoritie of it*. Is it Gods voice? Then of it selfe it is of sufficient credit, and needes no other testimony to confirme it: It is also an absolute Iudge for the ouer-ruling of all doubts, and the determining of all cases and questions in Religion. For who is higher then God? when his mouth and word hath giuen the sentence, what exception shall we make, or to whom shall wee appeale? Thus you see that hereupon is grounded the authority of the Scripture: of which authority of the Scripture you see also that there are two branches: One, that it is of sufficient credit to it selfe: The other, that it is in matters of Religion the supreme Iudge. Touching the first, wee haue this proofe: *I receiue not* (saith Christ) *the record of men*[c]. His meaning is, that he was of credit enough of himselfe, and needed no testimony from any other, for the confirming of that which he had deliuered. That which is true of Christ, is true of the word of Christ, which is the Scripture: It is the voice of God, and needes no other witnesse to avow it. *If we receiue* (saith S. *Iohn*) *the witnesse of men, the witnesse of God is greater*[d]. There is none greater or more certaine, then the diuine testimony. This is enough, *God hath spoken it*; where shall wee haue a witnesse of better credit? Now for the supreme authority which the Scripture hath in iudgeing, it is the same in the Church, that the Law is in the common-wealth: *To the Law* (saith God) and *to the testimony*[e]. Christ submitted his doctrine to the decision of the Scripture[f]: So did *Paul*[g]. An Vmpire for matters of Religion had needs of three things. First, is must bee of that nature, that wee may bee assured that the verdit thereof is true. Secondly, it must bee such, as from which it shall not be lawfull to appeale. Thirdly, it must be indifferent, and without partiality. Now nothing hath these three properties but the Scripture, and therefore that onely is fit to be the supreme Iudge in matters of Religion.

[c] Ioh. 5.34.
[d] 1. Ioh. 5.9.
[e] Isa. 8.20.
[f] Ioh. 5.39.
[g] Act. 28.23.

The Vse of the 2. note touching the Scripture.

This makes fitst against the Papists: Their opinion is, that the Authority of the Scripture dependeth vpon the Church, that is, that it is therefore Canonicall and of diuine credit and authority, because the Church, (that is, indeede, when the matter is well sifted, the Pope*) hath so determined. This one place is sufficient to ouerthrow this fancie. The Scripture is the voice of God: shall not the voice of God be of credit to it selfe? must men come in for a witnesse to iustifie that vnto vs which God hath said is true? God forbid. But how shall I know (thou wilt say) that God hath spoken this or that? I answer; What, by the Church? Thou (perhaps) wilt say so: but I demand; How shall I know, which is the Church? The Church must proone it selfe by the Scripture, and therefore the Scripture hath not its dependance vpon the Church. Yet thou doest still vrge, how thou shalt know the Scripture to be the voice of God. I answer: By it selfe: Therefore it

* Eckius in Enchirid. de auth. ecclesiæ, Resp. 3. ad obiect. hæreticorum. Greg. de Valen. Disput. Theolog. tom. 3. dis. 1. qua. 1. punct. 1.

it is often called *The Testimony*[h]; because it beareth witnesse to it selfe. Thou shalt know it by the effects: it is *mighty in operation*[i], *&c. it will make thy heart to burne within thee*[k]. Hee that will not beleeue this witnesse, will beleeue none. It is the Churches Ministry which commends the Scripture, but it is not the Churches authority which maketh it to bee Canonicall. Another opinion of the Papists is, that the Scripture is not the absolute Iudge in matters of Religion*, but the Church, that is, by their interpretation*, sometimes, the consent of the Fathers; sometime the decree of a generall councell; sometime the verdict of the Pope*, whose faith cannot faile. They* accuse the Scripture to be obscure, imperfit, the matter of contention, and therefore vnfit to bee a Iudge. But if that bee true which is heere, that the Scripture is the voyce of God, who shall bee more fit to determine? But (thou saiest) how shall wee bee certaine of the sense? I answer: The Scripture is the interpreter of it selfe, as the Lawe of the Land is of it selfe: The Scripture *is Light*[l]: As wee see the light by the light, so the Scripture by it selfe. Who shall iudge what is Gods meaning but himselfe? Scripture with Scripture must bee conferred[m], and that is the way to finde the truth. Secondly, this point may bee fitly applyed to our owne occasions: there is betwixt vs and our Teachers controuersie about sundry things: These and these things are vrged and perswaded, as good and necessary: such and such things are cried out vpon, as euill and vngodly. The Preacher draweth one way by exhortation, we draw cleane contrary by our conuersation. Hee saith we must doe thus and thus; we thinke it to be more then needs: He saith this or that is a grosse sinne, and will bring vs to hell if we continue in it; we suppose there is no danger in committing it. Here is now a question, and by whom shall it be decided? If we will haue a Iudge which is able to give an absolute verdit, let vs appeale to the Scripture, let vs hearken what God saith; where shall we finde a more sufficient arbitratour? He is the onely *Law-giver*[n] of his Church. Euery action, euery course must stand or fall at his determining. And where or whence shall wee know what his will is, but in the Scripture? The Prophets and Apostles haue written and spoken, but God *spake by their mouths*: I would we could be perswaded to yeeld to the Lords verdit reuealed in the Scripture: What a notable reformation of sundrie grosse euils would soone ensue? Touching those things which wee goe about to perswade, as, diligence in the worship of God, care to heare and to profit by the Word, sanctifying the Sabbath, Chastity, Sobriety, Mercy, Peaceableness, and such like; sure we are, we haue the Scripture on our sides, and men haue nothing but humour, and custome, and obstinacy to oppose. If we will not yeelde to the iudgement of the Scripture now for our conuersion, we shall ere long bee forced to yeeld vnto it for our confusion.

The third thing touching the Scripture noted hence, is the *Truth of it*: which followeth from hence necessarily. God is the *God of truth*[o]. How can there bee any vntruth in that which he hath deliuered? I remember that for confirmation this doth often come in, *The mouth of the Lord hath spoken it*[p]. Hereupon are those commendations of the word of God: *The iudgements of the Lord are truth*[q]; *Thy word is truth*[r]; *The word of truth, which is the Gospel*[s]. And not without cause: For there is nothing related in it as done, but it was so, as is reported, with euery circumstance: There is nothing mentioned as a matter to be done, but it shall so come to passe, as is foretold. *It is more easie that heauen shall passe away, then that one title of the Law should fall.*[t] This is also a needefull note. It is probable, that the greatest part of men doe not thinke, that there is that absolute truth and certainty in the Scripture, but that they doe suppose it rather to bee an idle tale, or frightfull sound to amaze fooles, full of terrible threatnings, but yet lighter then vanity in performance. Therefore it is meete to holde this firme, that the Scripture is the voice of him who cannot lie; Euery curse written in it shall fall vpon the vnrepentant; and euery blessing promised therein, shall bee made

The Vse of the 3. note touching the Scripture.

[h] Isa.8.20.
[i] Heb.4.12.
[k] Luk.24.32.
* Can.Loc. Com.l.3.c.3. Bristow in his last motiue.
* So Canus in Locis Com handling this subiect.
* So Stapleto Princip. doct. fidei in præfa. Vpon the Popes authority, the foundation of religion must be laid.
*Censura Colon contra Monhemium in præfa.&c. Hosius, lib.3. de authoritate Scrip.& Ecclesiæ contra Brentium. Andrad.l.2. orth. Explica.
[l] Psal.119.105.
[m] *This is the meaning of the word* συμβιβάζων. Act.9.22.
[n] Iam.4.12.
[o] Psal.31.5.
[p] Isa.1.20. and elsewhere
[q] Psal.119.9.
[r] Ioh.17.17.
[s] Col.1.5.
[t] Luk.16.17.

made good to the soule of euery true beleeuer.

The fourth generall point in this part touching the Euidence of redemption is, *what the Prophets spake*. Where we haue to note two things: 1. The summe of that which God by the Prophets promised to doe by Christ, *verse 72*. 2. The end, decree or reason moouing God to doe it, *verse 72*.

Concerning the first, whereas mention is made of *enemies*, we must inquire what and who they be. Touching their nature in generall, they are spirituall Enemies, or enemies in spirituall things, or for spirituall respects [a]. The chiefe of them is Sathan; *Lucifer the first, and is therefore stiled, a murtherer from the beginning* [b], and an *Old Serpent* [c], that *desireth to deuour* [d], and *walketh about seeking to deuour* [e]. Another enemy is sinne, a dangerous one, lurking in our bosome, and still labouring the ruine and confusion of the soule [f]: *It fighteth against the soule* [g], and *lusteth against the spirit* [h]. The third enemy is death, so intitled by the Apostle [i], and is therefore said to haue a *Sting* [k], by which it wounds the soule, and bringeth it within the compasse of eternall misery [l]. A fourth enemy is the world, that is, wicked, vnregenerate, godlesse men. These bee the enemies and haters of Gods people. *The world hateth you*, saith our Sauiour in such [m] a case, and *in the world you shall haue affliction* [n]; and, *Ye shall be hated of all nations for my names sake* [o]. Now let vs also see how true this is, that Christ bringeth *Deliuerance* from these Enemies: First, for *deliuerance* from Sathan, it is plaine: *For this purpose appeared the Sonne of God, that he might loose the workes of the diuell*; and, *God hath deliuered vs from the power of darknes* [p]; *Christ hath spoiled the principalities and powers* [q]. Secondly, for *deliuerance from sinne*, the words are expresse: *The sting of death is sinne, &c. But thankes be to God that hath giuen vs victory, through our Lord Iesus Christ* [r]. Thirdly, for *deliuerance* from death; *Death* (saith the Apostle) *is swallowed vp into victory* [s]. Lastly, touching *deliuerance* from the world: *Be of good comfort* (saith our Sauiour) *I haue ouercome the world* [t]. Let vs proceed yet further, and enquire into the manner of this *deliuerance*: Concerning which, I will briefly open two things. 1. The substance and ground of the *deliuerance*: 2. The manner of declaring it. The ground of the *deliuerance* is the merit of Christs death. He was *made sinne* [u], and so died, and in death encountred with him, *who had the power of death, the diuell* [v]. By being made sinne, he tooke away sinne, by dying he ouercame death: sinne being abolished, and death subdued, the kingdome of the diuell was vtterly ouerthrowne. As for the manner of declaring and manifesting this deliuerance, it is either in this life, or hereafter. In this life he deliuereth from Sathan, by restraining his rage, by limiting his malice, by not giuing vs ouer to his assaults: *I haue prayed that thy faith faile not* [x]. He deliuereth from sinne, by sanctifying vs by his Spirit, by killing the strength of our corruption, by transforming vs more and more into the Image of God. *Sinne shall not haue dominion ouer you* [y]. He deliuereth from death, by taking away the naturall feare of it, by assuring that it shall be a passage into glory. Thus *Paul* knew, that *being loosed* he should *be with Christ* [z]. He deliuereth from the world, by ordering the rage of euill men, by giuing constancy to maintaine and professe the truth vnto the death. *To you it is giuen to suffer for his sake* [a]. In the day of iudgement hee will further manifest this *deliuerance*; for then all *teares shall be wiped away, there shall be no more death* [b], *&c.* The diuell, with all his angels and wicked instruments, shall bee sent away eternally into hell. *The God of peace shall treade Sathan vnder our feet shortly* [c]. Many things might heere bee handled, as of the Excellencie of our redemption, farre exceeding that of *Moses, Deborah, Gedeon*, and others; of our securitie, who hauing so many enemies, yet take no thought to withstand them, and such like points. But the chiefe things obseruable here, is *The certainety of the saluation of Gods chosen*. If any thing could endanger them, and worke their ruine, it must bee one of these foure, Sathan, Sinne, Death, the World; no fift can bee thought vpon: But none of

The 4. doctrine.

[a] Rom.8.3.4.
[b] Eph.6.12.
[c] Ioh.8.44.
[d] Reu.12.9.
[e] Luke.22.31.
[f] 1.Pet.2.11.
[g] Gal.5.17.
[h] 1.Cor.15.56.
[i] Verse 55.
[k] 1.Ioh.4.5.
[l] Ioh.15.19.
[m] Ioh.16.33.
[n] Math.24.9.
[o] 1.Ioh.3.8.
[p] Col.1.13.
[q] Col.2.15.
[r] 1.Cor.15.56,57.
[s] 1.Cor.15.54.
[t] Ioh.16.33.
[u] 2.Cor.5.21.
[v] Heb.2.14.
[x] Luk.22.32.
[y] Rom.6.14.
[z] Phil.1.23.
[a] Phil.1.29.
[b] Reu.21.3,4.
[c] Rom.16.20.

theſe foure can. The reaſon is; It was Gods intent, by Chriſt to deliuer them from all theſe: Thinke we that God did faile in the proſecuting his intent? did hee either not follow it, or in following it, did hee not accompliſh it? Farre be it from vs ſo to thinke. Hence commeth that boaſting vſed by the Apoſtle: *Who ſhall lay any thing to the charge of Gods choſen? Who ſhall condemne? Who ſhall ſeparate vs from the loue of Chriſt?* &c. Sathans head broken, ſinne deſtroyed, death ſwallowed vp, the world vanquiſhed, the happieſt and moſt abſolute victory that euer was.

[a] Rom. 8. 32, 33, 34.

The vſe. This is a point of much comfort to all the godly. Sathan rageth, ſinne ſtriueth, death looketh terrible, the world oppoſeth it ſelfe: fearefull are theſe things at the firſt beholding. Looke we to *Ieſus the Author and finiſher of our faith*[a], the *Prince of our ſaluation*[b]: he hath to euery of theſe giuen their mortall wound; and they ſhall neuer preuaile againſt any of his choſen. This doctrine is *health to the nauell, and marrow to the bones*[c]. Yet, leſt any ſhould abuſe it, remember that one of the enmaies is ſinne, and one of the deliuerances from ſinne, is from the dominion thereof. A ſlaue to ſinne, a ſeruant to his owne luſts, he which maketh *a mocke of ſinne*[d], he that taketh to himſelfe the liberty of groſſe euils, ſuch a one hath no right vnto this comfortable deliuerance; his condemnation (without ſpeedy repentance) is as ſure, as the ſaluation of the elect is certen.

[a] Heb. 12. 2.
[b] Heb. 2. 10. 1 Tim. 2. 13.
[c] Prou. 3. 8.
[d] Prou. 14. 9.

The

The fifth Sermon.

Verse 72. *That he might shew mercy towards our Fathers, and remember his holy Couenant.*

73. *And the oath which he sware to our Father Abraham.*

NOw followes the inducement or reason moving God to vouchsafe this great *Deliuerance*: and that was, the manifestation and discouerie of two things: First, his mercie, *That he might shew mercie, &c.* Secondly, his truth, *And remember his holy Couenant, &c.*

In the former of these, two things must be handled. First, *That the Worke of Redemption by Christ was intended by God, as it were a stage, in which the fulnesse and euen the riches of his mercy might be seene.* Secondly, a question, how this worke now wrought (as it were) in the worlds last quarter, might be said to bee a worke of mercy to the Fathers, who liued in the prime dayes of the world, long before Christ was exhibited in the flesh. *The 1. doctrine.*

To manifest the first of these two, this first is in generall to be noted, that the Elect of God, which are redeemed by Christs precious blood, are called *Vessels of mercie*[e]: because in the eternall counsell of God they were chosen to this end, that the Lord might *declare the riches of his glory*, and that their saluation might bee to *the praise of the glory of his grace*[f]. The Lord intending a memorable instance of his vnspeakeable mercy, chose some in Christ, to bee redeemed from eternall slauery by his death. Secondly, it is worthy the obseruing, that the whole worke of our saluation is called by this one word *Mercy*[g]. The reason is, because to which part soeuer of it we cast our eyes, we shall see more then prints and footsteps of his grace; the whole frame of it (as it were) made of mercy. If wee beginne at the foundation of all, (Gods eternall election) and passe downe along to the period and full point of all (the glory which shall be shewed hereafter) and aske from what roote each part did spring, this one, *mercie*, must bee the summe of euery answer: There was *mercie* in chusing; *mercie* in sending Christ; *mercie* in calling vs; *mercie* in iustifying vs; and what can it be but *mercie*, that we shall bee admitted to an *Inheritance immortall and vndefiled*[h]? *Mercie* the beginning, *mercie* the progresse, the conclusion *mercie*. In discouering heereof, the burden of our song must still be like that of the Psalme, *For his mercy endureth for euer*[i]. This very same thing is shewed in that parable of the Prodigall. In the whole passage thereof, we shall see nothing but the fruits of exceeding *mercie*: *He came and fell on his necke, he kissed him, hee commanded to bring foorth the best robe, and to kill the fatte calfe*, [k] *&c.* What was heere but *mercy*? The same is true in the dealing of God the Father with those to whom he is reconciled in his Sonne; Christ being for them made sinne, feeles the edge of his iustice; but they, being made righteous through Christ, enioy the fulnesse of his mercy.

[e] Rom. 9. 23.
[f] Eph. 1. 6.
[g] 1. Pet. 2. 10.
[h] 1. Pet. 1. 4.
[i] Psal. 136. 1. &c.
[k] Luk. 15. 22.

This is, first, matter of information and of settlement in the truth. For heere wee see, against the Papists, that in the whole worke of mans redemption by *The 1. Vse.*

* How much Papiſts aſcribe to merit, may appeare by Mich. Bai. de Merit. oper. p. 12.

Chriſt, there is no footing left for humane merite *. Light and darkeneſſe, God and the diuell are not in a more direct line of oppoſition eyther to other, then *Mercy* and *Merite*: It is vnpoſsible that theſe two ſhould admit any compoſition. It is ſaid by Philoſophers, that in lower degrees, contraries may haue ſome concurrence: as light and darkeneſſe in the twilight: But take two contrary qualities, and let one of them be in the height and full ſtrength, there is no poſsibilitie of place for the other. So then, ſeeing in the worke of ſaluation, the Lord hath intended to make ſhew, not of ſome parcels (as it were) but of the very fulneſſe of his *Mercy*, there is no more roome for *Merite*, then there was for *Dagon* before [l] 1. Sam. 5. 3. *the Arke of Iehouah* [l]. I remember what is ſaide of him that went into the *fielde to gather hearbs, he found a wilde Gourd, and ſhredde it into the pottage*: But when the [m] 2. Kin. 4. 39. 40. pottage came to be taſted, the eaters cried out, *Death is in the pot* [m]. Such cookes the Papiſts are: they take vpon them to make ready a potion of comfort, for a perplexed ſoule; but when they temper with this hearbe of *Grace*, the leaues of * Bellar. de Iuſtif. lib. 2. this wilde gourd of humane *Merite* *, which neuer grew in the Lords garden, or at leaſt was neuer planted by him, but crept in (as a weede) by the negligence of the dreſſers, they haue giuen occaſion to make the ſame cry, *Death is in the pot*, and with it they haue poyſoned a world of ſoules, and haue dealt as iniuriouſly with the Church of God, as the Philiſtims did with *Izhak*, when they *ſtopped and* [n] Gen. 26. 15. *filled vp with earth all his wels* [n]; ſo with this earthly traſh they haue choaked vp the [o] Zach. 13. 1. *fountaine of Grace* [o], that it cannot ſtreame out comfortably, for the refreſhing of the wearied ſoules of Gods people. Thus (as *Iob* ſaide to his friends) they haue [p] Iob. 13. 4. *forged lies*, and by that meanes are *Phyſicians of no value* [p].

Neither is this to bee obſerued, onely becauſe of Papiſts, but euen becauſe of the common people, inaſmuch as the doctrine and opinion of *Merite*, (that is, of doing ſomewhat whereby to further our owne ſaluation) is grauen as with *an yron* [q] Ier. 17. 1. *pen* [q], in the tables of euery naturall heart. Experience ſheweth, that the ſowrenеſſe of this popiſh leauen remaineth in many: *Good prayers, and good doings; mistake well, and doe well*: theſe and the like are the ſtaues they leane vnto. It is ſaid, that the children of the Iewes which married wiues of *Aſhdod, ſpake halfe in the ſpeech* [r] Neh. 13. 24. *of Aſhdod* [r]: Such is the religion of many: Talke with them of ſaluation, they ſpeake halfe popiſhly, and halfe ſoundly: They will ſpeake of *mercie* and *grace*, and ſeeme to magnifie and eſteeme it; yet ſomething of their own ſhalbe brought in too, and a man ſhall haue ſomewhat adoe before he can coniure out this diuell, and bring them to an abſolute dependance vpon the freedome of Gods mercie. Remember wee then the doctrine of this place: God intended the myſterie of Chriſt, in which to ſet out to the full, the vnſearchable riches of his mercie; to couple with it ought elſe, more or leſſe, is iniuriouſly to darken the beautie of that which the purpoſe of God was to haue to be ſeene and beheld in whole without impeachment.

Vſe. 2. Secondly, this doctrine is a matter of comfort. There can not bee a matter of greater ſecurity to the ſoule of a Chriſtian, then to lay his whole hope vpon Gods mercy. The reaſon is, becauſe the mercy of God is (as himſelfe) infinite, eternall, and vnchangeable. Where ſhall I finde a more certaine refuge? When I ſee a plaiſter as large as my ſore, there is my comfort. The perplexed conſcience groaning vnder the weight of ſinne, and panting for grace, is the fitteſt Iudge in [ſ] Iob 20. 11. points of this nature. Well then, let a mans *bones be full of the ſinne of his youth* [ſ], let [t] Iob. 16. 14. his *heart be broken with one breaking vpon another* [t], let his conſcience bee ſet vpon [u] Iob. 13. 26. the racke, the *Lord writing bitter things againſt him* [u]; you will tell him of the mercie and grace of God. You doe well; but you will adde withall, that his comfort in this muſt bee eyked out with ſomething of his owne: Hee muſt crie out vpon [x] Iob. 16. 2. you as *Iob* did vpon his friends, *Miſerable comforters ye are all* [x]. He will ſee ſuch weakeneſſe, ſuch ſcantneſſe, ſuch maimedneſſe, ſuch imperfection in his beſt performances, that hee will not dare to bring them into a reckoning before God,

yea

yea the very thought of them, will but adde affliction to his griefe. Thus will his comfort *consume like a rotten thing, and as a garment that is moth-eaten*[y]. But teach him to build all vpon Gods mercy, labouring that nothing of his owne may be once thought vpon in this businesse, he shall strait see such *a breadth and length, depth and height*[z] of comfort, which will be *as colde waters to his wearie soule*[a]. Thus this doctrine is a matter of instruction to ground vs in knowledge, and matter of refreshing to furnish vs with comfort. The soule of a Christian is as the *Doue* which went out of *Noahs* Arke[b]; It findes no footing but vpon the rocke of mercy; and it is but an imagination of mercy when any thing is coupled thereunto. This truth hath forced euen the greatest aduersaries to acknowledge it: according as we finde, that no meane Papist, after long labouring against the doctrine of Iustification by onely Faith, doth in the ende confesse, that yet it is the safest way to place a mans trust vpon Gods onely mercy and fauour[c].

[y] Iob 13.28.
[z] Eph.3.18.
[a] Prou 25.25.
[b] Gen 8.9.
[c] *Bellar. lib. 5. de Iustif. c.7.*

The next matter to be treated, is the question, *How the worke of Redemption wrought by Christ, can be saide to be a worke of mercy to the Fathers?* For the resoluing of this question, this is to be knowne, that there is but one way of saluation to the *Fathers* before and vnder the Lawe, and to vs which haue liued since the reuelation of Christ in the flesh: *Iesus Christ, yesterday, to day, the same for euer*[d]. Hereupon Christ is saide to be the *Lambe slaine from the beginning of the world*[e]: whereof this is the meaning, that albeit he was manifested in the flesh in the latter end of the world, and not slaine before, yet all the holy men and women, euen from *Adam*, were saued by his blood. The most persons of note vnder the Law, were types of Christ, and all their sacrifices and ceremonies tended to this one thing, to cherish in them the hope of the Messias; and to acquaint them with the whole mysterie of Redemptiō, which was wrought by his means. There is not one litle circumstance in the carriage of our saluation by Christ, but the same was shadowed out in the ancient complements of the Law; Euen *Abraham saw the day of Christ*[f]. To them that liued before Christ, Christ was crucified in the Sacrifices and blood-sheddings of the Lawe; *among vs hee is crucified*[g] by the preaching of the Gospel: they beleeued on Christ to come, wee beleeue on Christ already come. *Zachary* therefore doth here mention the Fathers, to teach, *That the efficacie of Christs death is not restrained or limited to one point of time, but is stretched euen to the ages by-past, and that the Fathers from the beginning of the world came within the compasse of this mercy which God shewed to mankinde in Christs incarnation*: An this to be true, hath bin prooued in the opening and cleering of this question: *Paul* said, that the Christian religion which he professed, was *the hope of the promise which God made to the Fathers*[h]; and *Peter* in his Oration made in the Synod at Ierusalem, speaking of *beleeuing to be saued through the grace of the Lord Iesus Christ*, ioyneth the Fathers with them who then liued; *Wee beleeue euen as they*[i].

[d] Heb.13.8.
[e] Reuel.13.8.
[f] Ioh.8.56.
[g] Gal.3.1.
[h] Act.26.2.
[i] Act.15.10,11

Doctrine 2.

This is first matter of Resolution in a needefull doubt. I am taught, if I will be saued, to beleeue onely in Christ Iesus; the ministerie of the word doth still (like *Iohn Baptist*) point out him vnto me, as the onely person *which taketh away the sinnes of the world*[k], it saith, that he is the *onely way*[l]; and that there is *no saluation in any other*[m]. It tells me moreouer, that this Christ was crucified many hundred yeares since, and that now, in respect of his body, *Heauen must containe him*[n], till the end of all things. But now here my faith wauereth and is in doubt, asking how his blood, which was shed so long since, can be of force for the purging and cleansing of my sinne. This scruple is taken away by considering that which is here saide: *Zachary* affirmeth, that the *Mercy* of God in Christ, did concerne euen the Fathers, which had long before gone the way of all flesh, and which were asleepe in the dust of the earth. Now then, looke how the Fathers, so long before might haue benefit by his death to come, by the same means may we

The 1. vse.

[k] Ioh.1.29.
[l] Ioh.14.6.
[m] Act.4.12.
[n] Act.3.21.

now so long after receiue comfort by his death past. By faith they beheld Christ to be offered, and are now entred into rest, by faith wee may also looke backe vpon Christ already sacrificed, and be admitted into the fellowship of eternall happinesse. The two Cherubins placed at the two ends of the Mercy-seate, had their *faces one to another* o, and both vpon the Arke: so the age by-past, and the age after, looke eyther on the other, but both vpon Christ.

o Exod. 25. 18, &c.

Vse 2. Secondly, this is matter of much contentment to a true beleeuer. For here hee may see, that be he neuer so poore, or despised, or base, though hee *lie among the pots* p, or be *behinde the Ewes with young* q, yet he is by Christ called into the fellowship and partaking of the same saluation, which the holy Fathers and Prophets doe now enioy; *Adam, Enoch, Noah, Abraham, Moses, &c.* these were worthy men, and in great account with God. How truely maiest thou say with *Dauid* r, *What am I, that I should enioy that mercy* which God hath prepared for them? In such a manner doth our Sauiour describe the happinesse of the saued; *They shall sit downe with* Abraham, Izhak *and* Iacob *in the kingdome of Heauen* s; and it is one circumstance of the torment of the wicked: *Ye shall see* Abraham, Izhak *and* Iacob *and all the Prophets in the kingdome of heauen, and your selues thrust out at doores* t. What shall then become of vs, who *neglect so great saluation* u? who when God hath promised such *glorious things* x for vs, euen the same saluation and mercy which the chiefest of his Saints doe now enioy, yet had rather bee malicious with *Cain*; tyrannizing with *Nimrod*; profane with *Esau*; scoffing with *Ishmael*; extorters with *Ahab*; prowd with *Iesebel*; superstitious with *Ieroboam*; catching with *Iudas*; playing the belly-gods with *Dives*; resisting the truth with *Elymas*; rayling with *Rabshaketh*; murmuring with *Core*; vicious with the *Sodomites*; (of which persons we haue no other testimony, but that they are *reserued in euerlasting chaines vnder darknes vnto the iudgment of the great day*: y) Then seeke to reigne with *Abraham, Izhak, Iacob*, and the Prophets. If wee desire the same happinesse, we must goe by the same way. It is impossible to haue the *Pleasures of sinne* z, and the *Felicity of the chosen* a too.

p Psal. 68. 13.
q Psal. 78. 71.
r 1. Sam. 18. 18
s Math. 8. 11.
t Luk. 13. 28.
u Heb. 2. 3.
x Psal. 87. 3.
y Iude 6.
z Heb. 11. 25.
a Psal. 106. 5.

The other thing which God intended to make knowne in the worke of our redemption, is his *Truth* [*To remember his holy couenant, and the oath, &c.*] Heere we must treate touching this *Holy Couenant*, what it is, and how it was confirmed by an *Oath*: and then next, how God can bee saide to be mindfull of his *Couenant* and *Oath*. As for the former, we all know the nature of a Couenant. By it here are meant those Articles of agreement which are betwixt God and man concerning life eternall. The substance of this Couenant is, *I will be thy God, and thou shalt be my people*. This Couenant is twofold. The one of workes, the condition whereof is perfect Obedience. The other of grace, of which the condition is Faith b. These two Couenants are one: they differ in manner of dispensation, the one being in types and shadowes after a more obscure manner, and called *the Olde couenant*: the other being more plaine and perspicuous, deliuered after a new fashion, and therefore called *the New*: But the summe of both, was, and is, Christ Iesus: *No other foundation can be laid* c: and it was euer a truth, that *God was in Christ, reconciling the world vnto himselfe* d. Now this Couenant is called *a Holy Couenant*, because it was made by a holy God, and tended vnto holinesse, both to make Christs holinesse to become ours, and to bind vs to shew forth the fruits of holinesse in our liues. Touching the confirmation of it by an Oath, (*By my selfe*, saith God, *I haue sworne* e,) in it, briefly we must examine the qualitie of the Oath, and the reason why God sware. The qualitie of the Oath is, *By himselfe*. The Lord doth binde (as it were) his Godhead for the performance of that hee promiseth, as though hee should say; *If this be not so, let me be God no more*. Now for the other, it may be indeede doubted, why God should sweare, seeing his word is certaine in it selfe, and needeth no confirmation: but we must know, that God sware not, to winne more credite to his promise, but he did it for the better confirma-

b Ioh. 1. 12.
c 1 Cor. 3. 11.
d 2 Cor. 5. 19
e Gen. 22. 16

confirmation of our faith, *being willing more abundantly to shew vnto vs the stablenes of his Counsell* [f]. [f] Heb 6.17.

Now for that, how God can be said to *remember his couenant & oath*, seeing God cannot forget, thus it must be vnderstood: The long delaying of the actuall performance of the promise touching the Messias, might giue occasion to some to thinke that God had vtterly forgotten it, and that it was but a verball promise without any purpose of accomplishment. But now (saith Zachary) hee will fulfill all to the vtmost, and by so doing make it manifest, that whatsoeuer men might suppose, yet the performance of the Couenant was euen in his minde. The sense then of the whole place is this: that whereas God had freely, and of his owne accord made a holy league with his Church, grounding the same vpon Christ, and binding it (for better assurance) with an oath, which notwithstanding because of the delaies of so many yeares, might seeme to be euen buried in forgetfulnesse, he would now make knowne his neuer-failing faithfulnesse, and shew to the world, that nothing of all that he had said, should fall to the ground vnfulfilled.

The doctrine here is, *the absolute and vnchangeable certainety of Gods promises.* *The 3 doct. Arim.*

One end of the incarnation of Christ was, that there might in it bee an euidence giuen to the world, that the Lord neither could nor would be vnmindfull of his promise. *Iesus Christ was a Minister of the Circumcision for the truth of God, to confirme the promises made to the fathers* [g]. *I will not falsifie my truth, my couenant will not breake, nor alter the thing that is gone out of my lips* [h]. It was a worthy resolution of the Prophet, long before Christ was borne: *Thou wilt performe thy truth to Iacob, & mercy to Abraham, as thou hast sworne to our fathers in old time* [i]. *God cannot lie* [k], *nor deny himselfe* [l]: *Thou art the same* (saith the Psalme [m]) *I am the Lord, I chāge not* [n]. This is the reason he is called *Iehouah*, because as he giueth *being to all things*, and hath his owne *being* from himselfe; so he makes that to *be*, which he hath promised. [g] Rom. 15.8. [h] Psal. 89.33. [i] Mica. 7.20. [k] Tit. 1.2. [l] 2 Tim. 2.13. [m] Psal. 102. 27. [n] Mal. 3.6.

Of this there is a double vse. First, here is much matter of vpholding for the faith of a Christian. God hath promised; that is much: he hath bound his promise with an oath; this is more. He hath *sent his son in the fulnesse of time* [o], *in whom all his promises are Yea and Amen* [p]. What can be more absolute? The faith which is strengthened with this threefolde cord, cannot easily bee broken. It is an old custome of the diuell to lay siege to the truth of Gods word: *Yea, hath God indeed said?* [q] So now, the maine point that he laboureth in, is, That God will not bee so good as his word, he will *forget to be mercifull, & his promise will faile for euermore* [r]. To put backe this assault, remember this one instance of the manifestation of Christ: all promises had their reference to him. His birth and sufferings are left as an vndoubted pledge of the performance of whatsoeuer God hath spoken. We may say as the Apostle: *He that gaue vs Christ, how shall he not with him giue all things also* [s]? So, he that hath performed the promise concerning Christ, wherein shall he faile? He that hath kept his word in this, I will make no question of his truth in any thing. *The 1. Vse.* [o] Gal 4.4. [p] 2 Cor. 1.20. [q] Gen. 3.1. [r] Psal 77.89. [s] Rom. 8.32.

Secondly (for a second vse) here is matter of very needfull aduertisement to vs all. Here is mention made of the couenant of God, of the oath of God, and of the certenty of both. This couenant consisteth of two parts: in the one God bindes himselfe to vs, to be our *God*; in the other we bind our selues to him, to be his *people: I will say to them, Thou art my people; and they shall say, Thou art my God* [t]. His is a couenant of mercy, ours is a couenant of obedience. He promiseth happinesse, we holinesse; he glory, we duty: he hath tyed himselfe by an oath, wee haue bound our selues by the vow of baptisme. Will he be mindfull of his couenant, and shall we forget ours? Will not he alter, and shall we faile? Will not hee trifle with vs, and shall we dally with him? God forbid. Yet this faltring in that part of the couenant which concernes vs, is a common euill. The most of our liues rather argue a resolution to breake promise, then a purpose and endeauour to *The 2. Vse.* [t] Hos. 2.23.

performe it. *Blessed be thou of the Lord* (said *Saul to Samuel*) *I haue fulfilled the commandement of the Lord. But Samuel said. What meaneth then the bleating of the sheep*
[a] 1. Sam. 15. 13, 14. *in mine eares, and the lowing of the oxen which I heare?* [a] So, it is like enough, we will be ready to iustifie our selues: and when we are challenged for breach of promise,
[z] Mal. 3. 8. 13. will be ready to say, like the gain-saying Iewes, *Wherein* [z] haue we trespassed? But it shall be said to vs, as it was to *Saul, What meane* then these and these things? If we make conscience of the couenant, what meane these grosse sinnes, which cry loud in the eares of the most High, & vnder which *he is pressed, as a cart that is full*
[y] Amos 2. 13. *of sheaues*? [y] swearings, whoredomes, drunkennes, oppressions, crueltie, contempt
[x] Num. 15. 30 of the Word and Sacraments, and all these with an *high hand* [x]; so many, being growne to that extremity, that they cannot *haue any shame*: the very *triall of their*
[a] Ier. 8. 12. *countenance testifieth against them* [b]? Is this our promise? Is this to be mindfull of
[b] Isa. 3. 9. our couenant? With what face can we lay claime to the couenant of *mercy*, when we shall be so manifestly conuicted to haue troden vnder our feete the couenant of obedience? How euer it be, God will keepe his word, but not of fauour, but of
[c] 1 Sam. 3. 11. iustice, euen that which Moses speakes of, enough to make *his two eares to tingle* [c],
[d] Hab. 3. 10. & his *belly to tremble* [d] that heareth it: *The Lord will not be mercifull vnto him, but the*
Wrath and iealousie shall smoake against vs, & euery curse that is written shall light vp-
[e] Deut. 29. 20. *on vs, and the Lord shall put out our name from vnder heauen* [e]. This is their por-
tion which *forget God, and deale falsly concerning his couenant*: this is *the*
[f] Psal. 44. 17. *heritage that they shall haue of God for their workes* [f]. Remember
[g] Iob 20. 29. then, as the substance of the couenant on Gods part, so the
condition on ours: he hath couenanted, so haue we: he will not
he hath sworne, so haue we also: he will not
forget his part, let vs make consci-
ence to remember ours.

The

The ſixth Sermon.

Verſe 74.

That he would grant vnto vs, that we being deliuered out of the hands of our enemies, ſhould ſerue him without feare, &c.

WE are now come to the laſt part of the work of oure redemption, which is the end and driſt thereof; and which is alſo a branch of the couenant which God made to the Fathers, and a ſimme (as it were) of that good which hee promiſed to beſtow.

Touching this end, I will ſpeake firſt, generally; and then, more particularly I will diſcuſſe thoſe things which do neceſſarily concerne that maine duty, at which God aimed in vouchſafing vs ſo great a deliuerance by Chriſt Ieſus.

The generall ſumme of this end of our redemption is, that *wee being deliuered from our enemies, ſhould ſerue God.* Concerning theſe *enemies*, who they are, and what is the *deliuerance* from them, I ſhal not neede to ſpeake; theſe things were opened in the 71. verſe. The ſenſe and generall doctrine of the place, is this; *That the purpoſe of God in freeing vs from the ſpiritual bondage in which we were by nature, was, that wee ſhould euen conſecrate our ſelues to the glory, and honour, and ſeruice of himſelfe.* This point is plaine in the words of this place, and eaſily to bee further manifeſted by the Scripture. *Beeing made free from ſinne, ye are made the ſeruants of righteouſneſſe* [h]: that is, ſeeing the Lord hath dealt thus graciouſly with you, to reſcue you by the death of Chriſt from the ſlauery of ſinne, this is that which is now expected of you, euen that you ſhould deuote your ſelues to the practiſe of righteouſneſſe, beeing henceforth as zealous in good ſeruices, as yet haue formerly been earneſt and eager in fulfilling your own luſts, and in glutting your ſelues with the pleaſures of ſinne. Like to this is the reaſoning of the ſame Apoſtle elſe where in the ſame Epiſtle: *I beſeech you by the mercies of God, that you giue vp your bodies* [i], *&c.* He perſwades vnto a godly life, by propounding vnto vs the mercies of God. Now this kinde of reaſoning were of no force, were it not for this, namely, that the driſt of all Gods mercy vnto vs in Chriſt, is, the drawing and recouering of vs from the ſeruice of Sathan, vnto the obedience and ſeruice of himſelfe. Such is that ſpeech of his in another place: *Ye are bought with a price, therefore glorifie God, &c.* as if he had ſaid, God hath redeemed you, therefore it ſtandeth with equity, & it is agreeing to his purpoſe & meaning, that you ſhould ſerue him. Excellent is that place to *Titus*; *The grace of God, &c. hath appeared, and teacheth vs, that we ſhould deny vngodlineſſe, &c. and that we ſhould liue ſoberly, &c. in this preſent world* [l]. The meaning is, that the doctrine of the Goſpel (the ſumme whereof is, Redemption in and by Chriſt) is preached publikely vnto all, but not to encourage them to continue in ſinne, but to vrge them to lay aſide prophaneneſſe, and to renounce their owne luſts, and to liue their ſruite in holineſs, as they hope to haue their end, eternall life. For (ſaith the Apoſtle) *Chriſt gaue vnto himſelfe for vs*, [m] that we ſhould the more boldly giue the raines to our owne luſts, but that we ſhould *be zealous of good workes*. To theſe wee may adyde that of Saint Peter: *Paſſe the time of your dwelling here in feare, knowing that ye were redeemed not with corruptible things, &c. but with the precious blood of Chriſt* [n]. That beeoſeth the

The 1. doctrine.

[h] Rom. 6. 18.

[i] Rom. 12. 1.

[l] Tit. 2. 11, 12

[m] Verſe 14.

[n] 1 Pet. 1. 17.

1

the price of redemption as a speciall motiue to a religious life, in as much also as the drift thereof was to free vs from *our vaine conuersation*. Many particulars of this kinde might bee heaped vp: I will conclude this enumeration of places with the saying of *Dauid*; *Thou hast* (saith he) *deliuered my soule from death, and also my* [o] Psal. 56. 13. *feete from falling, that I may walke before God in the light of the liuing* [o]. Hee makes the end of all the deliuerances which God had vouchsafed him, to bee this one thing, that he might spend his daies in a sincere course in the sight of God. And indeed this is a matter of great equity, *Who planteth a vineyard, & eateth not of the* [p] 1. Cor. 9. 7. *fruit thereof* [p]? And so; who will pay a price of Redemption for him, by whom he shall receiue no seruice? Gods we are by the right of redemption: *Ye are not* [q] 1 Cor 6. 19. *your owne* (saith *Paul* [q]:) we are bought with a price for his vse, therfore all which we can doe, is to be diuerted to his glory.

The Vse. Hereby it appeareth, that the case is not so as the most suppose: The Gospell is no doctrine of carnall liberty, as though because of the abundance of mercy, and in respect that Christ hath performed sufficient for the presenting of vs without fault in Gods sight, and for the acquiting vs from the guilt of al our sins, be they neuer so many, or so great, therefore it might be lawfull for vs to liue after our owne will, and to giue liberty to our owne inordinate affections. No: the doctrine of the Gospel tieth vs to as strict tearmes of obedience, as the law. There is not any one holy duty which in the Scripture God requireth of a Christian, from which the freedome of our being iustified by the grace of Christ, doth giue vs any colour of dispensation. For to this purpose is the saying of the Apostle, after he had largely disputed of our free iustification by Christ, and had prooued that the workes of the Law are of no force to deserue saluation; *Do we then* (saith he) *make the Law of none effect through faith*? for so it might seeme to be a matter indifferent, whether we doe well or no, and that the doctrine which he had taught being true, there is no vse of the Morall Law. *God forbid* (answereth the Apostle) [r] Rom. 3. 31. *yea we establish the Law* [r]. The doctrine of grace is so farre from ouerthrowing the Law, that it binds al which hope to be saued to a more strait obedience: good [s] Eph. 2. 10. workes are *ordained* for them *to walke in* [s], and God hath therfore called them vnto grace, that he might be glorified by their pure conuersation. Let all profane ones consider this, all despisers of good things, swearers, Sabbath-breakers, wantons, drunkards, Libertines, &c. Such (some of them) do pretend a faith in Christ, they will say they hope they are redeemed by him, and looke to bee saued by his death. I aske of thee, who so hopest and yet liuest in the seruice of the diuell, and in bondage to thine own lusts, what thinkest thou? Doest thou beleeue that God did therefore send Christ, or that Christ did therefore shedde his precious blood, that men might take liberty thereby to enter into all manner of excesse? Did he therefore raise vp an horne of saluation, that vnder hope thereof men might lay iniquity to iniquity, and then salue vp all with this, *I beleeue in Christ, I know mine owne workes cannot saue me? &c.* God forbid, that any man should so imagine. It is plaine against the Scripture, and directly contrary to the purpose of God in the worke of mans redemption. Marke this place: God hath *visited, redeemed, raised vp a horne of saluation, &c.* not to establish sinne, but to dissolue sin, not to discharge vs from our obedience, but to binde vs vnto duty. Therefore, eyther be sure that thy setled resolution and purpose is, to mortifie and subdue thine owne corruption, and to sacrifice euen thy sweetest and best pleasing sinnes vnto God, and to limit thy selfe by all meanes within the compasse of Christian obedience, or else thou art one of those of whom S. *Iude* speaks, which *are of old ordained to* [t] Iude 4. *condemnation* [t]; the benefit of redemption belongeth not to thee, thy *damnation* [u] 2. Pet. 2. 3. *sleepeth not, and thy iudgement long agone is not farre off* [u]. Thus much in generall, touching the end of our redemption, to *serue God*.

Now follow the particulars appertaining to it, and they are these: 1. The party from whom the power and grace to do this, (to wit, to serue and glorifie God) must

must be looked for? *That he would grant vs.* 2. The manner of so doing it; *with our fears.* 3. The time to which the performance of this duty is tyed; *all the dayes of our life.* 4. The speciall duties wherein it standeth; *holines and righteousnes.* 5. The triall of the truth of these duties; *before him.* Of these in their course.

First, touching the party from whom the power to serue God must bee expected: *That he would grant vnto vs* (saith Zachary.) This is a chiefe difference betwixt the Law and the Gospel. The Law commandeth good things, but sheweth no meanes of doing them. The Gospel doth not onely enioyne things right, but declareth also, how and whence that may bee supplyed which is wanting in vs. Therefore Zachary doth not onely manifest the drift and intent of God in redeeming vs, (namely, that wee should *serue him*) but doth also point his finger to the fountaine, and teacheth vs who it is, that will enable vs to doe it. And indeed this is a part of the Couenant of grace, *That as God will expect seruice at our hands, so he will make vs able to performe that acceptable seruice which he requireth.* In the handling of which doctrine, I will declare two things. 1. That in vs there is no such power. 2. That God worketh it in those whom hee hath chosen. The former of these is apparent out of the manifest testimonies of the Scripture. *All the imaginations of the thoughts of mans heart are onely euill continually*[x]. *We are not sufficient of our selues to think any thing as of our selues*[y]. *Without me you can do nothing*, saith Christ[z]. Now, *who can bring a cleane thing out of filthinesse*[a]? or whether can men *gather grapes of thornes*[b]? There is nothing but crookednesse in our nature, and how is it possible that any good thing should come there from? The second branch, touching the supply from God of that which is wanting in vs, is verie cleere. *What man is he that feareth the Lord, him will he teach the way that he shall chuse*[c]; *Thou shalt walke safely by the way, and thy feete shall not stumble*[d]; *I will cause you to walke in my statutes*[e]. These places shew how that the Lord will furnish his redeemed with such a measure of grace, as that they shall walke in such a way, and runne such a course as shall bee pleasing and acceptable to himselfe. The order and manner of the Lords bringing this to passe in them, is this: First, because the heart is the fountaine of all our actions, therefore Gods first work in them, is, to *put a new spirit into their bowels, and to take the stony heart out of their bodies, & to giue them a heart of flesh*[f], that is, to remoue their naturall vntowardnesse, and to make their hearts more inclinable and pliable vnto good. Secondly, hee *putteth his Law in their inward parts, & writeth it there*[g], he planteth them in the true sauing knowledge, he *openeth their hearts*[h], making them to conceiue and vnderstand it, he causeth them to loue it, and to delight in it, hee kindleth in them a desire to practise it, and to walke in all holy obedience to it. Thirdly, he furnisheth them with the assurance of a secret director, a *word behind them, saying to them: this is the way, walke in it*[i]; and thus he *keepeth their feete*[k], *and guides them in the way*[l]. Fourthly, he *filleth them with the fruits of righteousnes*[m], that is, he enableth them to bring foorth that good into outward act, the knowledge whereof is seated in their hearts; that so they may not be *idle nor vnfruitfull*[n], but may *adorne the doctrine of God their Sauiour in all things*[o]. Lastly, he doth not so leaue them, but the hand of his mercy is still stretched out, *to stablish them in euery word & good worke*[p], to confirme them & to *make them perfect*[q], that so they may hold out, & may not be *weary of well doing*[r], but that the yoke of Christ may *become easie*[s] vnto them, and the Christian life may not seeme (as it doth to the wicked) burdensome and vnsauory. Thus it is manifest, that serue the Lord of our selues we cannot, and withall, that God hath euen tied himself by promise to enable his seruants thereunto.

The 2. doct.

We are taught by this, when we are called vpon to any good worke, not to run to our selues, as though by our own power we should be able to performe it, (for who are wee that any good thing should come from vs?) but wee must lift vp our hearts to God, praying with Dauid: *Open my eyes*[t]; *Teach me the way of thy statutes*[u]; *Incline my heart vnto thy testimonies*[x]; *Direct my steps in thy word*[y]. We are by

The Vse.

[a] Gen. 6. 5.
[y] 2 Cor. 3. 5.
[z] Iohn 15. 5.
[a] Iob 14. 4.
[b] Matth. 7. 16.
[c] Psal. 25. 12.
[d] Prou. 3. 23.
[e] Ezec. 36. 27.
[f] Ezec. 11. 19
[g] Ier. 31. 33.
[h] Acts 16. 14.
[i] Isa. 30. 21.
[k] 1 Sam. 2. 9.
[l] Psal. 25 9.
[m] Phil. 1. 11.
[n] 2. Pet. 1. 8.
[o] Titus 2. 10.
[p] 2 Thes. 2. 17.
[q] Heb. 13. 21.
[r] 2. Thes. 3. 13
[s] Matth. 11. 30
[t] Psal. 119. 18.
[u] Verse 33.
[x] Verse 36.
[y] Verse 133.

nature *dead in trespasses and sinnes*[a]: vntill hee quicken vs by his everlasting Spirit, and create a new heart[a] within vs, we cannot entertaine so much as a motion vnto good. And this is the true cause, that we are so barren in good duties, and so fruitfull in the *vnfruitfull workes of darknesse*[b], euen because we aske not[c]. Thou which art an adulterer, or a man giuen to drunkennesse, or apt to contend, or to be desirous of reuenge, or to be drawn by euery occasion into euill company, or which canst scarcely remember any good thing taught, or which findest a kinde of drowsinesse still to creepe vpon thee, when thou commest to heare the word of God: when wast thou an earnest & humble suter vnto God, out of a hearty detestation of these euils, that he would enable thee to reforme them? when diddest thou intreate him, and beg with him to subdue thy vnruly and vntamed affections? when didst thou lament before him, with a sorrowfull heart, the vntowardnes of thy nature vnto good? What marnell then, if sinne get the dominion ouer thee, if thou be led captiue by thine own lusts, if euill grow strong vpon thee? For why? Although haply thou couldest wish, that God would pardon thee, yet thou art not a suter to him to reforme thee; thou couldest be content that thy sinnes might be remitted, but thou doest not intreate that they may be subdued. When thou feelest an euill lie hard vpon thee, & perceiuest that it still striueth to draw thee to the practise of it, thou shouldest do as *Paul beseech the Lord that it may depart from thee*[d]. God hath so bound himselfe, *to fulfill the desire of them that feare him*[e], that at least (which yet is not little) thou shalt receiue the comfort which *Paul* did, *my grace shall be sufficient for thee*[f]. God hath made a couenant to grant grace, & albeit for triall of faith he may delay suters for it, in some particulars, for a time, yet he will not finally deny it. *If any lack wisedome, let him aske of God, & it shall be giuen him*[g]. Who can say that this promise was euer broken? Remēber this then; when mention is made of the end of redemption, namely, a life led to Gods glory, think who it is frō whō this grace must come: It is God which giues it: let vs *striue to him by our praiers*[h], certenly we shall not be disappointed of our hope.

The next point is the manner of doing this duty: (*without feare.*) This place must first be examined, because it may seeme contrary to another place, which biddeth vs *to serue the Lord with feare*[i]. We must therefore learne to distinguish: There is a hellish feare, & there is a holy feare, a slauish feare, and a sonlike feare. The former of these is called by S. *Paul, the spirit of bondage*[k]. It is such as slaues haue in respect of those to whom they are in bondage: A kinde of respect they haue to those in whose power they are, they do that which is cōmanded them, but they neither haue loue to their commanders, nor take any delight in that which is enioyned them: that which they doe, they do by enforcement, and in feare of the whip. Such is the feare of God in reprobates: sometimes they are stricken with a kind of awe of Gods Maiesty, and do euen tremble at his iudgments, and (it may be) do something which is required; but their obedience proceedeth not out of any loue to God, or out of any truth of affection to that which is performed, but onely out of constraint. Thus did Cain *cast downe his countenance*[l], Esau *weepe*[m], Pharaoh *let the people go*[n], Ahab *humble himselfe*[o], Iudas *repent*[p]. None of these was truely grieued for his offence, or sorry that God was displeased: They had an apprehension of *the terror of the Lord*[q], & that wrung from them something, in which otherwise of themselues they tooke no delight. Now the other feare is called the *spirit of adoption*[r], & it is a feare to offend, rising out of the apprehension & feeling of Gods loue: as, when the experience which I haue had in my selfe of Gods gracious dealings with me, makes me to entertaine a feare lest I should abuse his loue, & do ought that might displease his maiesty. This kind of feare may be where there is the greatest, and firmest, and most respectiue loue: as betwixt the father & the son; the husband & wife: *Let the wife see that she feare her husband*, saith *Paul*[s]. This distinctiō of feare, being rightly vnderstood, it wil be easie to recōcile these places. *Serue the Lord with feare*, saith *Dauid*: that is, cōsider

you

[a] Ephes. 2.1.
[a] Psalm. 51.10
[b] Ephes. 5.11.
[c] Iames 4.2.
[d] 2 Cor. 12.8
[e] Psal. 145.19
[f] 2 Cor. 12.9.
[g] Iames 1.5.
[h] Rom. 15.30.
[i] Psalme 2.11
[k] Rom. 8.15.
[l] Genesis 4.6.
[m] Gen. 27.38
[n] Exod. 12.31
[o] 1 King. 21 27
[p] Mat. 27.3.
[q] 2 Cor. 5.11.
[r] Rom. 8.15.
[s] Ephes. 5.33.

you the Maiesty of God, what hee is in himselfe, and what hee is to you, and so let your hearts stand in awe of him, and be you afraid to displease him. Againe, the end of our redemption is, that wee should *serue God without feare*, saith *Zacharie*: This is his meaning: Whereas the face of God is naturally a terror vnto vs, euen as the face of a Iudge is to a theefe, and whereas that which wee doe is so full of maimes and blemishes, that we can haue no courage to present it vnto God, nor hope that he will accept it; this is the end of our redemption, that being certainly perswaded of the fauour of God in Christ, and of remission of sinnes by him, all this feare may be quite remooued, & we may boldly come to the throne of grace, and comfortably assure our selues, that God for Christ will accept, euen the imperfect and scant measure of our obedience. This is the true sense of the place; this is the feare, in the freedome from which standeth the true seruice of God. So that now this is the doctrine; *That till the minde and conscience of a Christian be quieted & pacified by the knowledge of ones personall acquittance before God by Christ, a man cannot truely serue God, nor yeeld vnto him that obedience which he ought.* This is plaine out of the place: the true manner of seruing God is *without feare*, that is, without astonishment and suspense of minde how God will accept that which we do. Now this feare cannot bee banished, but by the comfortable apprehension of a discharge by Christ; therefore without this comfortable apprehension, no man can serue and obey God as he ought to doe. These things are all manifest. The reason also of the doctrine is apparent thus: As often as I recount with my selfe the seuerity and Iustice of God, how that he cannot abide iniquity, and is in his wrath a *consuming fire* [t], and doe consider withall, how full of corruption my heart is, and how farre short the best I can do, comes of that which is required; what heart shall I haue to tender my seruice vnto him, vnlesse I be some way assured that my person is accepted in Christ, and that Gods iust displeasure is allaied towards me for his sake, so that my scant performances shall be shrouded vnder his most absolute and perfit obedience? Hence is that saying of Dauid: *There is mercy with thee, that thou maist bee feared* [u]. It is the hope and apprehension of mercy which encourageth to obedience. *Seeing we haue these promises* (saith the Apostle) *let vs cleanse our selues from all filthinesse* [x], *&c.* See what *Paul* inferreth vpon the promises of mercy which God hath made. *Paul* saith in one place, that *Whatsoeuer is not of Faith, is sinne* [y], meaning that whatsoeuer is offered to God, which proceedeth not from faith, the same is a sinne. In another place he saith, that *by faith* our consciences haue *peace with God* [z]. Both the places put together doe shew thus much, that vntill the conscience bee pacified by the assurance of reconciliation with God by Christ, nothing that is done can finde acceptance with the Lord. The order of the words touching *Habel*, is worth the noting; *The Lord had respect to Habel, and to his offring* [a]: First, to *Habel*, then to his offring. So that till I know that God doth accept my person, I can haue no hope that he will respect my seruice.

The 3. doct.

[t] Heb. 12. 29.

[u] Psal. 130. 4.

[x] 2. Cor. 7. 1.

[y] Rom. 14. 23.

[z] Rom. 5. 1.

[a] Genes. 4. 4.

By this it is plaine, first, that it is vnpossible for a Papist rightly to serue God, or to yeeld vnto him any true obedience. This will be thought a hard censure, especially touching those which seeme so deuout, and make so great a profession of good workes: But it is easily iustified by the doctrine of this place. God is not rightly serued vnlesse it bee without feare, without that slauish awe, which ariseth out of the not knowing a mans owne particular reconciliation with God. Now it is certaine, that Papists do stifly maintaine it, that it is vnpossible for a man by an ordinary faith to be assured of Gods fauour. By the decrees of the Councell of Trent, a man must doubt of his saluation as long as hee liueth in this world [b]: so that indeed a Papist can neuer attaine any true peace of conscience by his owne doctrine: if he keepe himselfe to it, he must resolue while he liueth to bee in suspense & vncertaine of Gods fauour: What a racke is this to a mans conscience, to be taught that he can neuer be sure in this world that his sinnes are pardoned, and that God is reconciled to him in Christ Iesus? What cheerefulnesse or boldnesse

The 1. Vse.

[b] Sess. 6. Cap. 9. & Can. 13. 6

can a man haue to serue God, when it is taught that there is no possibility for him to bee assured in his soule that God in Christ will accept his seruice, and forgiue his weaknesses? Let this be a rule to vs to iudge of Popery: it is a desperate comfortlesse doctrine. Christ came into the world to free vs from this seruile feare, and to fill our hearts with cheerefulnesse, by shewing vnto vs Gods louing countenance: Popery holdeth vs in suspence, and labours to vphold that feare which is the very direct enemy to true obedience.

The 2. Vse. Secondly, this maketh also against the common opinion, which in (this point) is the same with the Papists. The most doe talke (I know not what) of serning God, and professe to doe it euery day: but if it be asked what ground they haue of peace with God by Christ, this will be found to be a very strange demand, and they will not know what to answer: Security they haue enough, but, what true peace of conscience is, they vnderstand not. Well may they seeme to bee without feare in regard of their common brutishnesse: but let their consciences bee touched and awaked, by some crosse, or iudgement, or by deaths approching, then this seruile feare, this dismall horror of heart will soone appeare, and it will bee a hard matter to comfort them. Know we therefore, that vntill we labour to know our owne particular reconciliation with God by Christ, and to that end reuerence the ordinance of God (the Word and Sacraments, which serue to no other vse but to apply Christ to our soules) careless we may be, frozen in our dregges we may be, benummed and sensless we may be; but true peace of conscience we can neuer haue, neither can any seruice come from vs which shall be pleasing and acceptable vnto God: vnlesse my heart can witnesse with me, that I serue and obey God cheerefully, and with a free spirit, knowing that God for Christ hath and doth accept me, and that my weake seruices shall be fauourably looked vpon, God measuring them rather by the sincerity of my affection, then by the measure of my performance, I can not say that I serue God; that which I doe, commeth from the spirit of bondage, & God esteemes it not.

The

The ſeauenth Sermon.

Verſe 75.

All the dayes of our life, in holineſſe and righteouſneſſe before God.

THe next point to be handled, is, the Time, to which our ſeruing of God without feare is limited: *All the daies of our life.* Heere I will handle two points. 1. That this life is the time of our ſeruing God. 2. That it muſt not be done in ſome part, but in all the daies of our life.

Touching the firſt, this is the doctrine; *That the time of our liuing here in the World, is the alone time, in which thoſe duties are to be done, which ought to be performed by vs in token of thankfulnes to God for our redemption, & in reſpect of the hope which we haue of life eternall.* This plainely followeth hence: for, if the queſtion be, when and at what time the duty of ſeruing God (which is the ende of our redemption) muſt bee done; the anſwer is, it muſt be done in the *daies of our life*, while we liue here, or not at all. This is agreeing to the Scriptures in other places. *While we haue time let vs doe good* [c], *&c.* that is, while we liue here, for when that time is gone, we haue no further opportunity. *In this preſent world,* ſaith the ſame Apoſtle elſewhere [d]; *The time of our dwelling here,* ſaith *Peter* [e]; *During my life,* ſaith *Dauid* [f]. *I haue finiſhed my courſe,* ſaid *Paul,* when hee was neere his death [g]: Hee could not haue ſo ſpoken truely, if, after his departure hence, there had beene any thing further to be performed. Thus all is confined to the compaſſe of this preſent life. *After death commeth the iudgement* [h]: then is a time of reckoning, not of practiſe. Beſides, death beeing come, the time of grace is expired, the miniſtry of reconciliation ceaſeth; therefore *now is the accepted time, beholde now the day of ſaluation,* ſaith the Apoſtle [i].

The 1. doct.

[c] Gal.6.10.
[d] Tit.2.12.
[e] 1.Pet.1.17.
[f] Pſal 146.2.
[g] 2.Tim.4.7.
[h] Heb.9.27.
[i] 2.Cor.6.2.

This ſerueth firſt, to batter downe the wals of the Popes ſuppoſed purgatorie: the ground whereof is this, that there is a place for repentance after this life, and that as ſome, which are perfit Chriſtians, goe directly after death to heauen, and others, which are extreamely wicked, goe ſtraight to hell; ſo there are a middle kinde, who hauing not perfited their obedience in this world, nor made full ſatisfaction for all their ſinnes, muſt ſtay by the way, in a place of torment, where the reliques of ſinne muſt bee purged out, and the full ſumme of their duty made vp, before they can be admitted into heauen. This is helde as an article of faith, and they are ſaid to bee certainely damned ſo many as doe not beleeue it [k]. Indeede Papiſts haue reaſon to maintaine it, it is a fire which hath well heated the Popes kitchin, and the conceit and feare of it, together with an opinion that the offerings of Prieſts can helpe to ſhorten a mans time in it, hath brought them in no ſmall reuenue: they may truely ſay, that *by this craft they haue their goods* [l]. Now the opinion is plainely confuted by this place. For whatſoeuer is required of vs, either toward God, or toward man, is to be done in *the daies of our life,* or neuer. The dead in *the Lord, doe reſt from their labours* [m]: This could not be true, if they were either buſied in doing good workes for the getting to heauen, or were tormented in fire. They ſweare much to make good this fancie; but in vaine: ſure we are, the Scripture maketh mention of two only places, for the dead [n]: neither was there in *Moſes* law appointed any ſacrifice on the behalfe of the dead. The

The 1. Vſe.

[k] *Bellar. lib. 1. de purg. cap. 11.*
[l] Act.19.25.
[m] Reu.14.13.
[n] Luk.16.22, 23.

thing it ſelfe came firſt from the heathen, and was vnknowne to the world vntill
o An. Dom. 1439. the Councell of Florence o: and therefore though they threaten the blacke curſe
p Prou.26.2. to thoſe that deny it, yet let vs not feare it; *the curſe that is cauſleſſe ſhall not come* p.

Vſe 2. Secondly, this maketh againſt thoſe who are of that ſwinish diſpoſition, that they neuer thinke vpon doing good vntill they die; while they liue, they rake, and catch, and extort, and oppreſſe: A man may as ſoone wring water out of a flint, as draw ought from them to a good purpoſe; then they grumble like *Nabal, Shall I*
q 1.Sam.25.11 *take my bread, &c. and giue it to men, whom I know not whence they be* q? But when they come to the knife, and die, they muſt leaue their goods behinde them, then (it may be) ſhall ſome drop or two bee giuen to the poore, or to ſome good ſeruice. I doe not condemne it if any man by will bequeath ought to the Church or poore: this I condemne, when ſuch things are neuer done till then: It is an argument, that that which is then done, is but a formall and extorted beneuolence. Formall; men therein will doe as others doe: Extorted; becauſe it is done moſt commonly to ſtop the mouth of an accuſing conſcience. Remember wee therefore, that the obedience which we owe to God, or to man for Gods ſake, reacheth it ſelfe to the whole life, and is not to be reſtrained to the laſt act. That knowledge which we will learne, and that good which we will doe, let vs apply it now: It is a miſerable thing when men muſt be catechized in principles, and muſt firſt begin to exerciſe charity, when they are going to appeare before God to giue account of their life.

Vſe. 3. Thirdly, this doth preſſe a kinde of haſtning in the duties of godlineſſe, without delaying or putting off. For marke how the Spirit of God ſpeaketh. Hee ſaith, that the life preſent is our only time of well doing: but how doth he define life? not by moneths or yeares, but by daies, which is alſo the vſuall manner of the
r Gen.47.9. Pſal.90.9.12. Scripture r. This ſpeech argueth the ſhortneſſe of our life, beeing nothing but a compoſition of a few daies; which how ſoone they may be ſwallowed vp, by that
r Pſal.119.60. long night of death, we cannot tell. This ſhould make vs *to make haſte* with Da-
t Ioh.9.4. uid t, *and to worke while it is day* t. It was the very thing intended by *Moſes* in that
u Pſal.90.12. ſute of his, *Teach vs to number our daies* u, *&c* that is, enable vs (O Lord) ſo to ſumme vp the time of our life, that conſidering the ſhortnes of it, we may learne this wiſedome to doe that firſt which moſt concernes vs; ſo that if by the ſudden comming of death, any thing for lacke of time be left vnperformed, it may not be that, the not doing whereof will be the vndoing of our ſoules. Memorable is the ſpeech of
x Gen.17.2,3. Iſaak; *Behold I am now old, and know not the day of my death, wherefore now* x, *&c.* as if he had ſaid; There is a thing to be done, which muſt be done before I die, and I know that as the daies of my life are but few, ſo the greateſt part of them are gone and paſt, therefore that which I intended I will haſten to doe it: ſo ſhould euery Chriſtian reaſon with himſelfe; My time is ſhort, my life a ſpan, my daies not many, therefore Lord frame my heart, that whileſt it is called *to day* I may turne to thee, and ſeeke thy fauour. This care is a chiefe difference betwixt the godly and the wicked: For they argue cleane contrary, *Let vs eate and drinke, for to morrow*
y Iſa.22.13. *we ſhall die* y: Therein they imitate their father the Diuell; for euen of the ſame
z Reu.12.12. humour is he: *He hath great wrath, knowing that he hath but a ſhort time* z.

The ſecond point now followeth. For ſo *Zacharie* teacheth vs, that as God is to be ſerued in our life (which is the more generall point,) ſo it muſt be all *the daies of our life*. Here come to be opened two doctrines 1. That religion is to be practiſed euery day. 2. That it is to be practiſed to the end of our daies. The former of theſe requireth aſſiduity, and dailineſſe; The latter perpetuity and laſtingneſſe.
a Pſal.145.2. *I will bleſſe thee daily* (ſaith *Dauid*) *and praiſe thy name for euer* a: That ſpeech may be inſteade of a commentary to this place. I will ſpeake of both ſeuerally. The
Doctrine 2. former of the two doctrines is; *That a Chriſtian man is bound by the word of God to a daily practiſe of religion.* Euery day, and euery action of the day muſt be a witnes of his care to approoue himſelfe in all holy conuerſation vnto God. It will not be

hard

hard to proouc this by the Scripture; namely, that a godly life is to be brought into euery daies practise. *We must henceforth liue as much time doe remaine in the flesh, not after the lusts of men*[b]. *As much time*: so that no time is exempted from liuing after the wil of God. *Let thy hart be in the feare of the Lord cõtinually*[c]: There is no allowance for any intermission of time, to bee spent as it were a little more vainly or carelesly then other. *Paul* speaks of being *giuen into euery good work cõtinually*, or of *attending therupon daily*[d]. *Euery good work*: there is no tolcration for any sin: *Euery day*: there is no exemption of time. *I indeauor my selfe to haue alway a cleare conscience*[e]. *Alway*, or *throughout*, that is, at one time as well as at another, one time of the day as well as another. There are very few duties of religion, but the Scripture speaks of the dailines of them either by precept or exãple. For daily praying, besides the cõmandement *pray continually*[f], we haue *Daniels* example, of *three times a day*[g]; & *Dauids*, of *seuen times a day*[h]. For reading we haue the charge giuen to *Iosua*: *Let not this book of the law depart frõ thee*[i]. For meditatiõ, we heare *Dauid*: *Oh how I loue thy law! it is my meditation continually*[k]. For talking of good things: *My tongue shall talk of thy righteousnes daily*[l]. For watching ouer our owne selues: *Keepe thy heart with all diligence*, saith *Salomon*[m]. *Watch in all things*, saith *Paul*[n]: *Take heed lest at any time there be in any of you an euil heart*[o]. For depending vpon Gods prouidence, we are taught *to aske daily bread*[p]. For preparation for the crosse, there is speech of *taking it vp daily*[q]. For seeking to doe good to others, there is a precept *to exhort one another daily*[r]. These places & many like, shew that one day as wel as another, is to be consecrated to God; and the duties of religion tending to Gods glory, the edification of our own soules, and the good of others, are to be performed euery day. And if it were not so, why should God be so carefull in the Scripture to giue such directiõs for euery specialty that can be incident to any day; as, apparell, meate, calling, company, speech, solitarinesse, recreation, health, sicknes, prosperity, crosses, friends, &c? whatsoeuer occasiõ may at any time take vp a man in any part of the day, the Scripture giueth a direction for it, because a man is bound to make conscience of the practise of religion in euery particular. Now a double reason there is for this doctrine. First, Gods *compassions are renued euery morning*[s], and he *loadeth vs daily with benefits*[t]. Now sith there is no slacking of Gods kindnes, why should there be any intermission of our duty? Secondly, Satan *goeth about, seeking to deuoure*[x]: when a man beginneth to be a little secure, and to giue the raines a little to his owne heart, to wander after it owne waies, then taketh he his aduantage; and the soule being by some intermission of a godly care thus (as it were) let loose, doth quickly fall into his snares.

b 1. Pet. 4. 2.
c Prou. 23. 17 *To toto die. Tremel.*
d So doth the word signifie. 1. Tim. 5. 10.
e Act. 24. 16. *Synaxis.*
f 1. Thes. 5. 17
g Dan. 6. 10.
h Psal. 119. 164.
i Ios. 1. 8.
k Psal. 119. 97.
l Psal. 71. 24.
m Prou. 4. 23.
n 2. Tim. 4. 5.
o Heb. 3. 12.
p Math. 6. 11.
q Luke 9. 23.
r Heb. 3. 13.
s Lam. 3. 23.
t Psal. 68. 19.
x 2. Pet. 5. 8.

The first vse of this doctrine is, to remoouc two opinions, which are common in the world touching religion: The one is, that it is an easie matter to be a Christian, a thing of no great paines to be religious; some generall desires, some superficiall good meanings, some formall shewes, some deuotion now and then by fits, some few actions of charity; this is enough to saluation. Hence commeth our common security: Moiling and droiling there is for the world without measure: To some carnall and carking humours, the day is not long enough, the weeke is too short, euen some of Gods day must be borrowed for earthly occasions. Godlinesse is followed but at leisure times: heauen wee suppose will come of it selfe without seeking. How many daies passe ouer vs in a yeare, in which matters of the soule are not once thought vpon? But how much are we herein deceiued? religion is a taske for euery day: He that doth not make conscience euery day to looke to his Religion, to profit in his Religion, and to shew forth the fruits of his Religion, that he may comfortably at night say, he is so much neerer his iournies end to heauen, then he was at his first setting out in the morning; that mans Religion is not as it ought: and he which thinketh to come to heauen by this idle and negligent course, shall be called *the least in the kingdome of God*[x]. The second opinion is, that if there be some shew of deuotion and care to serue God *The 1. vse.*
x Mat. 5. 19.

on the Sabbath day, then vpon other dayes men may be left free to themselues, and may take a little more liberty to bee secure. If matters of godlinesse be banished from their thoughts, and tongues, and liues, all the whole weeke long, they thinke it to be no great offence: This opinion is ouerthrowne by this place. We were redeemed to serue God euery day: Though the Sabbath be to be imployed more especially (God then vouchsafing more plentifull helpes to godlinesse) yet all euill is to bee auoided euery day, and all such good is to be done, as in our callings and liues we shall be occasioned: Endeauour we must to walke in the sanctification of our hearts, and innocency of life in other daies, as well as on the Sabbath day.

The 2. Vse. Secondly, this must be a motiue to vs euery day, euen at our first awaking, to denote and consecrate our selues to the Lord, and to arme our selues with a holy resolution to striue against sinne: This will be a matter of no little benefit: For by this meanes God will enable vs to *be blamelesse and pure, and without rebuke* [y], and we shall be *kept from presumptuous sins* [z]. The want hereof draweth many of Gods children sometimes into great inconueniences, namely, when as, not considering the slippery path which they walke in here in the world, and being without feare of their owne frailty, they do not couenant with themselues to be very watchful, and to commit their way vnto the Lord, and to stand vpon their guard against euery sinne: We haue an example of this in *Peter*: Doubtlesse hee had no setled purpose to deny his Master: yet to what a case did his owne rashnesse bring him, while he did not seriously cast with himselfe what danger might arise, by the place and persons, neither yet weighed his owne weaknes, how easily he might be snared, hauing no warrant to be there. This drawes many into ill company, to swearing, drinking, gaming, &c. I will not say, that these euils in some do alwaies proceede from a purpose so to doe; but rather from the want of a purpose to withstand them, and to giue vp themselues vnto God. I would this were written in euery ones heart, that euery day must bee consecrate to God, euery day must be a holy day to a Christian, though not according to our sense in respect of cessation from labour, yet in respect of watching and striuing against sinne.

[y] Phil. 2. 15.
[z] Psal. 19. 13.

The 3. vse. Thirdly, if euery day must be giuen to God, what shall we say of those which spend so many whole daies in the seruice of Sathan? whole daies (I say) or the better part of the day, in drinking & reuelling, in sports, in pranking vp themselues, in plotting to defraud, reuenge, & eat out others: How doe these consecrate their daies to God? What religion or godlines is in these fashions? When men make euery day either for vaine pleasure, or sensuality, or Epicurisme, or worldly benefit, what is become of Gods part? Thinke vpon it: I doubt not, but the serious thinking vpon this, that God challengeth euery day, will reforme many corruptions. Thus much touching the dailinesse of seruing God. Now followeth the perpetuity.

The 3. doct. The doctrine then is this; *That as we must make conscience of diligence in good duties for the present time, so we must haue a care of continuance & perseuerance also. All the daies of our life*, saith *Zachary*; therefore the last day as well as the first. The Scripture is full in this point. Christ expounds the *seede* which fell into good ground, of those which *bring forth fruit with patience* [a]. That onely is good fruite which is accompanied with continuance. Oftentimes we shall finde the condition of perseuerance put in. *He that endureth to the end, he shall be saued* [b]. *In due season we shall reape, if we faint not* [c]. *Be thou faithfull vnto the death, and I will giue thee the crowne of life* [d]. The labourers in the vineyard, none of them had wages, vnlesse he wrought vntill *the euen* [e]. Wee must not onely obey the call of Christ, *Come to me* [f], but the charge also which he giueth, *Abide in me* [g]. *If ye continue in my word, then are ye verily my disciples* [h].

[a] Luk. 8. 15.
[b] Mat. 24. 13.
[c] Gal. 6. 9.
[d] Reu. 2. 10.
[e] Matth. 20. 8.
[f] Matth. 11. 28
[g] Ioh. 15. 4.
[h] Ioh. 8. 31.

The vse. The vse is, to mind vs of the Apostles counsell, which is, not to be *weary in well doing* [i]. Our nature is apt to recoile and to fall backe, like a *broken bow* [k]. A kinde

[i] 2. Thes. 3. 13.
[k] Psal. 78. 57.

of

of saciety will quickly creepe vpon vs, and those good duties, which at the first seeme pleasing, will (without great care) bee a *wearines*[l] vnto vs, according as we see in many. I haue knowne some, to whom the preaching of the word was more welcome then now it is; who were more carefull to vse priuate meanes to profit by it then now they are; who had a little restrained some corruptions, to which now they are carried with full streame. They looke backe vpon *Sodome* & they could almost be content to be in *Egypt* againe. Looke to it, thou which art guilty to thy selfe of thine owne backsliding: remember thou owest vnto God *all thy daies: The trees planted in the Lords house bring forth fruit in their age*[m]; and they which doe not so, *shall be hewen down and cast into the fire*[n]. It must not be in religion as in bankets, *In the beginning good wine, and then after that which is worse*[o]; but rather, like those of *Thyatira, your workes must be more at last, then at the first*[p].

[l] Mal.1.13.
[m] Psa 92.13,14
[n] Mat.3.10.
[o] Ioh.2.10.
[p] Reu.2.19.

The fourth generall point in this passage of speech is, what bee the speciall duties in which this our *serving* of God stands: *In holinesse and righteousnesse*. These two words answer to the two tables of the morall law. By *holines* are vnderstood those duties which are owing immediately from vs vnto God; and are set downe in the foure first commandements: namely; a *holy* regard to the truth and maiesty of his Godhead, in the first commandement: a *holy* manner of worshipping him according to his will, in the second: a *holy* vsage of his name, in the third: a *holy* keeping of his *Sabbath*, in the fourth. By *righteousnes* are meant those duties which we owe to our neighbour: of all which the summe is, to giue to euery one his due: to wrong no man in his honour, or in the precedence which God hath giuen him, in the fift precept: nor in his life, in the sixt: nor in his chastity, in the seaueneth: nor in his goods, in the eight: nor in his good name, in the ninth: nor to entertaine a thought which may draw to any of these breaches, in the tenth: so that now our obedience and seruice of God stands not in following our owne courses, but in making conscience to frame our selues to that which the Lord commends vnto vs, to be performed either to himselfe, or to others. Here is a large field to enter into, but I will abridge that plentifull matter which offereth it selfe vnto me, as much as I can. Two speciall points are here taught vs.

The first is; *That true religion standeth not in a verball profession or in forhall hearing, but in action, and in the doing of that which God requires*. It is plaine here: For here particular duties are designed, in the practise whereof true religion and godlines doth consist. In the Scripture, *doing* & practise are still vrged. *Hearken to the lawes which I teach you to do*[q]: *Heare the lawes, & obey that ye may take heede to observe them*[r]. *Ye shall keepe all the commandements, & do for to do them*[s]. *If ye know these things, blessed are ye if ye doe them*[t]. *Whosoever heareth these my words, and doth them not, shall be likened vnto a foolish man*[u]. *Be ye doers of the word, and not hearers only*[x]. If it were not so, it were nothing to be religious, it were no great thing to bee godly: To professe is nothing, to talk & speak of religion, & to make a shew is a matter soon done, the veriest Atheist may goe so farre: doing is the triall, the fruits of *holinesse and righteousnesse* doe shew a man to be a Christian.

[q] Deut.4.1.
[r] Cap.5.1.
[s] Cap.8.1.
[t] Ioh.13.17.
[u] Mat.7.26.
[x] Iam.1.22.

The 4. doctr.

This maketh against those, who haue onely tipped their tongues with religion, and haue taken vpon them a name, and put on a vizard of godlinesse. Like they bee to the *fig tree* which our Sauiour cursed, abounding with leaues, but without fruite[y]: the Apostle thus describeth them; they *haue a shew of godlinesse, but denie the power thereof*[z]. Such hearers had *Ezechiel*, they did *come vnto him, and so before him and heare his words, but they would not doe them*[a]: and such haue we right like him in the Gospel: he came to Christ with a question, *Good Master, what one thing should I do to inherit eternall life?* The same seemeth to be our drift in comming to the Congregation: well, when hee heard his taske, *he went away heauy*[b], and went his way doing nothing: euen so, perswade vs to any thing which is crossing to our humours, and obserue how we art our courses, we say straight, *This is a hard saying, who can heare it?* Remember we this then, that to be a true Christian is no titular

The Vse.

[y] Mat.21.19.
[z] 2.Tim.3.5.
[a] Ezec.33.31.
[b] Luke 18.8, &c.
[c] Ioh.6.60.

thing

[d] Math.7.22. thing, it is a matter of action. Many at the last day shall say, *We haue prophecied*[d], and we haue professed thy name, O Lord: but seeing they haue beene *wells without water, the blacke darkenesse shall be to them for euer*[e]. The other doctrine collected hence, is; *That in the practise of religion, there must be a ioyning together of these two, holinesse, and righteousnesse: our holy carriage towards God, & our vpright demeanour towards men.* It is not said here, *holines* or *righteousnes*, as though either might serue, but *holinesse and righteousnesse*, both together. God hath ioyned them, and man may not seuer them. To this agreeth that of *Paul; That we should liue soberly, and righteously, & godly*[f], &c. These are two maine parts of the Image of God: *Righteousnesse & true holinesse*[g]; neither can we assure our selues that wee are truely regenerate, vnlesse we finde in our selues a concurrence of both. It is absurd to be respectiue towards men, and to neglect that duty which we owe to God: It is hypocritical to make shew of deuotion to God, and to haue no regard how we liue in respect of men: But to be carefull in the knowledge and seruice of God, and fruitfull in the duties of equity and euennesse amongst men, this is religion, this is the whole duty of man.

[e] 2 Pet.2.17. *The 5. doct.*

[f] Tit.2,12.

[g] Eph.4.24.

The Vse. This doctrine is very necessary, because, the renting asunder of these two, *holinesse and righteousnesse*, is the common euill of those which make a profession of religion. Some there are, who in the outward exercises of religion are very diligent, in repairing to the congregation, in hearing, in communicating, in refraining from open misorders on the Sabbath day: but looke on them in those things which concerne men, there you shall finde them exceeding faulty; proud, disdainfull, malicious, reuengefull, cruell, oppressing, all for themselues, without respect to others: Others there are which shew a kinde of ciuility in outward fashion to the world; quiet they be and peaceable, obseruing a kinde of truth and equity in their dealings, and so gaine a name and an opinion of honest men; yet haue no regard to the exercises of piety, more then for outward forme, despise knowledge, basely esteeme the publike ministry, make no reckoning of the Sabbath. Both these sorts come short, and continuing as they are, can neuer be saued. Remember then, to ioyne both together, *holines* towards God, *righteousnes* towards men: Art thou a louer to heare, a man forward in the publike exercises of religion? thou dost well: see thou make conscience also of equity amongst men, els all thy deuotion is but hypocrisie. Art thou a man of ciuill fashion, that pretendest to giue euery man his owne? see thou season thy carriage to men, with knowledge and zeale in the matters of God, els thy ciuility is but formality: and both the former with his vnrighteous *holines*, and thou, with thine vnholy *righteousnes*, shall be cut off from hauing any inheritance in the kingdome of Christ, and of God.

The fift and last point, according to the order first propounded, is the triall of the truth of all these duties, in those words, *before him*: whereby is meant such *holines* and such *righteousnes*, which is framed, not barely to content men, but to please God: where we are taught; *That if we would be religious indeed, we must not looke so much how to make a shew, and to be something in appearance and opinion before men, as how to approoue our selues by truth and sincerity of heart vnto God.* Truth it is, that the opinion of men is not simply to be neglected: for it is the rule of the Apostle that we should *procure things honest in the sight of all men*[h]: but yet the approbation of men must not be made the rule of godlinesse, but only the will and Maiesty of God. It was the commendation of *Enoch* and of *Noah*, that the times wherein they liued being ouerrun with lewdnesse, yet they *walked with God*, that is, they considered more what God appointed, then what most men practised, and desired more to approoue themselues by a holy carriage vnto him, then to runne to the same excesse with the multitude, though (perhaps) so to haue done, might haue been more for their outward commoditie. It was the charge giuen by God to *Abraham*, *Walke before me*[k], that is, let it still be thy care, that, seeing I am present euery where, and priuy to all thy courses, thou maiest walke as in my sight, & make

[h] Rom.12.17

[i] Gen.5.22. & 6.9.

[k] Gen.17.1.

The 6. doct.

make thy waies acceptable before mee. It was the best testimony which Salomon could giue of his father *Dauid*, that he *walked before God in truth, & righteousnes, & in vprightnes of heart with him*[l]. It was *Hezekiah* his best comfort when he thought he should die; *O Lord I haue walked before thee in truth*[m]. When *Iob* was censured for an hypocrite (according as it is still the manner of the world, to account euery man who is more carefull in religion then themselues, to be but a dissembler,) well (saith he) *my witnesse is in heauen, and my record is on high*[n]; you giue your verdict of me as you please, but I am knowne vnto God: I haue walked with him, and I doe rest satisfied with his approouement, which is the thing that I haue alwaies cared for. *Paul* speaking of the execution of his ministery, saith, that he did not *handle the word of God deceitfully*: as if he had said, I could easily haue taken another course in preaching, by which to haue pleased the multitude, and to haue gotten my selfe credit, but it was not the thing I looked after: But what then? *to approoue my selfe to euery mans conscience in the sight of God*[o]. These seuerall examples concurring with my text, doe shew that wee must care more to be religious, then to bee thought religious; and to haue more respect to the approbation of God, who *seeth in secret*[p], then to the opinion of men, who may be deceiued with shewes.

[l] 1. Kings 3. 6.
[m] Isay 38. 3.
[n] Iob 16. 19.
[o] 2. Cor. 4. 2.
[p] Math. 6. 4.

The Vse.

This doctrine doth vtterly condemne the art of seeming, which euery one (almost) hath learned in these times. The hypocrite, if hee haue *Lord, Lord*, in his mouth, and be busie about the outward worke, knocking & kneeling, and framing his face to a shew of deuotion: he thinketh that hee is very religious, and careth not though God seeth him within, to haue neither any sound knowledge, nor any true loue to religion. The couetous worldling who rackes all that can be gotten, if hee can set a colour to the world, that no body shall see his plots and cunning shifts, respecteth no more; albeit the Lord knoweth how his heart is set vpon the world, and hath *made golde his hope*[q], and will doe any thing for gaine, he feareth it not. The vncharitable person, if he can vse a few idle protestations, that he beareth no ill will, &c. perswadeth himselfe it is enough; not remembring that the Lord beholdes his thoughts, and is priuy to his desires to worke mischiefe. The close slanderer, if he can vnder hand raise vp an ill report, that the party wronged may not know he did it, is safe in his owne conceit; howbeit God knoweth that his *tongue is like a sharpe razor, which cutteth deceitfully*[r]. The euill disposed, who are in houses of misorder when others are at Church, if the doores be shut, and no noise bee made, and officers know it not, they doubt not but to auoid Gods beholding well enough. The whorish woman, if shee can hide her sinne in any sort, so that none can prooue it directly against her, standeth vpon termes of honesty, and is not afraid of Gods presence, from whom nothing can be kept secret: *shee wipeth her mouth* (saith *Salomon*,) *and saith, I haue not committed iniquity*[s]. Thus the care of the most is to keepe credit with men; if it be well with vs before men, we care little how the case standeth betwixt vs and the Lord. This will not serue the turne when all things come to receiue their due triall: then the vizard will bee plucked off from euery hypocrite; then shall many a man be approoued, whose course the world now condemneth for folly; and many that now carry a face and beare out matters with a shew, will be found dissemblers, and the lot of hypocrites will be their portion. Let this perswade vs to affect sincerity and singlenesse of heart, and alwaies to make it our care, more to regard the acceptance with God, then the account and opinion of men. It is a speciall point of godlinesse, and hee hath well profited in religion, that hath well learned this lesson, and this one thing which I shall name vnto you, is the best triall of it; when a man is the same alone and in company; that is, when as that sinne, that euill course which a man knoweth hee would not enter into, in the presence, and sight, and knowledge of men, the same he doth forbeare when hee is by himselfe, and hath many aduantages and opportunities safely and secretly to practise it. To forbeare to doe euill when men are by to beholde it, is nothing, the veriest hypocrite and reprobate in the world may

[q] Iob 31. 24.
[r] Psal. 52. 2.
[s] Prou 30. 20.

doe

doe it: but closely and secretly to abstaine, and when one hath many inticements to it, yet euen for Gods sake, and for lothnesse to displease him, to forbeare, that is a thing which none but a good man indeede, a childe of God can come vnto. To make shewes of holinesse and deuotion in a Church, there to looke ciuilly, and in praying to vse signes of great earnestnesse and affection, is no great matter, it is not of any value to build vpon, for an hypocrite may come so farre: But in a pri-
[t] Mat.6.6. uate corner, in ones *Chamber* (as Christ saith [t],) apart from the world, where no man can heare or vnderstand, or take notice of it; there to *powre out ones soule be-*
[u] 1.Sam.1.15. *fore the Lord* [u], to cast downe himselfe in humility, and to make many sighes and teares, to bee the messengers of the hearts desire vnto God; this is an euidence of sincerity, this is done before God, and is without hypocrisie. So then, this is a sure rule to trie our selues by, if that which we would be thought to be before men, we trauell with our hearts, and striue to be indeede, when none can take notice of our courses, in regard of the secrecie of them, but the Lord. Hee that maketh conscience of it, to bee as honest and as vprightly behaued in the greatest priuacie and solitarinesse, as hee would be if all the world beheld him, and could see into his very thoughts, that man may be said indeede to be religious.

The end of the first part.

The Abridgement of the GOSPEL:

The ſecond Part.

Mala. 3. 1.
Behold I will ſend my Meſſenger.



AT LONDON
Printed by IOHN BEALE for IOYCE
MACHAM. 1619.



TO MY VERY WORSHIP-full, and much esteemed friend, *Ambrose Rouse* of Halton, Esquire.

I Hope (Sir) it shall not displease you, that as I haue presumed to inscribe the former part of these Sermons vpon the Hymne of Zacharie to your father, so I doe now also direct the latter vnto you. The matter I am sure is not vnworthy of you: As for the forme, you shall find it to sort with my customary course of preaching, which what it hath beene, your selfe doth know as well as any. I haue neuer affected any other eloquence, then that of the Scripture, so much magnified by S. Augustine [a]. Sorry should I bee, that any man should say of my Sermons, as one Melanthius spake of Diogenes his Tragedy, that a man could not see it for words. That which is plainely and gently deriued out of the Lords fountaine (as Cyprian calleth the Scripture) hath most power ouer the conscience of the hearer, and is best like, to giue vnderstanding [b] and sharpenesse of wit vnto the simple [c]. Now for my purpose in presenting you with these notes, I trust of your selfe you will conceiue it, to bee no other but this, that they may remaine with you as a testimony of my setled purpose neuer to forget your great loue, begun at my very first arriuall in these parts; and since that time both continued, and declared many waies. I holdst necessary that I should some way testifie my thankefulnesse: for, he that hath friends ought to shew himselfe friendly, saith the Scripture [d]: and which way should I, rather then thus? Greater gifts you neede not, and better then such as these, it is past my power to bestow. Accept therfore I pray you this little, and vouchsafe it a roome of lodging with your other bookes, and whensoeuer you shall chance to see it, let it please you to respect it, as from him, who will alwaies pray that after you haue serued your time [e] here, you may be euer with the Lord [f]. Modbury.

[a] De doct. Christ. l. 4. c. 6, 7. ἐν ἰσοχειμέτοις ἔστι αὐτὴν ὑπὸ τῶν ὀνομάτων ἐπισκιάζεσθαι.

[b] Cypri. ad Pomp.

[b] Ps. 118. 130.

[c] Prou. 1. 8.

[d] Prou. 18. 24.

[e] Act. 13. 36.

[f] The. 4. 17.

Your Worships in the Lord to be commanded,

SAM. HIERON.

The ſecond part of the Abridgement of the Goſpel.

The firſt Sermon.

Verſe 76. *And thou babe ſhalt bee called the Prophet of the moſt High: for thou ſhalt goe before the face of the Lord to prepare his waies.*
Verſe 77. *And, to giue knowledge of ſaluation vnto the people, &c.*

THis is the beginning of the ſecond part of this Hymne. The ſumme of it is a deſcription of the office of *Iohn* Baptiſt, which yet is ſo carried, as that in this part alſo, the myſterie of Chriſt, and of ſaluation wrought by him, is open very exactly. *The 2. part of the Hymne.*

My Methode ſhall bee this; to let you ſee, how each branch of theſe verſes dependeth vpon other, as it were ſo many linkes enchained either to other. Firſt of all *Zacharie* directeth his ſpeech to the Infant (preſent, in my opinion) and pronounceth of him, that he *ſhalbe called the Prophet of the moſt High:* If it be asked why he ſhall be ſo ſtiled? it is anſwered, *Becauſe he ſhall goe before the face of the Lord to prepare his waies.* If we would know what it is, *to prepare the Lords waies*, he ſaith it is, to *giue knowledge of ſaluation to the people.* If wee demand wherein this *ſaluation* ſtands, he addeth, that it ſtands in *the remiſſion of ſinnes.* If we enquire further, out of what fountaine this *ſaluation*, ſtanding in *the remiſſion of ſinnes*, hath flowed; he telleth vs, that is come from *the tender mercy of our God.* If we would be informed what is the eſpeciall fruit of this *Mercy of our God*, hee ſetteth it downe thus, that by it is come to paſſe, that *the day-ſpring from an high hath viſited vs.* If laſtly the queſtion be, to what ſpeciall end this *Day-ſpring* hath appeared, hee ſhutteth vp all with this ſweet and gracious concluſion; that the end is, *To giue light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feete into the way of peace.* This is the order of this whole place. I will proſecute euery branch in the ſame order and manner in which it lyeth. *The order of the whole place to the end.*

And firſt of the title, to bee giuen to *Iohn Baptiſt*, *Thou Babe ſhalt be called the Prophet of the moſt high.* The meaning of which ſpeech is, that all men ſhould take notice of *Iohn*, and acknowledge him to be a *Prophet* of God, called from aboue, and appointed by ſpeciall deputation for the ſeruice of the Church. The verification of which foretelling we reade in the ſtorie: *The multitude counted Iohn as a Prophet* [x]. *All hold Iohn as a Prophet* [y]. But here may ariſe a doubt: *Iohn* himſelfe being demanded whether he were *the Prophet, anſwered, no* [z]. The anſwer is eaſie, thus. It was the errour of the *Iewes*, that before the Meſſias there ſhould come a ſpeciall *Prophet*, beſides him that was ſpoken of, by the name of *Elias.* So it appeareth by that the multitude ſaid on a time touching Chriſt: *This is of a truth the Prophet that ſhould come into the world* [a], and in another place: *Of a truth this is the Prophet* [b]. This error of theirs aroſe out of the words of *Moſes: The Lord thy God will raiſe vp vnto thee a Prophet like vnto mee from among you* [c]. *Iohn* therefore denieth himſelfe to be a *Prophet* in that ſenſe; hee was no ſuch *Prophet* as they looked for. This is the ſenſe.

[x] Math. 14. 5.
[y] Mat. 21. 26.
[z] Ioh. 1. 21.
[a] Ioh. 6. 14.
[b] Ioh. 7. 40.
[c] Deut. 18. 15.

Now the doctrine is this; *That it is an eſtate of preferment and credit, for a man to be deputed to the calling and office of a Prophet and Miniſter in the Church of God.* Marke how this ariſeth out of this place. *Zacharie* directeth his ſpeech to *Iohn*: He was *The 1. doct.*

now at the time of the speaking of these words an Infant, there was not then any great matter of outward circumstance in him to be taken notice of: yet notwithstanding (quoth *Zacharie*) euen thou O babe, little though thou now bee, wrawling in thy cradle, and wrapt vp in clouts, shalt in time obtaine this honour, to bee reputed and *called a Prophet of the most High*; a *Preacher* appointed by him to publish the doctrine of *saluation* to the world. Thus the manner of speaking, *Now thou art but a sillie babe, yet thou shalt liue to beare the title of one of Gods Prophets*, serueth to iustifie this doctrine. There is nothing more effectuall to the cleering of this point, then to consider the matter and businesse about which euery true Minister of God is emploied; which is not base or vulgar, but of as great weight and worth as may be: It is to *giue knowledge of saluation, to publish peace* [d], *to declare to a man his righteousnesse* [e], *to saue them that beleeue* [f], *to pray men in Christs stead to be reconciled to God* [g], *to gather together the Saints* [h], to be Gods mouth to the people in preaching to them from God, and to be the peoples mouth againe in praying for them to God [i]. These are no base things, no vile seruices, no meane emploiments, to treate betwixt the Lord and his Church of no worse matter then the glory of the one and the saluation of the other. Many things might easily be heaped vp to this purpose, but I will satisfie my selfe with this, and proceed to the vses of this point, which are three.

[d] Isa.52.7.
[e] Iob 33.23.
[f] 1.Cor.1.21.
[g] 2.Cor.5.20.
[h] Eph.4.12.
[i] Deut.33.10.

The 1. Vse. The first is an admonition to those who haue by their place to doe in the electing and ordaining of *Ministers* for seuerall congregations; They must remember the charge, *Lay hands suddenly on no man* [k]. The calling is honourable, and therefore not for euery one hand ouer head to be admitted into. It is not meete that the passage into the Ministry should lye open for whomsoeuer: *Who would might consecrate himselfe* [l], it was one of the euils of *Ieroboams* time: It will lay the beauty of the calling in the dust, and make the world full of such wandring *Leuites, as the young man of Bethlehem Iudah*, whom *Micah* hired for *ten shekels of siluer by the yeare, and a suite of apparell, and meate and drinke* [m], which will be ready to serue the turne of euery Church-spoiling patron, and to be at his deuotion, for *a piece of siluer and a morsell of bread* [n].

[k] 1.Tim.5.22
[l] 1.Kin.13.33
[m] Iud 17.7.10.
[n] 1.Sam.2.36.

The 2. Vse. The second vse, is an aduertisement to all that are entred into that function, to take diligent heede, that they doe nothing that may disgrace so honourable a calling. A Minister is tyed to watchfulnesse by a double bond; First, as hee is a Christian, then as he is a Minister: Whosoeuer of *Aarons* seed had any blemish in him should not presse to offer before God [o]. Many things might be pardoned to others, which in vs will seeme intolerable. *If the salt hath lost his sauour, it is thenceforth good for nothing* [p]. God grant that the eminency and dignity of our calling may beget in vs a steady care to doe nothing which may bring it into disgrace.

[o] Leuit.21.17.
[p] Math.5.13.

The 3. Vse. Thirdly (for a third vse), this maketh against the contempt, which is generally cast vpon the ministry. Many scorne it in themselues, accounting it a base thing for them or their children to consecrate their life to the ministry of the Gospel. A cluster of the ciuill or common law, is better (in their seeming) then a whole vintage of Diuinity. It is *Pauls* rule, that we should be *had in singular loue for our workes sake* [q]. In the world it is otherwise, hated we be for our workes sake, and despised for our profession sake; It is the common Theme of many being in their cups, or otherwise want of matter to discourse of, to open their mouthes against the ministry. Be it so that some deserue ill enough: yet when men take a pleasure in these kinds of inueying, and seeke out of the misbehauiour of some to collect conclusions against all, it argueth that they speake not out of the hatred of euill, but out of enmity to the calling, thinking that they haue quit themselues well, if they can bring that into disgrace. Well, touching those which are faithfull and make conscience to *feed the people with knowledge and vnderstanding* [r] this I say, and yet not I but the *Lord; Let a man so thinke of them as of the Ministers of Iesus Christ, and disposers of the secrets of God* [s]. The contempt reacheth high: *Hee*

[q] 1.Thes.5.13
[r] Ier.3.15.
[s] 1.Cor.4.1.

that

that despiseth you despiseth me[t]. It was *Iohns* honour, to bee *called a Prophet of the most high*, why should it be any mans debasement to serue the same master, in the same businesse? Thus farre touching the first branch. [t] Luke 10.17.

The second branch is the reason why *Iohn* should bee stiled *A Prophet*, &c. *Thou shalt goe before the face of the Lord to prepare his wayes*. This is a true description of a *Prophet* or minister; although in it something there was peculiar to *Iohn*; notwithstanding true it is of all *Prophets* and ministers, that they *go before Christ*. The *Prophets* of olde went before Christ to bee borne, and they all bore witnesse of him, *that through his name all that beleeue in him, shall receiue remission of sinnes*[u]. The ministers since Christ borne, goe before in respect of his second comming to iudgement, to giue warning of it, and to make men ready for it. *Iohn* went more immediately before Christs face, because he was the very next *Prophet* before him, and liued to see him in his body, and with his finger to point to him, *Behold the Lambe of God, which taketh away the sinnes of the world*[x]. Now although it was peculiar to *Iohn*, thus immediately to goe before Christ, yet this is common to other ministers with him, to be messengers of Christ, and to make the people ready to receiue him. Hence ariseth this doctrine; *That it is the office and duty of the true Prophets and ministers of God, to draw Disciples vnto Christ, and to prepare the people to receiue him.* No man shall deserue this name of a *Prophet* vnlesse he so doe: He must professe himselfe to be Christs seruant, and must aime at the aduancement and settting vp of his kingdome. The acknowledgement of this truth may be seene in all the *Prophets* iointly: *They all gaue witnes to Christ*[y]: they all directed their course to this one thing, to beget in the peoples hearts an absolute dependance vpon onely Christ. The same did the Apostles, both while Christ yet liued (for that was their errand when they were first sent out, *The kingdome of heauen is at hand*[z]) and afterwards also, as may bee obserued out of their generall course[a]. Thence came the profession of *Paul*; *Wee preach not our selues, but Christ Iesus our Lord*[b]. For this cause also it is set downe as the marke of deceiuers to draw to themselues, *to draw disciples after them*[c]. Excellent is the similitude of the Apostle, to shew both his owne care and euery ministers duty: *I haue* (saith he) *prepared you for one husband, to present you as a pure virgin vnto Christ*[d]. Often in Scripture is Christ compared to an husband, and the Church to a spouse: This life is the time of wooing, the last iudgement is the marriage day[e]: Ministers are as seruants, or as the *bridegroomes friends*[f], to attend vpon the Church, and to treat of this spirituall marriage, and to seeke to aray & attire the people of God with *the garments of saluation*[g], against that solemne day, in which they must be eternally vnited vnto Christ. Thus this is the duty of all ministers, not to seeke to set vp themselues, or to call the people to them, but to direct vnto Christ, saying, *Heare you him, and your soule shall liue*[h], *If any man sin, he is the Aduocate*. We see the truth of this doctrine: now let vs enquire of what vse it may be. *The 2. doct.*

[u] Acts 10.43.
[x] Iohn 1.29.
[y] Acts 10.43
[z] Mat. 10.7.
[a] Acts 3.12. & 8. ch. 4.1.11. ch. 14.15. ch 17.3.
[b] 2. Cor. 4.5.
[c] Acts 20.30.
[d] 2. Cor 11.2.
[e] Rev 19.7.
[f] Ioh. 3.29.
[g] Isay 61.10.
[h] Isay 55.3.
[i] 1. Iohn 2.1.

First, as it admonisheth all ministers to set themselues to the aduancement of Christs kingdome, so doth it plainly proue the necessary vse of the publike Ministery. The Scripture maketh no mention of any other outward ordinarie meanes to prepare vs vnto Christ. Wee cannot prepare our selues (*for our hearts are wicked about all things*[k]) & vnlesse we be prepared, Christ cannot be entertained: Wherefore looke of what necessity the presence of Christ is vnto saluation, of the same (when we speake of an ordinary course) is the Ministery of the word: There is no salnatiō but by Christ, there is no way for Christ to enter in, vntil the word haue made vs ready to receiue him. To refuse Christ, is to reiect grace, to cōtemne the word preached, is to keep out Christ. Fetch we a similitude frō Physicke: The learned Phisitian, intending a holsome potion to his patient, first giueth him a preparatiue to fit his body to receiue it: If the preparatiue work not, he hath small hope to do good with that which was to follow: So in this; Christ purposing salnatiō vnto vs, sendeth his Preachers before to make way for grace; *The 1. Vse.*

[k] Ier. 17.9.

and to beget in vs a deſire and expectation of mercy: If the Harbinger bee reiected, if wee yeelde not to the courſe taken to prepare vs, there is no hope of Chriſt, there is no likelihood of ſaluation. This is the cauſe why the Miniſtrie
[l] Mat.3.10. of the Word is compared to an *Axe* [l], becauſe as no beame put into the building, vntill the worke-mans axe hath made it ready for the place where it muſt be: ſo no man is coupled into that ſpirituall frame (the body of Chriſt) to be-
[m] Eph.2.22. come *the habitation of God by the Spirit* [m], vntill the axe of the Word haue pared off his corruption, and by hewing him againe and againe, haue made him fit for ſuch a heauenly ſeruice. Take you heede therefore, all you deſpiſers of Gods ordinance: the Preaching of the Word is a burthen vnto you, & euen a baſe thing in your ſeeming: you ſay of a Preacher, as the Athenian did of *Paul*, *What will*
[n] Acts 17.18. *this babler ſay* [n]? O that God might vouchſafe to open your eyes, to ſee the diuels policie herein! He will yeeld to you, that, profeſſedly to reiect Chriſt were dangerous: but to ſcoffe and repine and murmure at the Word which you heare, he maketh you beleeue, that is nothing. Why will you ſuffer your ſelues to be beguiled? Can you receiue Chriſt before you be prepared? If you know your owne corruption, you will neuer thinke it: or can you (ordinarily) bee prepared but by the publike Miniſtry? If you know and beleeue the Scripture, you will neuer imagine it. When Chriſt commeth, his Word goeth before; let his Word be re-
[o] Reu.3.10. iected, and he will not be entertained. *Behold I ſtand at the doore and knocke* [o]: what meaneth he by this, but his Word? & therfore it there followeth: *If any man heare my voice, &c.* If this knocking be not regarded, he himſelfe doth neuer enter. It is vaine to ſay, I loue Chriſt, but him which preacheth Chriſt I doe not loue: Either ſuch an one muſt prepare vs, or Chriſt Ieſus will not dwell with vs.

The 2. Vſe. Secondly, by this wee may know, whether wee haue truely profited by the Word which we haue often heard. Are our hearts made ready to receiue Chriſt, are we prepared to entertaine him? We are profitable ſchollers. Is there no fitneſſe in vs for this honourable gueſt? wee haue loſt our time, and our hearing hitherto hath bin in vaine. But what is this to be prepared for Chriſt? for this may ſeeme to bee ſpoken ſomething too generally. The Prophet *Iſaiah* will tell vs; namely, that we are prepared for Chriſt; when we are *Poore and of a contrite ſpirit,*
[p] Iſay 66.2. *and tremble at the Word* [p]. A man is then ready for Chriſt, when his *ſoule thirſteth*
[q] Pſal.63.1. *for him, and his fleſh longeth greatly after him* [q]; when like the woman of Canaan, he
[r] Mat.15.27. would be glad of a few crummes [r] of mercy; when with *Paul* hee *counteth all things*
[ſ] Phil.3.8. *to be loſſe and dung that he may winne Chriſt* [ſ]; when he hath no mind of any thing ſo much as how hee may finde fauour with God; when his owne ſinnes are euen a burden and a deteſtation vnto him, hee euen quaketh in his owne conceit, to thinke how he ſhould doe, if God ſhould call him to a ſtrait account, and proceed againſt him in extremitie. Let vs proceede then: I demand of thee, which haſt now ſo long beene a hearer of the Word preached: Is it thus with thee? Hath thy heart beene plowed vp, and rent in ſunder by the power of the Word, ſo that now the tidings of the Goſpell are muſicke to thine eares, and thy ſpirit
[t] Pſal.35.3. within thee crieth out continually, *O ſay vnto my ſoule, I am thy ſaluation* [t]? O my Sauiour, *turne thy face vnto mee and haue mercy vpon me, for I am deſolate and*
[u] Pſal.25.16. *poore* [u]? It is an argument, that thou haſt heard with profite, and mayeſt giue a comfortable account of thy hearing. Art thou of a dull and dead heart, not knowing out of thine owne priuate feeling what it is to long for Chriſt, and to thirſt after his righteouſnes? Surely thy hearing hitherto hath bin fruitleſſe, and thou art yet in thy ſins. And truely ſuch are the moſt: Let the myſtery of Chriſt, and of grace in and by him bee laid open vnto vs, neuer ſo exactly or comfortably, it doth not more affect them, then any of the moſt idle tales that can bee imagined. It is impoſsible, that men prepared for Chriſt, ſhould, when Chriſt is
[x] Pſal 58.4. preached, ſtop their eares, *like the deafe Adder* [x], & voluntarily breake themſelues to a kinde of ſetled drowſineſſe. Thus much of the reaſon, why *Iohn* was to

be

be called a *Prophet*, where we haue seene what is the vse and necessitie of the publike Ministrie.

The third branch followeth: wherein is taught, what it is, *to prepare the way of the Lord*; namely, *to giue knowledge of saluation to Gods people*. Now to *giue knowledge*, in this place, is not, to *infuse knowledge*: (for no mortall man can doe that) but it signifieth to *giue notice*, and to publish in that manner, that all may perceiue what is meant, and that, if they remaine ignorant, the fault may appeare to be their owne. This was the office of *Iohn*, and this hee did, as appeareth in the holy Storie [y], and for that cause he was called a *Cryer* [z]. The words thus expounded doe affoard vs three doctrines. [y] Math 3.11. &c. [z] Math.3.3.

The first is; *That he who desires to make way for Christ, and to draw disciples vnto him, must study to be able to open to the people the hid treasure of the Scripture*. We see here, that it is the Ministers duty to *prepare the way for Christ*; now to prepare a way for Christ, is to *giue knowledge of saluation*: And what is that, but (as the Apostle speaketh) to *publish the secret of the Gospell* [a], and to lay foorth the mysterie of Christ in that manner, that euen the *simple* may attaine *sharpnesse of wit, and children knowledge and discretion* [b] thereby? A minister is called an *Embassadour* [c]: and much is required to the discharge of an Embassage. Hee that shall be therein emploied, must bee a man of vnderstanding, able to treat to and fro of the affaires of his Soueraigne as occasion shall bee offred. The same is true in his spirituall message: He that carrieth it had need to haue *the tongue of the Learned* [d], and it were good, that *his lips did preserue knowledge* [e], that hee may bee able to satisfie the doubts of those which desire certainety of information in Gods truth. This made *Elihu* call him *one of a thousand* [f], and *Paul* to say, *Who is sufficient for these things* [g]? [a] Eph.6.19. [b] Prou.1.4. [c] 2.Cor.5.20. [d] Isay 50.4. [e] Mat 2.7. [f] Iob 33.23. [g] 2 Cor 2 16.

The Vse.

This may bee a good admonition to those which affect this calling: that they presse not rawly into it: Looke vnto it: that thou *haue eate the rolle* [h], that thy *mouth be touched* [i], and thy heart filled with the right vnderstanding of the mystery of Christ; otherwise thou canst haue no hope to prepare the way for Christ, or to winne soules vnto God. [h] Eze 3.1. [i] Ier.1.9.

The second doctrine from hence is; *That the Minister desiring to prepare soules for Christ, must so preach in that plaine and familiar sort, as that (if it bee possible) the knowledge of saluation may from him be deriued vnto all that heare him*. This is iustifiable by this place: For how shal a Minister be truly said to *giue knowledge of saluation*, if he lap vp his speech in such a mist of words, that the meanest and shallowest amongst the hearers cannot vnderstand it? Such a kind of preaching is rightly compared to a *Trumpet giuing and vncertaine sound*, at the hearing wherof no man can tell how or when to *prepare himself to the battell* [k]: so if he which speakes in publike, doe speake in such high tearmes and obscure phrases, that ordinarie men cannot conceiue what he intends, how shall they by his preaching be stirred vp to any good seruice, how shall they prepare themselues to fight against Satan? Hence was that worthy resolution of *Paul*; *I had rather in the Church to speake fiue words, &c. that I might also instruct others, then ten thousand words in a strange tongue*! In which place by a *strange tongue*, may not only be vnderstood, the speaking of *Latine*, or *French*, or the like amongst English men, but the speaking of the mother tongue in such a strange fashion, that it may seeme all one to the hearers, as if one spake in the most vnknowne language. The want of this painted eloquence brought *Pauls* preaching into disgrace among the learned *Grecians*, whence came that phrase, *The foolishnes of preaching* [m]; yet *Paul* still went on without *excellencie of words, or the enticing speech of mans wisedome*, & affected only *the plaine euidence of the Spirit* [n]: so that this was no small comfort vnto him, that hee had preached the Gospell after that familiar manner, that he might truely say, *If our Gospell be hid, it is hid vnto them that be lost* [o]. It is a fit comparison, in which a Preacher is likened to a *Nurse* [p]. Nurses doe halfe chew the meate to the little [k] 1.Cor.14.8 [l] 1.Cor.14.19. [m] 1.Cor.1.21 [n] 1.Cor.2.14. [o] 2.Cor.4.3. [p] 1.Thes.2.7.

ones,

ones, and doe babble with them in their owne ſtammering and vnperfite language: ſo muſt a Preacher proportion his doctrine to his hearers capacity, and fit his tongue to their conceiuing; otherwiſe he ſhall neuer *giue the knowledge of ſaluation*, but ſhall rather make it more obſcure.

The 1. Vſe. This firſt belongeth as a reproofe to ſome, who (like the olde *Phariſies*) *louing the praiſe of men more then the praiſe of God*[q], ſoare ſo high, in ſuch vncouth words, and in ſuch an affected kind of eloquence, that they become as *Barbarians*[r] vnto their hearers: It were alone if they preached to them in *Latin* or in *French*. Let all ſuch remember that their office is, to bring the people to *the knowledge of ſaluation*. Now the plainer the Preacher is, the ſooner ſhall the people bee brought to *the knowledge of ſaluation* by his meanes.

[q] Ioh. 12. 43.
[r] 1. Cor. 14. 11

The 2. Vſe. Secondly, this diſcouereth the miſconceit of many hearers; who, if a Preacher haue gallant words, and delightfull phraſes, and interlace his ſermon with other tongues, ſtraightway admire him, as extraordinarily learned and profound. But I aske of thee, what *knowledge of ſaluation* haſt thou got by ſuch a ſermon? how is thy vnderſtanding holpen in the myſtery of Chriſt? Thou wilt ſay (perhaps) that hee was too deepe for thee. What good then ſhall he doe to thy ſoule, if, by hearing him, thou art brought no neerer to the knowledge of God than thou waſt before? If thou wouldeſt heare for thy profit, pray to God to ſend thee ſuch an one, which may ſpeak to thy conſcience, which may ſeaſon thy heart with ſoundneſſe of knowledge, and not tickle thy *itching eares*[s] with pleaſingneſſe of words.

[s] 2. Tim. 4. 3.

The 3. doct. The third doctrine from hence is; *That thoſe which are ignorant in the true way and meanes of ſaluation, are not yet prepared for Chriſt, nor fit to entertaine him.* The reaſon hereof is manifeſt by the text: *Iohn* muſt prepare a way for Chriſt; that is, he muſt make men ready to receiue Chriſt: How ſhall hee doe that? By labouring to bring them to *the knowledge of ſaluation*: Therefore they which are not yet come ſo farre, as to know what is abſolutely neceſſary to ſaluation, are not come the firſt ſteppe towards Chriſt. It is truely ſaid by the Apoſtle, that they whoſe *cogitations are darkened, be ſtrangers from the life of God*[t]: Heare what Chriſt ſaith; *This is life euerlaſting, to know God to be the onely very God, and whom he hath ſent Ieſus Chriſt*[u]. Knoweſt thou not Chriſt, what he is, what he hath done, how that which he hath done, may be auaileable to thy ſoule? Thou art not yet in the way of life eternall. This *Paul* begged of God for his hearers, *That they might be fulfilled with knowledge of Gods will in all wiſe dome and ſpirituall vnderſtanding*[x], *that they might be able to comprehend, what is the breadth, and length, and depth, and height, and to know the loue of Chriſt*, [y] *&c.*

[t] Eph. 8. 14.
[u] Ioh. 17. 3.
[x] Col. 1. 9.
[y] Eph. 3. 18, 19

The Vſe. This ſerueth to ſhew the inexcuſable danger of the common ignorance of the multitude. They beleeue that they ſhall bee ſaued, and yet haue no skill in the doctrine of ſaluation; they hope vpon Chriſt, and yet vnderſtand not the myſtery of Chriſt: Nay (which is worſt of all) when the *knowledge of ſaluation* is offered to them, they doe with both hands put it from them, and doe adviſedly ſeeke to cheriſh and maintaine themſelues in their wilfull blindneſſe. Wee are not aſhamed to ſay, *What needeth this knowledge? To what end is ſo much teaching?* Thou art laboured with from Sabboth to Sabboth, that thy heart may bee ſeaſoned with the *knowledge of ſaluation*, and that thou maiſt be prepared for Chriſt: if thou reiect this kindneſſe, ſurely when thou commeſt to Chriſt, to ſeeke fauour from him, he will ſay to thee: *What haſt thou to doe with me? depart from me, I know thee not*[z]: thou haſt an ignorant heart, a heart *hating knowledge*[a]; I cannot brooke thee.

[z] Math. 7. 23.
[a] Pro. 1. 22.

The

The ſecond Sermon.

———*By the remiſſion of their ſinnes:*

Verſe 78. *Through the tender mercy of our God, whereby the day-ſpring from an high hath viſited vs.*

THe fourth branch commeth next in place, namely, how this *ſaluation*, the *knowledge* whereof muſt *be giuen* to Gods people, is wrought: and that is, *By the remiſſion of ſinnes*. In handling this point, I am thus to proceede: Firſt, I muſt teach what *Remiſſion of ſinnes is*. Secondly, I muſt proone that our ſaluation ſtands in the *Remiſſion of ſinnes*. Thirdly, I muſt apply both to our vſe.

Touching the generall nature of *remiſſion of ſinnes*; it is an action of God, whereby for the merit of Chriſt he acounts ſinne as no ſinne, or, as if it had neuer beene committed. Hereupon it is, that when there is in Scripture ſpeech made of *forgiuenes of ſinnes*, ſuch manners of ſpeaking are vſed, which doe imply an vtter aboliſhment. *Thou haſt caſt all my ſinnes behinde thy backe*[b]. *I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt. I will forgiue their iniquity, & remember their ſinnes no more*[d]. *In thoſe daies, the iniquitie of Iſrael ſhall be ſought for, and there ſhall be none*[e]. *Hee will ſubdue our iniquities, and caſt all our ſins into the bottome of the ſea*[f]. Chriſt calleth it a *forgiuing our debts*[g], alluding to the manner of Creditors, who then forgiue debts, when they account that which is debt, as no debt, and croſſe the booke. Now the foundation of this *remiſſion* is, the merit of Chriſt. *In him we haue redemption through his blood, that is, the forgiuenes of ſinnes*[h]. *The blood of Ieſus Chriſt cleanſeth vs from all ſinnes*[i]. That we may fully vnderſtand this point how ſinnes are remitted by Chriſt and for him; it is to bee noted, that in ſinne there are three things: The firſt is the crime it ſelfe, or the ſwaruing and ſtraying from the will of God; by which God is offended. The ſecond is, the guilt, by which the partie offending is liable vnto eternall puniſhment. The third is, the ſtaine or blot, which the ſinne committed leaueth in the offender; by which there followeth an aptneſſe or proneneſſe eyther to the ſame ſinne or to any other. Theſe three are taken away by the merit of Chriſt: The diſobedience or crime, is taken away by his obedience. The guilt is remooued by his ſuffrings. The corruption hidden by his holineſſe, and the very beeing of it daily diminiſhed, and by the ſtrength, power and working of his ſpirit: If it be demanded how this can be? I anſwer, it is done by imputation, by which there is a kinde of tranſlation or putting ouer of the beleeuers ſinne vnto Chriſt, and of Chriſts righteouſneſſe to the beleeuer. Chriſts obedience is accounted the obedience of the beleeuer: Chriſts ſuffrings, the ſuffrings of the beleeuer: Chriſts holineſſe, the holineſſe of the beleeuer. And ſo God accounteth Chriſts obedience, paſſion and holineſſe to bee the beleeuers, as much as if they were really in him, and as if hee himſelfe had actually and perſonally performed the ſame. The right vnderſtanding of this point is the key of Religion, and the ſtaffe of all true comfort in Ieſus Chriſt.

Now the ſecond thing to bee opened (which is indeede the doctrine of the place) is; *That ſaluation ſtands in the Remiſſion of ſinnes*. And this is inſtified by that ſaying of the Pſalme; *Bleſſed is the man whoſe wickednes is forgiuen, and whoſe ſinne is couered*[k]. Now looke wherein ſtands happineſſe, therein ſtands ſaluation: for what happineſſe is there beſides ſalnation? And the reaſon of the doctrine is apparant.

The 1. doct.

[b] Iſay 38.17.
[c] Iſay 44.22.
[d] Ier.31.34.
[e] Ier.50.28.
[f] Mic.7.19.
[g] Math.6.12.
[h] Col.1.14.
[i] 1.Ioh.1.7.
[k] Pſal.32.1.

parant. Man was first cast out of Paradise for sinne; neither doth any thing hinder his returne but only sinne: for so long as his sinnes remaine, they are as a [l] *weighty burden*, to presse him downe to hell, and his *wages* and stipend is eternall *Death* [m]. Therefore if sinne be taken away and pardoned, God hath against him no matter of displeasure, and Christs obedience being imputed to him, heauen cannot be denied him, hee must needes be saued. This may briefly serue to make plaine this doctrine.

[l] Psal. 38.4.
[m] Rom. 6.23.

The Vse. The first vse of it, is to strengthen vs in a notable point, which is, that in the matter of saluation, all merit and desert of our own workes, are vtterly excluded: The ground whereof is in this place very expresse. For I demand: wherein doth that *saluation* stand, which must bee published by the Minister in the Church of God: *Catharie* answereth, that it stands in the *remission* of sinnes. Now, desert and remission cannot agree: If my plea for saluation must bee, the pardon of my sins, where is my merit? If I haue saluation by desert of workes, I haue it vpon right: but if I obtaine by the pardon of my sinnes, I haue it wholly vpon courtesie. This is a direct kind of reasoning: and it is iustified by Saint *Pauls* course. His maine proposition is, that *a man is iustified by faith, without the workes of the law* [n]. This he prooueth (as by other reasons, so) by a testimony fetched out of the two and thirtieth Psalme. *Euen as Dauid* (saith hee) *declareth the blessednes of the man vnto whom God imputeth righteousnes without workes* [o] *&c. Dauid* placeth happinesse in the remission of sinnes: If in remission of sinnes, what place is left for workes in this businesse? And this is the expresse doctrine of the Scripture: *Eternall is the gift of God* [p]: and what is more free then gift? *By grace are yee saued through faith, & not of works, lest any man should boast himselfe* [q]. *Not by the workes of righteousnes which we had done, but according to his mercy he saued vs* [r]. If any works might deserue, what more meritorious then the suffrings of Martyrs? yet the *afflictions of this present time are not worthy of the glorie, which shall be shewed vnto vs* [s]. This is directly against the doctrine of Popery, which is not ashamed to maintaine, that *Works are the proper cause of life euerlasting* [t]. Let the Papists (if they can) reconcile & make those agree, how saluation can be grounded vpon the forgiuenesse of sinnes, and yet bee ours by the dignitie of our workes. They cry out against vs in regard of this doctrine two waies. First, that life eternall and saluation are often in Scripture promised as the reward of good works, and that therefore life eternall is of merit. I answer, that reward is twofold. First, of fauour. Secondly, of debt. So Saint *Paul* himselfe doth distinguish [u]. *Now life eternall*, is a reward of fauour: *It is the gift of God* [x]. Indeede in the matter of saluation God hath made himselfe a debter: But how? by his free promise, not by the merit of any worke. If he hath vouchsafed to promise life eternall to our obedience, it is true we may claime it as due, but not because of the excellencie of our obedience, but because of the truth and strength of the promise. Very effectuall is that phrase of the Apostle, when hee calleth life eternall, a *Reward of inheritance* [y]: which prooues, that God doth not giue it for Workes, as a thing by them deserued, but because we are become his children by the free grace of adoption. Secondly, they crie out, that by this means we destroy good Works. I answer, that that is a meere vntruth. For we say, that none can be saued without good Works because *God hath ordained the that we should walk in the* [z]; we teach, that that *Faith* is in vaine and *dead* [a], which doth *not worke by loue* [b]: For albeit we must be *zealous in good works* [c], not with an hope to merit thereby; yet wee know and preach, that there are sundry *necessarie vses* [d] of them, for which they ought not to be neglected. So then this is the first vse of this doctrine, to establish vs in the doctrine of free iustification without works. If I would be saued, the pardon of my sinnes, the hiding and couering of mine owne actions, in the thing which I must seeke after: therefore that warrant haue I to rely vpon my owne deseruing? This is needfull to be noted, because this errour goeth farre, and too too many doe trust

[n] Rom. 3.28.
[o] Rom. 4.6.
[p] Rom. 6.23.
[q] Eph 2.8.9.
[r] Tit. 3.5.
[s] Rom. 8.18.
[t] *Rhem. Test. in Gal.* 6.9.
[u] Rom. 4.4.
[x] Rom. 6.23.
[y] Col. 3.24.
[z] Eph. 2.10.
[a] Iam. 2.26.
[b] Gal. 5.6.
[c] Tit. 2.14.
[d] Tit. 3.14.

to

to their owne deeds. If thou wouldest be saued, this must be thy Plea: *O Lord I haue sinned, euen in my best courses; I beseech thee for Christ to pardon me*: and not, *Lord behold this I haue done, thus I haue deserued, therefore I require thee of thy iustice to reward me.*

The second vse, is matter of exhortation to euery one of vs. For beholde, our saluation stands in the remission of sinnes: Doest thou then desire to bee saued? then thou must labour that thy sinnes may bee pardoned: This followeth necessarily. It is a woefull thing to looke vpon the most: They pretend an expectation and a desire of saluation; talke with them, they will say they desire it and pray for it: yet of all other things *Remission of sinnes*, is that which is least laboured for. If any man should with *Salomon*, stand in *the window of his house, and looke* [e] and consider the courses of men, how should hee see them employed? Some gaping after wealth, some striuing to become great, and to set their *nest on hie* [f], some running after vaine delights, some plotting and studying for reuenge, some drinking, some gaiming, some playing the wantons, some pranking vp themselues, all of them guilty before God, of more sinnes then there bee grasse piles vpon the earth, and yet scarcely any one seriously busying himselfe about this, how his sins may be pardoned, and his iniquities couered. If we should see a malefactour guilty of many capitall trespasses, taken and imprisoned, and the day of the assise approching, and yet the same man to be secure and iocund and gamesome; would we not all condemne him for a desperate person, and say, wee wondered how hee could bee so merry, hauing so many foule matters to be put in against him, and not knowing how to escape? yes doubtlesse. And yet euen so is the case with vs; *Our sinnes are more in number then the haires of our head* [g]; taken we be, and cannot hide our selues from the Lord, (for *whether shal we flee from his presence* [h]?) answer to particulars wee cannot, to endure the triall is a thing vnpossible; for if thou, *O Lord straitly markest iniquities, O Lord who shall stand* [i]? and *can thine heart endure, or can thy hands be strong in the daies that I shall haue to doe with thee* [k]? The very sight of the Iudge at the day of reckning will make vs *say to the mountaines, Fall on vs, and to the hils, Couer vs* [l]. What then shall we say of our owne selues, who for all this, sleepe vpon the elbowes of our owne security, and put these things farre from our thoughts, and neuer goe about to sue out a discharge, and to be comfortably secured in our consciences of Gods fauour? This security cannot bee excused; well may wee sleepe in our negligence, but our *Damnation sleepeth not* [m], and we shall surely perish in our carelesnesse. Thou wilt say (perhaps) vnto me; You speake much of my negligence, you blame mee for not seeking the pardon of my sinnes, but you teach mee not the way by which I might obtaine this fauour. Hearken therefore, whosoeuer thou art, which desirest to bee instructed in this thing. There is none can forgiue sinnes but God; the onely person, in and by whom sinnes are pardoned, is Christ Iesus. The meanes of obtaining pardon from God the Father by Christ, is set downe briefly by Saint *Iohn*: *If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes* [n]. Thus then thou must proceede if thou desire *Remission of sinnes*: First, thou must vse a diligent and serious examination of thine owne heart by the Lawe of God, to see how the case standeth with thee, and what sinnes and corruptions thou art guilty of. This the Scripture teacheth; *Let vs search and try our waies* [o]. Secondly, thou must in thine owne thoughts arraigne thy selfe before God, supposing that euen now the day of reckning were, and thou wert now instantly to answer before God. Thirdly, thou must put vp an accusation against thy selfe, ripping vp all thy known sins, without lessening them, without excusing them, without hiding them, without taking vpon thee to defend them: Thus did *Dauid*; *I know mine iniquities, and my sinne is euer before me. Against thee, against thee onely haue I sinned* [p], &c. Thus did *Ezra*; *Our iniquities are increased ouer our head, and our trespasse is growne vp to heauen* [q]. Fourthly, thou must goe on, to giue the sentence against thy selfe, acknowledging

[e] Prou.7.6.
[f] Hab.2.9.
[g] Psal.40.12.
[h] Psal.139.7.
[i] Psal.130.3.
[k] Ezek.22.14
[l] Luk.23.30.
[m] 2.Pet.2.3.
[n] 1.Ioh.1.9.
[o] Lam.3.40.
[p] Psal.51.3.4.
[q] Ezra 9.6.

The 2. vse.

ledging that thou art worthy of euerlaſting death and condemnation. Thus did
[r] Dan.9.7. *Daniel; O Lord vnto vs belongeth open ſhame*[r]: Thus did the *Prodigall, I am no more*
[f] Luk.15.21. *worthy to be called thy ſonne*[f]. Fiftly, thou muſt with as much earneſtneſſe as thou
poſsibly canſt, entreate the Lord for Chriſts ſake to pardon thee, and neuer
leane him, till he giue this bleſſed anſwer to thy conſcience, that all thy ſinnes
are cleane put out of his remembrance. Thus we are taught to doe; *Take vnto you*
words, and turne to the Lord, and ſay vnto him, Turne away all iniquity, and receiue vs
[t] Hoſ.14.2. *graciouſly*[t]. Thus did *Daniel*; *O my God encline thine eare and heare, &c. O Lord*
[u] Dan.9.18,19. *heare, O Lord forgiue, O Lord conſider*[u], *&c.* Laſtly, thou muſt begge grace and
ſtrength to be able to walke in newneſſe of life. So did *Dauid*; *Let thy good ſpirit*
[x] Pſal.143.10 *leade me into the land of righteouſneſſe*[x]. This is the only way to obtaine *remiſſion* of
ſinnes, if we would bee ſaued, this is a thing which ought daily to bee done; we
muſt be euer reckning with our ſelues, ſtill aſciting our ſelues before God, ſtill
laying open our corruptions before him, ſtill bewailing our weakeneſſes, ſtill ſu-
ing for mercy, ſtill labouring that our ſinnes may be ſhaken off, and the graces of
God increaſed in vs. Are theſe ſtrange things to our knowledge, ſtrange to our
practiſe, haue we neuer thought vpon taking this ſerious and ſtrict and thorow
courſe with our ſelues? ſurely our ſinnes doe yet hang vpon the file in Gods high
court, the bill againſt vs is vncancelled, and in the day of account wee cannot
eſcape. It is my duty *to giue knowledge of ſaluation*, and to teach that our ſaluation
ſtands in the *remiſſion* of ſinnes, and to ſhew you the way how this *remiſſion* may
[y] 1 Sam.12.23 be obtained: & *God forbid that I ſhould ceaſe to ſhew you the good & the right way*[y].
If now, when the way is thus ſanded forth vnto you, you will ſay, as they did of
[z] Ier.6.16. old, *We will not walke therein*[z], you muſt ſuffer mee to conclude with *Moſes*, *I call*
[a] Deut.4.26; *heauen and earth to record againſt you, this day, that you ſhal ſhortly periſh*[a]. Thus much
for the fourth branch.

The fift is the fountaine out of which this *ſaluation*, which ſtands in the *re-*
miſſion of ſinnes, doth flow, in thoſe words, *Through the tender mercy of our God*. The
phraſe of ſpeech heere is very effectuall. For *Zachary* ſatisfieth not himſelfe to
ſay *mercy*, but hementioneth, *Bowels of mercy*. It is ſpoken after the manner of
men, to note out an exceeding tenderneſſe and towardneſſe of compaſſion; ſuch
as is, when a pitifull perſon his very bowels yearne and are mooued within him,
to behold ſome wofull or diſtreſſed ſpectacle. So the *mercy* of God in this caſe is
not ordinary, but more full of commiſeration, then any man poſsibly can ima-
gine. Hence are we taught that, (which hath bin often touched in this Hymne)
The 2. doct. namely, *That the ſupreame cauſe, the firſt root of our ſaluatiō is the riches of Gods mer-*
[b] Rom.9.22. *cy, the tendernes of his voluntary & free cōpaſſion towards vs*. Hence is it that the elect
[c] Eph.2.1.3, 4,5. are called *Veſſels of mercy*[b], becauſe the whole work of their ſaluatiō, can be aſcri-
bed to no other thing but onely to mercy. Excellent is the place of the *Apoſtle*[c];
Thus and thus we were by *nature, dead in treſpaſſes & in ſins, children of wrath, &c.*
Whence is it that we are bought into a better eſtate? *God, which is rich in mercy,*
&c. hath quickened vs, &c. Paul ſaith of himſelfe that he had ſometimes bin a *blaſ-*
phemer, & a perſecutor, & an oppreſſor: whēce came it, that he was not ſo ſtill? was it
[d] 1 Tim.1.13. from himſelfe? no: *I was receiued to mercy*, ſaith he. [d] *Bleſſed be God, &c. which accor-*
[e] 1 Pet.1.3. *ding to his abundant mercy*[e], *&c.* The Scripture is very preciſe in this point, in aſcri-
bing euery ſpecialty to Gods *mercy* & free grace. Touching electiō, it is called *the*
[f] Rom.11.5. *election of grace*[f]. Touching vocation, it is ſaid to be *according to grace*[g]. Touching
[g] 2 Tim.1.9. faith, it is ſaid to be *giuen*[h]. Touching iuſtification, it is ſaid to bee *freely by Gods*
[h] Phil.1.29. *grace*[i]. Touching euery good motiō, it is ſaid, that it *is God which worketh it*[k]. Tou-
[i] Rom.3.24. ching life eternall, it is termed *a gift*[l]. The holy Scripture laboureth in nothing
[k] Phil.2.13. more then to proue that God was mooued by nothing in the matter of mans ſalua-
[l] Rom.6.23. tiō, but only by his *mercy*. *I; euē I, am he that putteth away thine iniquities for mine*
[m] Iſay 43.25. *owne ſake*[m]. And indeed if our naturall eſtate be cōſidered, it muſt needs be, that all
[n] Eph.2.3. wil be aſcribed to *mercy*: *Children of wrath*[n], *Enemies to God*[o], *our imaginations only*
[o] Rom.5.10. *euill*[p], *our*
[p] Gen.6.5.

due vnſiduous labour? Repreſent we any good worke? What was there (thinke we) to induce God, not to decline or bend him to doe ought for vs? how muſt not all mouths be ſtaid to glorifie him for his free mercy? Euery ſpirituall man may readily ſay in reſpect of ſpirituall things, as *Iacob* did of his wealth, *God hath had mercy on me, and therefore I haue all theſe things*; or as the Church acknowledgeth; *Lord thou haſt wrought all our workes for vs.*

[1] Rom. 8. 6.
[2] Titus 1. 16.
[3] Gen. 33. 11.
[4] Iſay 26. 12.

Vſe. 1.

The vſe is ſtill to maintaine the glorie of God, and to beate downe the naturall pride and preſuming of mans heart; mercie and grace can neuer agree, that which is by *mercie* is not by *workes*, that which is by *workes* is not by *mercie*. And know we this, that we haue made great proceedings in godlineſſe, when wee haue learned out of the due conſideration of our owne ſpirituall weakeneſſe, and out of the liuely apprehenſion of our owne loſt and deſperate eſtate, effectually and affectionately to acknowledge, that had it not beene for the vnſpeakeable riches of Gods mercy, we could neuer haue come one piece of a ſtep towards heauen. And indeede, vntill a man is come to the effectuall acknowledgment and vnderſtanding of an abſolute miſerie in himſelfe, without any power left in himſelfe, ſo much as by a thought to wiſh or further his owne true good; hee may prate of the mercy of God, but he can neuer truely and comfortably apprehend it. God is ſo iealous of it, that if we goe about to temper any other thing therewith more or leſſe, the ſweetneſſe thereof is vtterly loſt.

[5] Rom. 11. 6.

Vſe 2.

Secondly, this may be a comfort vnto vs, that looke how much we take from our naturall humor by giuing all to Gods mercy, ſo much wee adde to our ſpirituall ſetledneſſe, and doe make the eſtate of our ſoules ſo much the ſurer. For, if that which had the firſt beginning from Gods mercy, were by our endeauours to bee perfited, we might well doubt of our ſaluation; but when wee reſt wholly vpon Gods mercy, there is no cauſe of feare: becauſe the mercy of God is (as himſelfe) perpetuall and vnalterable. There is nothing in vs that began it, there is nothing in vs that can alter it.

The ſixt branch now followeth, touching the eſpeciall fruits of this *tender mercy of God*: and that is, that *thereby the day-ſpring from on high hath viſited vs.* Here we muſt enquire, 1. What the *day-ſpring* is. 2. Who is meant by it. 3. Why it is ſaid to be *from on high*. Firſt, by *Day-ſpring* is meant literally, the firſt appearance and breaking of the day, in the Eaſt part of heauen, foretelling the neere riſing and approching of the Sunne. Secondly, by *Day-ſpring* is ſpiritually vnderſtood Chriſt Ieſus. It ſeemeth that *Zacharie* had reference to the ancient Prophecies, touching *a ſtarre that ſhould come of Iacob*[6], and of a *Sunne of Righteouſneſſe which ſhould ariſe*[7]. Thirdly, it is ſaid to be *from on hie*, to teach vs from whence this refreſhing commeth, not from earth, not from *below*, not from the deuice or procurement of Man; but from Heauen, from the free grace and mercy and power of God. And it is alſo ſaid to *viſite vs*; to note out (as hath beene before obſerued) our wofull extremity without Chriſt: inaſmuch as the word (*viſite*) doth ordinarily betoken a ſicke and diſtreſſed eſtate in thoſe which are viſited. So that this is the ſenſe; that by the great mercie of God, it is come to paſſe, that Chriſt Ieſus, (who is the light and comfort of his Church) hath broken forth, and hath caſt out his beames for the refreſhing and cheering of our ſoules.

[6] Num. 24. 17.
[7] Mal. 4. 2.

If this clauſe were to bee handled apart, many things might bee gathered thence: but treating of it now with the reſt, and ſo neither repeating out of it things already touched, nor yet raiſing from it ſuch points as that which followeth will giue vs more full occaſion to conſider, theſe are the chiefe things to bee noted hence. Firſt, *That the comming of Chriſt into the world, to worke our ſaluation, is the principall euidence and the chiefe fruit of Gods mercy.* Conſider how this is raiſed. *Zacharie* had ſpoken of the *bowels of Gods mercie*, that is, of the deepeſt meaſure of his grace and compaſſion: Now, as an inſtance and proofe thereof, he doth inſiſt eſpecially vpon this, the riſing of the *Sunne of Righteouſneſſe* Chriſt Ieſus. As if he

The 3. doct.

had said: Many waies is the mercy of God made knowne vnto vs, the earth is full of it, but this exceeds all, that he hath enlightened the World by his Sonne, and hath visited vs with so great a saluation. To this agreeth the speech of Paul: [a] *God setteth out his loue toward vs, seeing &c. Christ died for vs.* And his meaning is, that in other things the mercy of God is not obscure, but the mystery of Christ is (as it were) a stage, vpon which he hath set it forth, that all men might behold in it the fulnesse thereof. *In this* (saith *Iohn*) *appeared the loue of God toward vs, because he sent his only begotten Sonne into the World* [b], &c. *In this*, meaning, that although it appeareth in other things, yet *in this* especially. The reason is plaine. It is the mercy of God, that we liue and breathe, and enioy health and peace. In these things Gods loue is to bee seene; but what were these without Christ, according to that saying: *What shall it profit a man, though he should winne the whole world, if he lose his owne soule* [c]? All other comforts without an interest in Christ, doe but serue to encrease our condemnation.

[a] Rom. 5. 8.

[b] 1. Ioh. 4. 9.

[c] Mat. 16. 26.

The Vse. This serueth to discouer our folly. Of all the mercies of God, that of Christ is the chiefest; yet of all the rest it is least sought for. We are (the most) right of the Epicures minde, if the sides and belly be well, let the rest goe how it will. Herein we are like children, who looke vpon the babies in a booke, but care not for the matter. These outward things are but toies and trifles in comparison, them we gaze vpon, vpon them we doe euen fixe our desires. It ought not to be so, neither indeed is it so with true Christians: they are like *Dauid*, who when he beheld the men of his time, reioycing in their *Wheat* and their *Wine*, cried out, *Lord lift vp the light of thy countenance vpon mee* [c], as it were scorning all things else in respect of that. Remember we then: This is the height of Gods mercy, that he hath giuen vs Christ; let it bee the height, yea, the verie All, of our desires to enioy Christ. Of all cares, let this be our chiefe care, how we may be saued.

[c] Psal. 4. 6, 7.

Doctrine 4. Another point obseruable hence is: *The stablenesse and vnchangeablenesse of that worke of saluation which is wrought by Christ Iesus.* It must be so, seeing it is said to be *from on high*, out of heauen and from God. Apply to it we may that rule of *Gamaliel*: *If this counsell be of God, yee cannot destroy it* [d]. So this thing, is *from on hie*, it hath fetched the beginning from God, therefore it cannot be frustrated. All things vnder the Moone are subiect to change, the things aboue are firme and immutable. This is *Pauls* reasoning touching the certainty of *saluation* [e]. He goeth vp on hie to the foundation of all, Gods eternall Predestination, that is vnchangeable, therefore their Iustificatiō is firme, therefore their Glorification is certaine. *Hymeneus* and *Philetus* by their false doctrine destroied the faith of certaine (for it was not built vpō the Rocke (but *The foundation of God remaineth sure*, saith the Apostle [f].

[d] Act. 5. 39.

[e] Rom. 8. 33.

[f] 2. Tim. 2. 19.

The 1. Vse. This is, first, a great comfort to all true beleeuers: Their saluation dependeth not vpon vncertainties: he is come *from on hie*, which hath vndertaken it. This is an *Anchor of the soule both sure and stedfast* [g]. *Your life is hid with Christ in God* [h]. The course was framed in heauen, all the strength and power of hell cannot dissolue it.

[g] Heb. 6. 19.

[h] Col. 3. 3.

The 2. Vse. Secondly, this (*from on hie*) may be a good admonition to vs, if we desire a part with Christ, to labour to pull and retire our affections from earthly things. So reasoneth *Paul*: *If ye be risen with Christ, seeke the things which are aboue* [i]. Our *saluation is from on hie*, and therefore we must labour to looke vpward: It was the speech of Christ: *You are from beneath* [k], meaning, that because they were such as did sauour onely of earthly things, therefore Religion and grace could not enter into their hearts. If we euer be like swine, muzling in the ground, and like the Mole or Want, burying our selues in the earth, we make our selues vnfit for the kingdome of God. The Church hath the *Moone vnder her feete* [l]: Shee despiseth and setteth light by all the riches, glory, pompe, and carnall pleasures of this world: And indeede still, the higher a man laboureth to lift vp his thoughts to heauenly things, the baser will these earthly things seeme to be vnto him: as when on climeth a high tower or hill, the higher he doth mount, the lesse doth euery thing appeare which is below him.

[i] Col. 3. 1.

[k] Ioh. 8. 23.

[l] Reu. 12. 1.

The

The third Sermon.

Verſe 79.

To giue light to them that ſit in darkneſſe and in the ſhadow of death, and to guide our feete into the way of Peace.

WE are now come vnto the ſeaventh and laſt branch, namely, the ſpeciall end why this *Day-ſpring* hath appeared, which is, *To giue light, &c.*

The ſumme of the place is, A kindneſſe or benefit beſtowed: the partie by whom it is beſtowed we haue heard of: (*The Day-ſpring from on hie*). Now we haue here two things to bee conſidered of: 1. The ſtate and condition of the parties to whom it is giuen (they *ſit in darkeneſſe and in the ſhadow of death.*) 2. The qualitie of the benefit, (*To giue light*, and, *to guide into the way of peace.*) The former ſheweth how miſerable we be without Chriſt: The latter, what happineſſe is offered to vs in Chriſt.

In handling the former we muſt firſt enquire the ſenſe, namely, what is meant by *Darkneſſe*, and what by *the ſhadow of Death*. The word (*Darkneſſe*) muſt not be taken literally, for any outward, materiall, earthly or ſenſible darkneſſe; ſuch as is when the heauens are ouerwhelmed with clouds, the Sunne ſet, the ſtarres hidden, and the Moone not appearing, and neither fire nor candle to bee gotten: But it muſt bee taken in a ſpirituall ſenſe, with reference to the inward parts, to the ſoule and conſcience. And being ſo taken, it betokeneth two things. 1. Want of true ſauing knowledge: 2. Want of true ſpirituall comfort. Thus *Light*, in Scripture is taken: firſt, for true knowledge: *That the eyes of your vnderſtanding may be lightened* [m]: Secondly for true comfort: *Light is ſowen for the Righteous, and ioy for the vpright in heart* [n]. So alſo *darkneſſe*, is put for the contrary. Firſt, for *Ignorance: Men loued darkeneſſe rather then Light* [o]: *Hauing their cogitation darkned* [p]. Secondly, for amazedneſſe and perplexitie of ſpirit: *If they looke to the earth, behold darkneſſe and ſorrow* [q]. Therefore hell, which is the ſeat of Horror, is called *Darkneſſe* [r]. So then by thoſe which *ſit in darkneſſe*, are meant thoſe which lie buried in ignorance and blindneſſe, vtterly deſtitute of all true ſpirituall conſolation.

[m] Eph.1.18.
[n] Pſal.97.11.
[o] Ioh.3.19.
[p] Eph.4.18.
[q] Iſay 5.30.
[r] Matth.8.12.

Now to this, there is added another clauſe, (*The ſhadow of death.*) A phraſe vſuall in Scripture, ſignifying an eſtate brought, as it were, within the coaſtes and borders, and (as I may ſo ſpeake) within the reach of death. So that the meaning of both clauſes together is this; That thoſe to whom Chriſt hath appeared as a Sauiour, were without knowledge, without comfort, without any meanes or poſſibility of life eternall in themſelues. This is the ſenſe.

Heere then is ample occaſion giuen to ſpeake of our naturall eſtate without Chriſt: The miſery whereof ſtands in three things. 1. Want of true knowledge. 2. Want of true comfort. 3. Subiection and liableneſſe to death eternall. That theſe three are all true of euery naturall man, I will declare briefly.

The 1. doct.

And firſt, *That euery naturall man is deſtitute of true knowledge*, the Scripture ſpeaketh plainly. *Paul* ſaith, that naturally our *Cogitations are darkned through ignorance* [s]: that *we are vnwiſe* [t], *that is*, ſuch as vnderſtand not *What the will of the Lord is* [u]: that *the Wiſedome of our fleſh is death and enmitie againſt God* [x]: that *wee neither perceiue, nor can know the things of the ſpirit of God* [y]. And of this ignorance we haue examples; as in *Nicodemus*, who could not tell what to make of the do-

[s] Eph.4.18.
[t] Titus 3.3.
[u] Eph.5.17.
[x] Rom.8.6,7.
[y] 1.Cor.2.14.

[a] Iohn 3.9. [b] Acts 17.32. trine of Regeneration [a]; and in the learned Athenians, who *mocked* at that which *Paul taught* touching the *Resurrection* [b]. The most points of Religion seeme to flesh and blood, vnreasonable, absurd, vnlikely. Man hath no knowledge of God by nature, but onely so much as may serue to condemne him.

The 1. Vse. Wee are taught by this, first, to disclaime all opinion of freewill, that is, of power in man (of himselfe) to embrace and to entertaine good when it is offered. This is certaine, that where the minde of man hath no power to conceiue, there the will hath no power to embrace. Now it is prooued here, that wee are all in *darknesse*; nay euen *darknesse* it selfe [b]. Wee are possessed with that extreame ignorance and dulnesse in the things of God, that (of our selues) we cannot vnderstand them: Therefore, as God must first enlighten our mindes, before wee can conceiue any good, so he must first bend and frame and new mould our wils, before wee can truely affect, nay before wee can once encline or leane towards the same. Let the patrons of Freewill see how they can reconcile these things, namely, that man should naturally lye groueling in a thicke mist of spirituall darknesse, and yet should haue power in himselfe to chuse that which is good, without speciall and particular enabling.

[b] Eph.5.8.

The 2. Vse. Secondly, this aduiseth vs, not to admit our owne sense and conceit as a Iudge in matters of Religion. The blinde (we say) is vnfit to iudge of colours, and naturall man, to determine of holy things. Hee that will beleeue nothing but that which his owne reason shall approoue, nor doe nothing more then his corrupt affection shall encline vnto, shall neuer beleeue so much as hee ought, nor practise the one halfe of that which is required. A great cause of mens disobedience in religion, is, that they consult with flesh and blood, that is, about matters of the soule, they consult with that which is the greatest enemy to the soule. The first lesson to be learned by a Christian, is, to *deny himselfe* [c]. It ought to satisfie thee that God hath so commanded, so spoken, so reuealed: whether it bee agreeable to reason or no, it is all one: Say with *Peter, At thy word I will* doe this, or I will beleeue that. Happy is he, who being priuy to his owne spirituall blindnesse, can stretch out his hand to the Lord, and say with *Dauid, Teach mee, Direct my steps in thy word: Let me not wander from thy Commandements* [d].

[c] Mat.16.24.

[d] Psal.119.10 133.

The 3. Vse. Thirdly, wee are hereby let to see what they doe which please themselues in their ignorance. What is it, but a delighting in their owne misery? It is as if a man should content himselfe to lie in the bottome of a darke stinking dungeon, euen when there is meanes offered to release him. What is the chiefe part of our naturall misery? Is it not this, that we *sit in darknesse*? But what *darknesse* is it? Our senses doe tell vs, it is not any outward, bodily darknesse, which is meant: It cannot be any, but the *darknesse* of the *soule*. And what is the *darknesse* of the *soule* but ignorance and dulnesse? Faith is the eie of the soule, and knowledge the ground of Faith. You then, which wilfully muzzell your selues in ignorance, which desire not to be better taught, which are wearie of the meanes of knowledge; what doe you, but euen resolue with your selues to lie still in *darknesse*, and to rush your selues into that *Vtter darknesse*, where nothing will be besides *Weeping and gnashing of teeth* [e]? Remember we then, that as by nature in respect of sinne, we are of all creatures the most miserable, so one branch of our miserie is the darknesse of ignorance, the want of true sauing knowledge: if we doe willingly and contentedly cherish our selues therein, and refuse to vnderstand the things which belong vnto our Peace, it is all one as if we should say, *We will not be saued; Hell shall bee more welcome vnto vs then eternall life.*

[e] Math.8.12.

Doctrine 2. The second part of our naturall miserie, is, *The want of true comfort. There is no peace to the wicked, saith God* [f]. The conscience, naturally, beeing not yet renued and purged by Christs blood, hath in it, one of these two euils; Senselesnesse, or Amazednesse: Either it is blockish and benummed and feeleth nothing, and

[f] Isay 57.21.

so

ſo paſſeth on in a kind of drowſineſſe and ſecuritie, like an *Oxe that goeth to the ſlaughter*[g]; or elſe it is perplexed and diſtracted with inward horror, not knowing which way to turne it ſelfe for any true refreſhing. And the reaſon is this; In euery naturall heart, Satan reigneth and *worketh*[h], and Chriſt is a ſtranger from it. Now where the King of confuſion reigneth, and where the *Prince of Peace*[i] is a ſtranger, what comfort can be looked for? Againe, the foundation of all true comfort, is the perſwaſion of Gods loue in the forgiueneſſe of ſins; but this, I am ſure, doth not grow in natures garden. And thirdly, let a ſoule be wounded, a heart pricked, a conſcience aſtoniſhed, with the apprehenſion of ſin, & with *the Terror of the Lord*[k], all the wit of all the wiſeſt men in the world, out of their own reaſon cannot comfort it. This is a limme of our naturall darkneſſe. Let vs once be touched with inward ſorrow, let nature doe her beſt, let carnall reaſon ſtretch it ſelfe to the vtmoſt pin, yet ſhall we be ſwallowed vp with diſmaiedneſſe.

[g] Pro 7.22.
[h] Eph. 2.2.
[i] Iſay 9.6.
[k] 1 Cor 5.11.

The Vſe.

This teacheth vs, what we muſt doe, when as in ſickneſſe, loſſe, diſgraces, and in any other ſadneſſe, and ſullenneſſe of the ſpirit we deſire refreſhing. If we aske counſell of Nature or of carnall friends, what direction ſhall we receiue? Company, Muſicke, diſcourſe, gaming, and things of the like nature; which are like to water taken by one ſicke of a burning feuer, which coooleth a little at the firſt, but after increaſeth the heate: or to ſtickes catched at by a man ready to bee drowned, which promiſe ſome hope of helpe, but yet faile in the vſe, and periſh with him that truſted to them. If we deſire true comfort, we muſt goe out of our ſelues, and looke vpward, to him, who is the *God of all conſolation*[l]. In his word we muſt meditate: *Except* (ſaith *Dauid*) *thy Law had beene my delight, I ſhould now haue periſhed in mine affliction*[m]. The cauſe of mens deadneſſe in the day of ſorrow, is their dependance vpon carnall meanes (*the reed of Egypt*[n]) while in the meane time they neglect the principall.

[l] 2 Cor.1.3.
[m] Pſal.119.92
[n] Iſay 36.6.

The 3. doct.

The third part of our naturall miſery, is *ſubiection to eternall death. Death is gone ouer all men*[o]: and, *The wages of ſinne is death*[p]. God told *Adam*, that *in the day that he did eate the forbidden fruit, he ſhould die the death*[q]. Now inaſmuch as we haue all taken part with this diſobedience, we haue all a ſhare in this puniſhment. This puniſhment is called *Death*, not becauſe it is an vtter aboliſhment of the Being of the creature, (happie were it for the wicked if it were ſo) but it is ſo called, becauſe the ſoule is eternally ſeparated from God, who is the fountaine of life and happineſſe, and by that meanes, it is euer dying, but dieth neuer, wiſhing a diſſolution, but can neuer obtaine it.

[o] Rom 5.12.
[p] Rom.6.23.
[q] Gen.2.17.

The Vſe.

The vſe hereof is to humble vs, and to abate our naturall pride. Among men, if we ſee one that is a begger by birth, to be proud, and lifting vp himſelfe, we account it intolerable. Put caſe ſome one were borne to be a ſlaue or a drudge, we would thinke ſuch an one had little cauſe of boaſting: Yet ſuch is the naturall condition of vs all. The *ſhadow and darkenes* of eternall death, is our beſt inheritance. Let God giue vs our right, and what portion can we expect but the fire of hell? It is natures deſert, nay it is euen the deſire of nature, to bee plunged into it. Why are we ſecure, whom our ſinnes haue caſt into ſuch a diſmall eſtate? Thou prideſt thy ſelfe in thy birth, thou in thy wealth, thou in thy wit, thou in thy painted ſheath & gay cloathing, and conſiderſt not, thy beſt deſert what it is, and whereto it tends: whereas thou oughteſt rather to *powre out thy heart like water before the face of the Lord*[r], and to cry with *Dauid: Saue me O God; Deliuer me out of the mire, that I ſinke not: Let not the pit ſhut her mouth vpon me*[s].

[r] Lam.2.19.
[s] Pſal.69.1. 14,15.

Thus much touching the ſtate of the parties, vpon whom Chriſt beſtoweth the benefit of ſaluation: where we ſee that we are all by nature without the light of knowledge, without the light of comfort, ready to bee ſwallowed vp in the darkeneſſe of eternall death. The right vnderſtanding of this point, when it workes to the humbling of the ſoule, is the very firſt ſteppe to happineſſe, and the firſt fruits of true godlineſſe.

The second thing to bee handled in this Text, is the nature of the benefite, which is here declared in two things: 1. *To giue light*: 2. *To guide our feete into the way of peace.* Of these two in their course. In discoursing vpon the former, I must shew first, what is meant by *Light*; and then how this *Light* is *giuen*. The word *Light* is opposed to the former miserie. Whatsoeuer is vnderstood by *Darkenesse and the shadow of death*, the contrary thereunto is intended by this word *Light*: as namely, *Light of knowledge*, *Light* of comfort, and *Light* of life.

The 4. doct. All these three are meant by the word *Light*, and into the world Christ came to impart these three. First, to giue the *Light* of knowledge; *I am come into this world that they which see not, might see*[t]. *No man hath seene God at any time, the onely begotten Sonne, &c. hee hath declared him*[u]. *In him are hidde all the treasures of wisedome and knowledge*[x]; *and of his fulnesse we must all receiue*[y]. Secondly, to giue the *Light* of comfort: *The Spirit of the Lord is vpon me*, (the place is meant of Christ) *to giue beauty for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse*[z]: And thence commeth that offer made by Christ: *Come vnto mee all that are wearie, &c. and ye shall finde rest for your soules*[a]. Thirdly, to giue the *Light* of Life: *He that followeth me, shall not walke in darkenesse, but shall haue the Light of Life*[b]. *He hath brought Life and Immortality to Light by the Gospell.* And thus as that fulfilled which Christ spake: *Whosoeuer beleeueth in mee shall not abide in darknesse*[d]: neither in the darknesse of Ignorance, nor in the darknesse of discomfort, nor in the darknesse of eternall death.

Now for the manner and meanes of imparting this Light: Hee who is the *Sunne of righteousnesse*[e], conueieth the beames of this *Light* by two instruments: 1. The Word. 2. The Spirit. To assure vs that the Word is the Instrument to conuey the *Light of knowledge*, it is said, to *giue Light to the eyes*[f]; and the Ministery of it, is called the *Light of the world*[g]; the Ministers themselues are said to bee *Starres in Christs right hand*[h]: they haue committed vnto them, *the Key of Knowledge*[i], and it is their office to *giue knowledge*[k]. Againe, that we may know the Word to be the Instrument of comfort, it is said to *reioyce the Heart*[l], and to be a *Comfort in trouble*[m]. Thirdly, to certifie vs, that it is the Instrument of Life, it is called the *Word of Life*[n], and a *quickning Word*[o]. Touching the *Spirit*, as much is testified also. By it God giues Knowledge. It is *the Spirit of truth and leadeth into truth*[p]. The worke thereof is called *the opening of the Heart*[q], and the *opening of the vnderstanding*[r]. Secondly, by it commeth Comfort; therefore he is called *the Comforter*[s], and *The oyle of gladnesse*[t]. Thirdly, by it commeth Life, for which cause it is called *The Spirit of Life*[u]. Thus we see, Christ the *Day-spring* for what end he came, euen to *giue Light*, namely, the *Light of Knowledge*, the Light of comfort, and the Light of Life: We vnderstand also, how hee sendeth foorth these his beames vpon vs: Outwardly, by the brightnesse of his Word: Inwardly, by the shining of the Spirit.

The 1. Vse. The first vse is, to make the tidings of the Gospel, to be (as in their owne nature they are) *tydings vnto vs of great ioy*[x]: They should be as the newes of *Iosephs* life to *Iacob*, at the hearing whereof his *Spirit reuiued*[y]. But why so? The substance of the Gospell is Christ Iesus, and the summe of his office is to *giue Light*: What one thing is there in the world more comfortable? When *Paul* and the rest were in danger of shipwracke, *they wished* (saith the text) *that the day were come*[z]. The darkenesse of the night added to their danger, and doubled their feare: Euery houre seemed two, vntill the day were broken. Indeed the saying is true of euill doers: *The morning is to them as the shadow of death*[a]: but to them of honest carriage, the light of the day is exceeding welcome. Therefore *Dauid* setteth foorth his longing after God, by the *watching of the morning watch for the morning*[b]. It is said of *Abraham* that he *reioyced to see Christs day*[c]. A little glimpse of this light was the very ioy of *Abrahams* heart. How great therefore and intolerable is our dulnesse, who take no contentment in the beames of this *Light*,

t Ioh. 9. 39.
u Ioh. 1. 18.
x Col. 2. 3.
y Ioha 1. 16.
z Isay 61. 1. 2.
a Mat. 11. 28, 29
b Iohn 8. 12.
c 2 Tim. 1. 10
d Iohn 12. 46
e Mal. 4. 2.
f Psalme 19. 8
g Mat. 5. 14.
h Reu. 1. 20.
i Luke 11. 52.
k Luke 1. 77.
l Psal. 19. 8.
m Psal 119. 50
n Acts 5. 20.
o Psal. 119. 93.
p Iohn 16. 13
q Acts 16. 14.
r Luk. 24. 45.
s Iohn 14. 26.
t Psal. 45. 7.
u Rom. 8. 2.
x Luke 2. 10.
y Gen. 45. 27.
z Acts 27. 29.
a Iob 24. 17.
b Psal. 130. 6.
c Iohn 8. 56.

Light, which shine vnto vs? A great blessing is it, which is reported of *Zabulon* and *Nepthalim*; *The people which sate in darknesse saw a great Light, and to them which sate in the Region and shadow of death light is risen vp*[f]. Wee (by the goodnesse of God) enioy the like blessing, and yet, in the opinion of the most, it is nothing lesse then a blessing: Men had rather lie wallowing in the darkenesse of Ignorance, then open their eies to receiue that light which is offred vnto them by the Gospel. This is that which will bring hell and iudgement vpon this generation, according to that speech of Christ: *This is the condemnation, that light is come into the World, and men loue darknesse rather then light*[g]. A marvell it is, that men should refect such a blessing: But Christ hath told the reason: It is, *because their deeds are euill*. This Light of doctrine discouereth their sins, (for it is *Light which maketh all things manifest*[h]) it bewraieth the grossenesse of their courses, and layeth open many a mans hypocrisie, who seemed to himselfe, and was reputed by others to be such an one as he ought to be. There cannot bee a greater vexation to men of corrupt minds then to be met with in their sinnes; they cry then with *Ahab, Hast thou found me, O mine enemie*[i]? This is the cause that the Light of grace, which we ought of all other things most to reioyce in, is become such a burthen vnto vs; it discouereth that, which wee desire by all meanes to keepe close. *The world hates me* (saith our Sauiour) *because I testifie of it, that the workes thereof are euill*[k]. Remember we therefore: Christ is the Light, we are they to whom he offereth Light; he hath sent his word to enlighten vs. If wee reioyce not in this Light, but wish rather it were euen blowne out, that we might sleepe freely in our sinnes, it sheweth vs to bee the heires of darkenesse, and that the shadow of eternall death must be our portion.

[f] Mat. 4. 16.
[g] Iohn 3. 19.
[h] Eph. 5. 13.
[i] 1. King. 21. 20.
[k] Iohn 7. 7.

The second vse standeth thus: Sith Christ, as hee is Light himselfe, so, imparts his Light vnto vs by his Word and the Ministery thereof, we must remember the counsell which Christ giueth: *Walke while ye haue light*[l]. Wee haue no assurance of the continuance of that light of the Gospell which wee now enioy. Our sins may bring a storme vpon vs, in which the *Sun shal go downe ouer the Prophets, and the day shall be darke ouer them*[m]. Our vnthankefulnes and barrennes in our profession, our loathing of the heauenly Manna, hath deserued this, and more! It is holy wisedome therefore for vs, to take the benefit of the light whiles it shineth, lest such a iudgement should come vpon vs, as Christ spake of; namely, that we should *desire to see one of the daies, which we now see* and value not, but *shall not see them*[n]. Perhaps, in the opinion of some this is no iudgement, nay it is the very thing they desire, being like those, who when the Prophets of God were slaine, *reioyced ouer them, & sent gifts one to another*[o]. But let them heare what Christ saith, *He that walketh in the darke, knoweth not whither he goeth*[p]. He that iourneieth not whiles it is day, at last when he is benighted, he loseth his way, falleth into the hands of theeues, ruſheth into some down-fall where he casts away himselfe. Such is the state of men without the Light of doctrine: They go, they know not whither; they beleeue they know not what; downe they will bee in the pit before they are aware. But (will some say) will you make vs blinde and so simple, that we cannot see the way to heauen without you? I answer with the words of Christ to the Pharises; *Now ye say, We see, therefore your sinne remaineth*[q]: You which thinke your selues so cunning, there is none so blinde, no bodies case is more desperate.

[l] Iohn 12. 35.
[m] Micah. 3. 6.
[n] Luk. 17. 22.
[o] Reu. 11. 10.
[p] Iohn 12. 35
[q] Iohn 9. 41.

The third vse is taught by the Apostle, in these words, *Walke as the children of Light*[r]: That is, Christ is come into the world to enlighten, his word is preached, to conuey the light of grace into our hearts: this is no small priuiledge; behaue your selues therefore agreeably to this mercy, liue as becommeth those whom God hath called into Light. This same thing the same Apostle vrgeth elsewhere; *The night is past* (the time of ignorance is blown ouer) *the day is come* (the light of grace & knowledge hath appeared) *put on therfore the armour of Light*[s]. We may thus

The 2. vse.
The 3. vse.
[r] Eph. 5. 8.
[s] Rom 13. 12.

thus vnderſtand it: Men that by occaſion goe abroade in the night, are not ſo curious about their attire, thinking that whatſoeuer is amiſſe, will bee ſhrouded vnder the mantle of the night: but hee who goeth foorth at noone day, will be more carefull, that nothing may be ſeene contrary to modeſty, contrary to ciuility. So (ſaith the Apoſtle) in the dayes of your ignorance, happely you might doe ſuch or ſuch things, and becauſe you know no other, they might (in ſome ſort) be borne withall: but now the caſe is otherwiſe: Light hath ſhined, grace hath appeared, knowledge is preached vnto you, therefore other things are now expected; if you now liue as in times paſt, your fact cannot be hid, your fault cannot be excuſed: We ſee in generall, what the Apoſtle perſwades. That we may more fully conceiue what this is to *Walke in the Light*; let vs heare him opening the ſame vnto vs: It comprehends vnder it three things: 1. *To approoue that which is pleaſing to the Lord*[q], which is reuealed in the Scripture, and is more and more made knowne vnto vs by Preaching. 2. To beware of *the vnfruitfull workes of darkeneſſe*[r], ſuch as *gluttony, drunkenneſſe, chambering, wantonneſſe, ſtrife, enuying*[s], *filthineſſe, foolish talking*[t], &c. 3. To *Reproue them*: that is, to carry our ſelues in that holy and blameleſſe manner, that our very liues, (though we holde our tongues) may bee ſufficient to lay open and condemne the leaud faſhions of the vngodly. This is *to walke as the children of Light*. This is ſtraitly required of thoſe which enioy the Light, but (alas) full ſligh ly it is performed. How common, how ſhameleſſe, and how preſumptuous are theſe vnfruitefull workes of darkeneſſe; ſecurity, contempt of goodneſſe; ſcorne of Religion; Pride, Whoredome and ſuch like? do theſe agree with that Light which God hath giuen vs? Thinke we that God hath a part in vs, when theſe things beare dominion ouer vs? It is vnpoſſible. *If we ſay we haue fellowſhip with God, and walke in darkeneſſe, we lie, and doe not truely*[u]. The concluſion is this: Chriſt is our Light, hee imparteth his beames vnto vs by his word: If we loue this Light, let vs *walke as the children of light*. The workes of darkneſſe will bring vs into his power who is the Prince of darkeneſſe, we cannot eſcape it.

q Eph. 5, 10.
r Verſe 11.
s Rom. 13, 13.
t Eph. 5, 4.
u 1 Ioh. 1. 6.

The ſecond part of the Benefit, is, *To guide our feete into the way of peace*. Heere it muſt firſt be enquired what is *the way of peace*. Secondly, it muſt be prooued that we need a Guide. Thirdly, it muſt be iuſtified that Chriſt is the Guide. Laſtly it muſt be ſhewed, how he doth guide. Of theſe briefly.

The 5. doct.

The way of peace, is the way which leadeth vnto eternall happineſſe: *It is called Gods way*[x], and *the way of ſaluation*[y]. That we haue need of a guide, it is plaine. *The way of peace* (by nature) *we do not know*[z]: *The way which ſeemeth right vnto vs, the iſſues thereof are the wayes of death*[a]. It is a part of our miſerie, that *we are turned euery one to his owne way*[b]. That Chriſt is the Guide, his owne words prooue; *I* (ſaith he) *am the way*[c]. *He goeth before his ſheepe, he leadeth them out*[d]. Now he guideth euen as he giueth light; By the Word, and by his Spirit: By his Word; *Thy word is a lanterne to my feete, and a light vnto my path*[e]: and the Interpreters of this word are called Guides[f]. 2. By his Spirit: *Thy eares ſhall heare a word behind thee, ſaying, This is the way, walke ye in it*[g], &c. *The Spirit of truth will leade you into all truth*[h]. Thus is that verified which *Hannah* ſpake in her ſong, that *the Lord keepeth the feet of his Saints*[i], and (as *Dauid* ſaith) doth *teach them the way that they ſhall chuſe*[k].

x Pſal. 86, 11.
y Acts 16. 17
z Rom. 3. 17.
a Prou. 14. 12.
b Iſay 53. 6.
c Iohn 14. 6.
d Iohn 10, 3, 4
e Pſal. 119. 105
f Acts 8. 31.
g Iſay 30. 21.
h Iohn 16. 13.
i 1. Sam. 2. 9.
k Pſal. 25. 12.

The 1. Vſe.

We ſee by this, how foulely we doe all erre by nature, how apt we be ſtill in matters which concerne our ſoules to bee miſtaken, how graciouſly God hath dealt with vs in prouiding vs a guide; What ſhould we now learn hereby but this? In all thankfulneſſe and humility to yeeld our ſelues vnto his conduct. Hee hath *prepared for vs a way by his blood*[l], hee hath troden out a path by his *owne example*[m], hee hath left vs his Word and the Miniſtery thereof, to point out the finger to the right way, and *to ſhew vs what is good*[n]: To the reuerent vſe hereof hee hath promiſed the aſſiſtance and guidance of his ſpirit: *What ſhould hee haue done*

l Heb. 10. 20.
m Iohn 13. 15
n Mica. 6. 8.

more,

more, which he hath not done [o]? Shall we now when all things are thus fitted for vs, bee like those spoken of in the Prophet, who when the way was laid out before them, said plainely, *We will not walke therein* [p]. God forbid. And indeed, we our selues if we doe consider it, must needs condemne it, that it should be so. Why then is it so? Christ calleth dayly vpon vs in his word, while we be trauelling in our owne wayes; *Returne ye sonnes of Adam* [q]. *Why will yee die, O house of Israel?* [r] *Cause therefore one another to returne* [s]: yet we turne the deafe eare, saying in effect, as they did of old; *The word spoken vnto vs in the name of the Lord, we will not heare* [t]. Thus *euery one turneth to his race* [u], and the *way of sinners* [u] is preferred before the *way of peace*. The word of God calleth vs on one way, and we will be sure to goe the cleane contrary. If it were asked of vs, whether wee would refuse to follow Christ, we would all say with one voyce, *God forbid we should refuse it*: but when he offereth his directions to vs in his Word, we will not follow them. Holde we then this: Christ is the head Guide: His Word and the preaching thereof is the staffe and instrument to conduct vs: if we refuse that guidance, we shall neuer finde the way which leadeth vnto peace.

[o] Isay 5.4.
[p] Ier.6.16.
[q] Psal.90 3.
[r] Ezec.18.31, 32.
[s] Ier.44.16.
[t] Ier.8.6.
[u] Psal.1.1.

Secondly, here we haue a good direction in the diuersity and multiplicitie of guides, whom and what to follow. The time-seruer followeth the State and the law: the prophane person the multitude: the worldling his outward quietnesse: The carnall wiseman, his owne conceit: The superstitious his forefathers: The Papists, the name of the Church. He which would not be deceiued, let him hearken to Christ: His *sheepe heare his voyce* [x]: Christ speaketh in his word. If wee will needs follow men, let it be according to that rule: *Be ye followers of men as I am of Christ* [y]. Looke who goeth with Christ, that is, who brings his word, him let vs follow: Let vs doe as souldiers doe in their watch, demand *The word*. Thou wilt say; the diuell alleadgeth the word, as he did to Christ. Truth, but he alleadgeth it falsly, as hee did in his reasoning with Christ. Seeke thou the Lord in humilitie, and in deniall of thy selfe, he will giue thee a discerning spirit, and thou shalt not finally, or fundamentally be deceiued. *If any man* (saith Christ) *will doe my Fathers will, he shall know of the doctrine, whether it be of God, or whether I speake it of my selfe* [z].

The 2. Vse.

[x] Iohn 10.27.
[y] 1.Cor.11.1.
[z] Iohn 7.17.

FINIS.

THE BACK-PARTS OF IEHOVAH.

I. COR. 13. 12.

Now we see through a glasse darkely.



AT LONDON
Printed by IOHN LEGATT Printer to the
Vniuersitie of Cambridge, 1619.

THE BACK-PARTS OF JEHOVAH.

AT LONDON
Printed by John Legatt Printer to the
Universitie of Cambridge. 1693.

TO THE RIGHT WORSHIP-full Sir Richard Champernowne, of Modburie in Deuonsh. Knight.

SIR, there is a generation of men now adaies, who hauing little iudgement, and lesse honesty, are very forward (in hope, by that meanes to bee reputed something) to censure other mens endeauours. Touching such for mine owne part, I am at a point, and say with the Apostle, I passe very little to be iudged of them. *Yet* 1. Cor. 4. 3. *am I not so without regard, but that I would bee loath that any man who hath in him any true worth, and is of a right religious vnderstanding, should thinke me (because of my diuerse publishings) to be carried with that busie humour, through which no small many in this scribbling age, haue euen made the times to surfet with their needlesse papers. Wherefore to cleare my selfe to euery sober iudgement, this I say: I was first drawne into this course of presenting some sermons of mine to publike view, by the request of some friends: next, I receiued encouragement to proceede by the good approuement of sundrie, fearing God. And then also, I thought, that by doing somewhat in this kinde, I might make my hearers some part of a recompence, for that wrong which I doe them sometimes through my naturall infirmity of too much quickenesse in deliuery. Now hauing in these settings forth, remembred diuers of my deseruedly respected friends, if I should forget your Worship so neere mee in dwelling, and (vnlesse I much mistake) no lesse neere in affection, I should not know well how to auoid the imputation of ouermuch neglect. I cannot doubt of kinde acceptance, where I haue receiued so many testimonies of much respect. If by further looking into this meane offer, you shall receiue any furtherance in that good which I haue euer heartily wished to your soule, it will giue me no small contentment. Thus commending these Copies vnto you first: and then from you to the vse of Gods Church, I leaue you to his grace, who will neuer leaue those whom he hath once vouchsafed to loue in Christ Iesus.*

Modburie,

Your Worsh. in all readi-nesse to doe you my best seruice,

SAM. HIERON.

The Back-parts of Iehouah.

EXOD. Cap. 34. verſ. 6, 7.

So the Lord paſſed before his face and cryed, Iehouah, Iehouah, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and truth.

Reſeruing mercy for thouſands, forgiuing iniquity and tranſgreſſion and ſinne, and not making the wicked innocent, viſiting the iniquity of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.

The firſt Sermon.

THE occaſion of theſe words was this: Wee reade in the latter part of the fore-going chapter [a], how *Moſes*, for his better ſtrengthening in that weighty charge with which the Lord had entruſted him, deſired God to ſhew him his glory, to wit, the very fulneſſe of his Maieſty. God anſwered him [b], that the ſatisfying of this his requeſt, could not but be very hurtfull vnto him, in as much as (ſaith he) *there ſhall no man ſee me and liue*; meaning thereby, that the weakenes of mans mortall nature, cannot beare the glory of his preſence, but ſhall be euen oppreſſed and ſwallowed vp with maieſty, euen as we ſee the ſight of the eye to be dazled with the brightneſſe of the Sunne, or a cryſtall glaſſe to be broken in pieces, with the ſtrong working of the fire: But yet (ſaith God to *Moſes*) this will I do, *I will put thee in a cleft of a rock, and will couer thee with my hand, whiles I paſſe by: After, I will take away mine hand, and thou ſhalt ſee my back-parts, but my face ſhall not be ſeene* [c]. By which courſe framed to the capacity and vnderſtanding of *Moſes*, (and of vs alſo,) in which God ſpeaketh of himſelfe as of a man, hauing face and backe, the Lords meaning was to teach both *Moſes* and vs, that it is vnpoſſible for any man in this mortality, perfectly and exactly to know and conceiue the nature and beeing of the moſt High. Our knowledge of him in this life is *in part* [d], like the beholding of a man ſuddenly paſſing by vs, whoſe back-parts only we can looke vpon: the more full knowing him, is reſerued to that time in which we being made *like vnto him, ſhall ſee him as he is* [e], euen *face to face* [f], in his owne kingdome. Now that which God promiſed to *Moſes* in the former chapter is performed in this; *Moſes* being placed in the cleft of the rocke, the Lord paſſed by, and vttered a voice, by which was diſcouered ſo much touching God, as *Moſes* either was able, or elſe needed to conceiue, *Iehouah, Iehouah, ſtrong, &c.* Theſe two verſes my purpoſe is to open vnto you, to the end wee may haue ſome better vnderſtanding of God, (what an one he is,) then for the moſt part it ſeemeth we haue, any may learne to feare his Maieſty, to loue his mercy, & to tremble at his iuſtice more then we haue done heretofore. Our common conceits of God are very groſſe and ridiculous. Ignorant people ſuppoſe him to be a man in ſhape and paſſion like themſelues: The Epicure, who thought there was no happineſſe vnder the Sunne, but in carnall pleaſure, imagined God to be of the ſame ſenſuall humour, and deemed, that freedome from buſines was his chiefe felicity. And *Dauid* ſaith in the Pſalme, [g] that the *vngodly* perſon, who runs to all manner of exceſſe, ioyning with the *theefe*, and *partaking with the adulterer*, and opening his mouth with the *ſlanderer*, thinkes God to be *like himſelfe*. And generally our priuate

The occaſion of the words.

[a] Verſe 18.

[b] Verſe 20.

[c] Verſe 22, 23

[d] 1 Cor. 13 12

[e] 1. Ioh. 3. 2.

[f] 1. Cor. 13. 12

[g] Pſal. 50. 18, 21.

nate thoughts touching God, are not ſo holy, ſo reuerent, ſo diuine, ſo full of reſpect as they ought to bee. So that it ſhall be good for vs to conſider well of this portion of Scripture, which is Gods owne teſtimony touching himſelfe.

Before I come to ſpeake directly of that deſcription which is here made of God, one thing may not vnprofitably bee obſerued out of that which is firſt ſaid, *ſo the Lord paſſed before Moſes face and cryed:* and it is this: *Moſes* his deſire was (as appeareth) to haue ſeene ſome outward and viſible teſtimony of the glory and Maieſty of God, which euen with his eyes he might haue looked vpon. Now howſoeuer God did not leaue *Moſes* herein altogether vnſatisfied, for no doubt, at this time, God gaue ſome ſuch ſenſible appearance which affected the eye of *Moſes*, for which cauſe it is ſaid [h], *the Lord deſcended in the cloud*, yet the maine thing vſed to informe *Moſes* in that, which it principally behooued him to vnderſtand, was a voice: All other circumſtances ſerued but as preparatiues to ſtrike an awfulneſſe into *Moſes* heart, and to fit him to that which the purpoſe of God was to reueale vnto him: It was a voice which was the chiefe inſtrument, to conuey into the mind and vnderſtanding of *Moſes*, the neceſſary knowledge of *Iehouah*, which courſe (as to me ſeemeth) ſerued euen then to inſinuate, that Teaching by a voice, ſhould euer be the choice & principall meanes, by which the Lord would bring his people vnto the true & ſauing knowledge of himſelfe. When God appeared to *Eliah*, we reade that before him went *a mighty ſtrong wind, which rent the mountaines; but* (ſaith the Text) *the Lord was not in the winde: After the winde came, came an earthquake, and after it a fire, but the Lord was in neither:* But then laſt of all *came a ſtill and ſoft voice*, & in that the Lord was: and that was it which moſt affected *Eliah* his heart; For (as the ſtory ſaith) *when Eliah heard it, he couered his face with his mantell, and went out, &c.* I remember, that where as there is a ſtrait charge giuen in *Deuteronomy*, touching images and repreſentations to worſhip God by, this is the principall reaſon of the prohibition [k], *Yee ſaw no ſimilitude, ſaue a voice.* Out of which the Lord would haue them to learne, that as in the firſt deliuery of the law, the inſtrument which God taught them by, was a voice, (he purpoſely forbearing to preſent himſelfe to their eyes in a viſible ſhape, leſt they ſhould ſtick too much vpon outward ſhewes) ſo they likewiſe in the following times, ſhould truſt eſpecially to the ſame meanes which God (as it were) by his own mouth hath ſanctified vnto them at the beginning, namely, *a voice*. The nature of man is very inclinable to affect rather that which with ſome outward ſhew offereth it ſelfe vnto the eye, then to content it ſelfe with the bare and naked inſtruction of the eare: And therefore we ſee, both how full all falſe religions deuiſed by men, haue euer beene of outward beauty, of images, and ſignes, and bodily repreſentments, and how apt the people haue beene in all times to entertaine that ſooneſt, which to their eyes ſeemed gayeſt. It was the baite of Popery, and the thing by which the world generally was bewitched, euen the goodly images, and the glorious furniture wherwith the ſacrificing Prieſts were arrayed, and the Churches bedecked. The people were made beleeue, that there was a myſtery in euery dumbe ſhew, and that the varietie of imagery was lay-mens bookes, in which they might with their eyes ſee euen the very body and ſubſtance of religion. In the meane time, the maine inſtrument of teaching, I meane *a voice*, was either baniſhed, or elſe ſo vttered in a ſtrange tongue, and confuſed tune, that the ſoules of the people could not receiue any edifying thereby. Well might they feede their hungry eyes, with gazing vpon painted idols, or haue their eares ticled with ſome pleaſing noiſe, but that their hearing ſhould bee a meſſenger to their inward parts of any ſound doctrine, by which their conſciences might be comforted, it was impoſsible, nay it was the very thing which was purpoſely auoided. Now although the Lord hath had ſome reſpect vnto our nature, and hath therefore appointed two Sacraments, by which to repreſent to our eyes, that which the word reporteth to our eares, yet the voice of God (which is his word) is ſtill the principall, and vnto it thoſe viſible ſeruices

are

[h] Verſe 5.

Doctrine 1.

[i] 1. Kin. 19. 11. &c.

[k] Deut. 4. 12.

are in their owne nature but as outward ſeales.

The vſe hereof (which is alſo the ende why I noted it) is to maintaine the credit and needefull vſe of that order of inſtructing vs, which the Lord his will is ſhould haue the chiefe place in his ſeruice. The wiſedome of man might imagine, that it were no hard thing to deuiſe other meanes, more likely to edifie the ſoule, then this of hearing, according as *Moſes* (it may be) held opinion, that if his eyes might once ſee the Maieſty of God, it would bee the onely meanes to confirme him: But (as the Apoſtle ſpeaketh) *The fooliſhnes of God is wiſer then men*: and as he thought it fitter to informe *Moſes* by the eare then to giue him his deſire, in preſenting himſelfe to his eye, ſo hee doth ſtill holde the ſame courſe, and hath ordained the ſenſe of hearing, to bee (as it were) the pipe, by which the *ſauing* knowledge of his wil, may be conueyed down into the heart, and whoſoeuer doe neglect or deſpiſe this meanes, the Lord will curſe all other helps vnto them, which together with this, might haue beene exceeding profitable. I remember what the rich man lying in hell, ſaid to *Abraham* [m]; hee was earneſt with him that Lazarus might bee ſent to aduertiſe his brethren of his miſery, imagining that would bee a very effectuall motiue to repentance; according as in our reaſon, wee would thinke that if one ſhould come among vs out of the place of the damned, and tell what kinde of men were there, it would ſtrike a feare into mens hearts; *If one* (ſaith hee) *come vnto them from the dead, they will amend their liues.* But now what ſaid Abraham? *They haue Moſes and the Prophets, if they will not heare them, neither will they be perſwaded though one riſe from the dead againe.* It ſhewes plainely, that thoſe who will not bee inſtructed by hearing, they are euen paſt hope, there is no courſe, though in mans reaſon neuer ſo likely, that is able to recouer them. Let it admoniſh vs, if we deſire to know God, to prepare our eares to the meanes of knowledge: Remember what *Salomon* hath ſaid, that it is but *the ſacrifice of fooles*, which all thoſe performe, who come *into the houſe of God*, and are *not neare* and ready *to heare* [n]. Thus much I thought good (by the way) to note hence, that *Moſes* deſiring to conceiue the Maieſty of God, was inſtructed rather, (at the leaſt) more largely, by the eare, then by outward and viſible repreſentments. I come now to the deſcription it ſelfe.

The vſe.

[l] 1. Cor. 1. 25

[m] Luk. 16. 27, 28 &c.

[n] Eccl. 4. 17.

Touching which, wee muſt vnderſtand that God is here deſcribed to vs by foure things. 1. His Eſſence or Beeing. 2. His Power. 3. His Mercy. 4. His Iuſtice. The firſt is in that word *Iehouah*, which for the making of *Moſes* more attentiue, is twiſe repeated (*Iehouah, Iehouah.*) This name is properly belonging vnto God, neither can be communicated vnto any creature in heaue or earth whatſoeuer: and it is ſuch as we are not able in our language, by any one word to expreſſe. To omit many buſie queſtions about this name, and to deliuer onely ſo much as is needfull, and may be alſo beſt vnderſtood by thoſe which are euen of the meaneſt capacity, it doth note out vnto vs concerning God three things eſpecially. Firſt, that God is an *Eternall Being*, that is, euen as the Scripture ſaith, one *which is, which was, and which is to come* [o]. He hath been a God euer, he is ſo at this inſtant, and ſhall be ſo without end. For this cauſe he tolde *Moſes* elſewhere [p], that his name *was I Am*, ſignifying therby, that there neuer was any time, neither ſhal be, in which the Lord might not, and may not truly ſay of himſelfe, *I Am*. And to this end are the ſayings of the Scripture, *Before the mountaines were made, & before thou hadſt formed the earth, & the world, euen from euerlaſting to euerlaſting thou art God* [q]. *Before me there was no God formed, neither ſhall be after me* [r]. *Thus ſaith he which inhabiteth Eternity* [s]. He is called in another place [t] *the King of ages*, & is ſaid to haue *made the Times* [u]. And the word which in the language wherin the Scripture was written, doth vſe to ſignifie *Eternall*, is drawn from a roote which betokeneth to *lie hid*, becauſe the Beginning and the End of God lieth hid, and is a thing altogether vnknowne. If a man looke neuer ſo farre backe, hee ſhall

The order of the Text, how it is to be handled.

Of the name Iehouah.

Doct. 2. touching the eſſence of God.

[o] Reu. 1. 4.

[p] Exod. 3. 14.

[q] Pſal. 90. 2.

[r] Iſa. 43. 10.

[s] Iſa. 57. 15.

[t] 1. Tim. 1. 17

[u] Heb. 1. 2. *ſæculorum.*

neuer finde where his *Being began*, if he inquire neuer ſo carefully or curiouſly into the times to come, he ſhall neuer find out any limits to it, or any likelihood of an end. This is Gods Eternity, the firſt thing ſignified and meant by this name of his, *Iehouah*. The ſecond thing meant by it, is, that he it is which giueth *Being* to al things elſe whatſoeuer. And that this is the meaning of it, appeares by that ſaying, *I am Iehouah that made all things* *, as though he ſhould ſay, *This is my name, thus am I called, becauſe as I haue my Being from my ſelfe, ſo I giue vnto al things their being*: according to the ſaying of the Apoſtle, *Of him, & for him, and through him are all things* [z]: and in another place, *In him we liue, we moue and haue our being* [y]. Thirdly, this name *Iehouah*, betokeneth thus much touching God; that hee doth fully accompliſh & make good all his purpoſes: and for confirmation hereof it is a notable place, euen the ſaying of God vnto *Moſes*, *I appeared vnto Abraham, Iſaac, & Iacob, by the name of Almighty, but by my name Iehouah I was not knowne vnto them* [a]. The meaning is, that howſoeuer the Lord, by creating the world, and after, by deſtroying it for the ſins thereof, and by many other bleſsings beſtowed vpon theſe men, had declared himſelfe to be a mighty and powerfull God, yet hee had neuer ſo fully ſhewed himſelfe vnto them to be *Iehouah*; becauſe they in their times ſaw not the performance of thoſe promiſes which he had anciently made touching the deliuery of the people out of Egypt: ſo that now *Moſes* and the reſt, knew his name *Iehouah*, becauſe they were to be eye-witneſſes, of the fulfilling of the old promiſe touching their deliuerance from Pharaoh his captiuity. We may not ſo vnderſtand the place as though the name *Iehouah* was not knowne vnto *Abraham* and the reſt: for God ſo ſtileth himſelfe both to *Abraham* [a], and vnto *Iacob* too [b]: but this (as I haue ſaid) was the meaning, that then and at that inſtant, and by that miraculous deliuerance hee would more manifeſtly ſhew himſelfe to be *Iehouah*, (that is, *a performer of promiſes*) then he had donein former times: The things which Abraham, and Iſaac, and Iacob, had onely heard, Moſes and they which then liued, ſhould ſee fulfilled and accompliſhed. So that this place thus opened, is a manifeſt proſe that he is therefore called *Iehouah*, becauſe as he himſelfe is, ſo he maketh that to be, which he had promiſed. For which cauſe it is an ordinary thing in the Scripture, when the Lord doth either promiſe or threaten any great matter, he doth put vnto it his name *Iehouah*, as a ſeale of performing it. I wil ſhew you an exãple or two of it. *I wil ſend you* (ſaith God by the Prophet) *famine and euill beaſts, &c. I Iehouah haue ſpoken it*, as if he had ſaid; *you may be ſure this ſhall take effect, I Iehouah haue decreed it, & I am able to performe it*. Thus God beginneth the law, *I am Iehouah*, to aſſure that nothing ſhall fall to the ground either of the bleſsings promiſed, or of the iudgements denounced in the ſame. Whoſoeuer readeth Ierem. 31. a chapter abounding with many gracious promiſes, touching the new couenant in Chriſt, touching forgiuenes of ſinnes, and the writing of the law in our hearts, &c. ſhall find this name *Iehouah*, (or for it, *Lord*, the word *Iehouah* beeing vſually ſo tranſlated) two or three and twenty ſeuerall times made mention of. So that all this ſerues to make this point plaine, that God is tearmed *Iehouah*, becauſe he doth not giue words onely, but certainty, and accompliſhment alſo vnto all his promiſes. Thus we ſee the meaning of this *glorious name* [d] *Iehouah*. Let vs proceede to examine what vſe we may make of all theſe ſpecialties to our ſelues.

* Iſa 44.24.

[z] Rom. 11.36

[y] Act. 17.28.

[a] Exod. 6.3.

[a] Gen. 15 7.

[b] Gen. 28.13

[d] Deut. 28.58.

The firſt vſe of the firſt ſignification of Iehouah.

Firſt, whereas the Lord our God is ſaid to be an *Eternall Being*, which neuer had beginning, and knoweth no end, it ſerueth to ſhew vnto vs, what a hatefull thing it is to go about to expreſſe this Infinitenes, in an image of wood or ſtone, or mettall, or any other worke of mans hand. In Iſaiah his prophecy you ſhall finde this vſe: *To whom* (ſaith the holy Ghoſt) *will ye liken God, or what ſimilitude wil you ſet vp vnto him*? In that chapter ſundry reaſons are vrged to ſhew what an idle and fooliſh thing it is, but who ſo obſerueth the place, ſhall find the principall to be fetched from the Maieſty & Eternity of *Iehouah*: as indeed it is a groſſe & a

[e] Iſa. 40.18.

ſenſleſſe

senſeleſſe thing to ſeeke to ſhadow him out, who neuer had beginning, and neuer ſhall haue ende, by that thing, the beginning whereof we haue ſeene, and which we well know may quickly bee conſumed. It were a diſgrace to the Kinge Maieſty, if one ſhould vndertake to picture him in the faſhion of a poore, ragged, filthy, deformed, leprous and vnworthy perſon; vnder what pretence ſoeuer it were done, it would be thought very inconuenient: Now there can not be that difference betwixt one man and another, as is betwixt the moſt glorious creature and the Lord. The repreſenting of the Nature and Maieſty of God by Images, is called *a turning of the truth of God into a lie*[f], becauſe the vpholding of them doth make a falſe report of God, and breedeth in the conceipt of the looker on, ſuch imaginations touching God, as are indeed very groſſe and vtterly vntrue. And let what colour ſoeuer the diuell can helpe to deuiſe, be ſet vpon it, yet it muſt needs make him that ſeeth the Image, either thinke too honourably of the matter becauſe it repreſẽts God, or too baſely of God, who is figured out by a dumb ſhew, by a peece of a block, which is ſooner conſumed then it was at the firſt framed. I ſpeake this to this end, that it may beget in vs a deteſtation of Popery, the beauty whereof doth conſiſt in ſuch abominable repreſentations of the eternall *Iehouah*, whom the mind of man cannot cõceiue, much les the work of any hand expreſſe.

[f] Rom. 1. 25.

Secondly, ſeeing *Iehouah* is an *Eternall Beeing*, one, who as S. *Paul* ſaith [g], *onely hath Immortality*, it teacheth vs, to whom we muſt go, that we may come vnto Eternity. Our ſoules indeed, euen in this ſinfull eſtate, are immortall, and ſhall be for euer, but ſuch is the immortall miſery which we haue made our ſelues ſubiect vnto through ſinne, that that immortality is in Scripture called by the name of an *Eternall Death*: and a thouſand times better were it for a man neuer to haue beene, then not to be deliuered from that dying life. Now as man by falling from *Iehouah*, brought himſelfe into the danger of this miſerable *Eternity*, ſo, but by being again vnited & ioyned vnto him, there is no hope of that glorious immortality. He is the fountain of Euerlaſtingnes, & the life of the *ſoule* is worſe thẽ death vntill it hath receiued a new quickning from his power. If you aske of me, how this Eternity which is in God may be cõmunicated vnto vs, I anſwer, that Chriſt Ieſus who hath ioyned the nature of man vnto his Godhead, is the alone means, by which we may bee vnited vnto God. No man commeth *to the Father, but by me* [h]. Vnto Chriſt we are vnited by his Spirit: his Spirit goeth with his Word: by it he begets a new life in the dead & rotten heart of man; by it he raiſeth him vp vnto the life of grace, and prepareth him by degrees euery day more and more vnto the life of glory. For this cauſe the word of God is called an *Immortal ſeed* [i], an *eternall Word* [k], the *word of life* [l], a *quickning Word* [m], and al for this cauſe, becauſe it bringeth vs vnto Chriſt, *in whom are hid all the treaſures* [n] of happineſſe, and in the *knowledge* of whom *life euerlaſting* [o] doth conſiſt. So then marke this: God calleth himſelfe *Iehouah*: what is that? one who is the fountaine & head-ſpring of all Eternity: what muſt the knowing hereof teach me? I muſt thinke thus with my ſelfe, I am by nature no better then others, euen the childe of eternall death; the immortality which I haue, doth but make me ſubiect vnto endleſſe miſery: How thẽ might I come to be partaker of that glorious eternity? I anſwer thee, nay the word of God anſwereth thee; But by Chriſt, thou canſt neuer obtaine it: But by the word, thou canſt neuer be ioyned vnto Chriſt. Looke into the word, exerciſe thy ſelfe in that, there thou ſhalt find him: be a ſtranger to the word, care not for it, deſpiſe it, deſire not to know it, thou ſhalt neuer haue part with Chriſt, nor dwell with *Iehouah*, who is the King of Times, and the Father of Eternity. Theſe two vſes we may make of the firſt thing meant by this name *Iehouah*: He is *Eternall*, one that hath his *Beeing* from himſelfe: therefore not to be repreſented by the fading workmanſhip of mortall man; therefore to be ſought vnto by Chriſt, if we deſire immortality with him in his kingdome.

The 2. vſe.

[g] 1. Tim. 6. 16

[h] Ioh. 14. 6.

[i] 1. Pet. 1. 23.
[k] Pſal. 119. 9.
[l] Act. 5. 20.
[m] Pſal. 119. 50.
[n] Col. 2. 3.
[o] Ioh. 17. 3.

The two vſes of the ſecond ſignification of Iehouah.

He is called *Iehouah* alſo, becauſe he hath giuen their *beting* to all other things which

The 1. vse. which haue any *being*. This doth teach vs two things. First, touching our selues; seeing the life and *being* which we haue, we haue it from the Lord, it vrgeth vpon vs the consecrating and deuoting of our selues wholly vnto him. It is a thing which standeth euen with reason, that the life which wee haue receiued from his mercy, should be employed wholly to his glory. *Who planteth a vineyard* (saith the Apostle) *and eateth not of the fruit thereof? who feedeth a flocke, and eateth not of the milk of the flocke?* Euery man expects a benefit by that wherein he hath bestowed charge: why may not the Lord then by good right challenge all seruice & honour and obedience from vs, seeing we are his workmanship, & that this, that we can do any thing, hath proceeded wholly from his grace? Salomon saith that *the Lord made all things for his owne sake*. It was the glory of his owne name, which was the chiefe end aimed at by him, in giuing a *being* vnto all things. There is no man in the world, but, if another had risen by him, and come from no body, to be a man of some fashion & ability, would think he had receiued a great wrong and a foule indignity, if that man should oppose himselfe against him, or should not be ready to ioyne with him in his occasions. His vnthankfulnes should againe & againe be obiected to him, that he should so much forget him from whom hee had receiued all his aduancement. How much more iustly may the Lord except against vs, when as liuing and mooving only in & through him, we shall notwithstanding affoard the vse of our life and mooving rather to the seruice of the diuel in doing his wil, then to the seruice of God in the promoting of his glory? When as *Dauid* vpon the misinformation of *Ziba*, challenged *Mephibosheth* (one of *Sauls* line) for not ioyning with him and assisting him in his troubles intended against him by his sonne *Absalom*, he, to cleare himselfe of all imputation of false-heartednes towards Dauid, answered on this wise: *All my fathers house were but dead men before my Lord the King, yet didst thou set thy seruant among thē that did eate at thine own table*; signifying thereby that all the world might iustly condemne him for a villaine & a wretch, if being so aduanced by Dauid, (at whose mercy his life stood,) he should haue entertained a traiterous & disloyall thought against him. I speake it to this end, to shew how hatefull a thing it is to forget from whom a man hath receiued his first beginning, and vnthankfully to demeane ones selfe towards him by whom he is that which he is, and without whose gracious sustaining, he should soone returne vnto his first nothing. This could not chuse but be a very fruitfull and profitable meditation, when a man should view himselfe, and all the powers and faculties of his soule & body, and should consider withall from whom he had receiued them. How is it possible, but a man euen for very shame, should thus thinke with himselfe? Did God giue mee a tongue to blaspheme his name, to slander others, to speake of any thing rather then of his word? did hee bestow mine eies to behold vanity, to be as windowes, to let in vncleane thoughts into my hart? Haue I my body to vse it to adultery, to defile it with beastly drunkennes, and to apply the seuerall parts thereof as *weapons of vnrighteousnes* vnto sinne? Hath he made me able to heare, and shall I stop mine eares against his word? Hath he giuen me strength and health, to goe and to trauaile, and shall I loyter when I should goe to his house to be imployed in his seruice? Am I thus furnished through him with wit and reason, and capacity and vnderstanding, and shall I be apt in other things, and remaine dull, and ignorant, and blockish in the knowledge of his will? Am I able to remember and carry away such things as concerne my selfe, and shall I not labour to make my memory a storehouse, in which to lay vp such holsome doctrine, by which I may know how to walke in the waies of godlines? This would be the fruit of this meditatiō, if when we feele our owne power of life, & motion, of breathing, of hearing, of vnderstanding, of remembring, we would consider that we haue receiued all this from *Iehouah*, that same *Eternall Being*, and that therefore it would be an intolerable shame for vs, not to deuote all that is in vs to his glory, from whom we haue receiued it.

1 Cor. 9. 7.

1 Prou. 16. 4.

2 Sam. 19. 28

Rom. 6. 13.

A se-

A ſecond vſe of this ſecond ſignification of the word *Iehouah*, is to preſſe vpon vs a ſober and moderate vſe of Gods creatures. Euery thing is that which it is through him, hee is the head-Lord of all, which made all, which preſerueth all, which oweth all, and of his mercy and free grace he hath allowed the free vſe of his creatures for our neceſſary releefe and lawfull delight; and *euery creature* (ſaith the Scripture) *is good if it be vſed with thankſgiuing* [c]. Now we may be ſure, that he who is the Author of euery *beeing*, and the maintainer of it, will take account of the waſtfull conſuming of that, which had a *beeing* through him. It is the honour of God, that all things *are* through his power, and be preſerued by his prouidence. Now though man (ſo farre as his commiſsion reacheth,) may ſpend the bleſsings of God, and conſume them for his needfull vſe, yet, without authority to turne that into nothing, which God hath made to bee ſomething, is more then any man ſhall be able to defend before God. It is a good point, to be thought vpon, by all thoſe, who for the ſatisfying of their carnall and beaſtly appetites, do make hauocke and ſpoile of Gods good creatures; ſo, as do drunkards and quaffers, and ſuch to whom *their belly is their God* [n]; and ſuch alſo as ſuperfluouſly waſte that which might well be ſpared, vpon the vnneceſſary trimming and dreſsing of themſelues. What haſt thou to do, O thou man, to conſume that, by which the Lord accounts himſelfe honoured, that it is his creature? Thou art (I know) a free-holder here vpon the earth, and God hath made all things for thy vſe, but yet (that I may vſe a phraſe of law) not without impeachment of waſte: *That nothing be loſt*, it was one of our Sauiours Items *: The Lord hath granted thee a leaſe with a very large ſcope, but yet all is confined and ſhut vp with this prouiſo, Prouided alwaies that all things bee vſed with ſobriety. Let vs remember this then: all things haue their *beeing* from God, and (as the Head of this great houſe, the world,) hee will take account how thoſe things which hee hath made to *be*, man hath made not to *be*; and the more liberall hee is in miniſtring to our neceſsity, the more ſtraite he will be in puniſhing our ſuperfluity. Theſe be the two vſes of the ſecond ſenſe of the name *Iehouah*: It is hee which giueth *Being* vnto all things; therefore our life is to bee ſpent to his glory; therefore that which hee hath made to be, is not to be waſted at our pleaſure, without his ſpeciall Authority.

The 2. Vſe.

[c] 1. Tim 4.3.

[n] Phil. 3.19.

* Ioh 6.12.

He is thirdly called *Iehouah*, becauſe he giueth *Being* to all his promiſes, all of them in their due time ſhall receiue their full accompliſhment. This doth alſo teach vs two things: Firſt, it ſerueth to be a ſtrengthening to our faith, and an aſſurance to vs, that what mercy, or grace, or goodnes ſoeuer God hath promiſed, it ſhall certenly bee beſtowed. It is as poſsible for the Lord not to be God, as not to keepe his word. Hath he promiſed that *whoſoeuer beleeueth in Chriſt, ſhall haue life eternall* [x]? hath he ſaid, that he *which truſteth in him, ſhall ſtand faſt for euer* [y]? hath he teſtified of himſelfe, that he *will neuer faile thee nor forſake thee* [z]? that if thou *draw neere vnto him, he will draw neere vnto thee* [a]? that if thou *call vpon him in truth* [b], hee will ſurely heare thee? that if thou obey him, hee will bleſſe thee? *Know* this; he cannot *alter the thing which is gone out of his lips* [c], it is not poſsible that any of theſe promiſes ſhould fall to the ground vnfulfilled. This ought to bee laid vp in ſtore by all that feare God againſt the day of triall: Whatſoeuer we think in our ignorance and ſecurity, yet if we belong to God, wee ſhall at one time or other feele how hard a thing it is to beleeue Gods promiſes: fleſh and blood being helped forward by the diuell, will affoard ſo many doubts, that we ſhall finde much to do, to ouercome our own diſtruſtfulnes, and to depend wholly vpon the Lord. Therefore let this euer be remembred, that the God in whom wee beleeue his name is *Iehouah*, that is, one who alwaies giues iſſue to all promiſes. Well he may deferre to fulfill them, for the exerciſe of our faith, and the triall of our patience, but it is vnpoſsible that he ſhould finally diſanull them.

The two vſes of the third ſignification of this word Iehouah.

The 1. Vſe.

[x] Ioh. 3.16.
[y] Pſal. 125.1.
[z] Heb. 13.5.
[a] Iam. 4.8.
[b] Pſal. 145.18
[c] Pſal. 89.34.

The ſecond vſe of this point ſtands thus: We are exhorted to *bee followers of God*

The 2. vſe.

[d] Ephes. 5. 1. *God as deare children* [d]. As then God will not faile in any promise of mercy vnto vs, so should we make conscience not to faile in any promise of obedience vnto him. Wee promised in our Baptisme to forsake the diuell and all his workes, to walke in the way of Gods commandements. Euery time we come to the Lords Table, we renue this promise in these words; (*And here we offer vp vnto thee, our selues, our soules, and our bodies, to be a reasonable, holy, and liuely sacrifice vnto thee.*) What we doe priuately God knoweth, but euery time we meete together here, we make shew to beg grace *that we may liue a godly, righteous, and a sober life.* Now if we look and hope that God should be constant in his promises to vs, it is great reason, that we should looke to the vowes with which we haue tied our selues to him. With what face can wee lay any claime to the promises of Gods mercy, when the Lord shall haue such cause to except against vs, that we haue but dallied with him, professing to renounce the workes of Sathan, and yet walking after the course of the world, like the children of disobedience, seeming desirous to liue soberly, righteously, and godly, and yet liuing in ignorance, in excesse, in vanity, in profanenesse, in contempt of all goodnesse? Wherefore let vs labour herein to be like vnto God: whatsoeuer good he promiseth to vs, he will surely performe; the obedience which we haue vowed to him, let vs make conscience to practise.

The end of the first Sermon.

The

The second Sermon.

Strong.

OF the first thing by which God is here described, namely his *Essence* and *Being*, we haue heard. We come now to the next, which is his power, in this word (*strong.*) And this point is worthy the examining, forasmuch as there is scarcely any one leafe or page in the whole Bible, in which there is not some mention made of the power and strength of God. I wil follow this course in speaking of it. First, I will shew why and in what respects the Lord is called *Strong* or powerfull; and then next, of what vses this point touching Gods strength may bee vnto vs.

Why God is called strong.

The Lord is called a mighty, strong, or powerfull God, for three causes. First, because hee doth mightily bring to passe whatsoeuer hee will in the whole world, and besides, whatsoeuer hee will not, or hath not decreed, the same hee hindreth, confoundeth, and scattereth, so that it can neuer take effect. Touching the former of these two branches, we haue the Testimony of the Psalme, [a] *Whatsoeuer pleaseth the Lord, that did he in heauen and in earth, in the sea, & in all the depths*: & for the latter, the speech of *Salomon* is expresse, *Many deuises are in a mans heart, but the counsell of the Lord shall stand* [b]: the meaning is, that howsoeuer men doe plot, and deuise and consult about many things, yet all their designes are ordered onely by the counsell and determination of the most High: that which he is pleased to crosse, all the strength of all the men in the world is not able to effect. How easily did the Lord confound the great enterprise of the sonnes of men combining together to build a tower, by which to ennoble themselues, and to perpetuate their names and memories among men [c]? A great assault was made against Lots house, *the men of Sodome compassed the house round about, from the young euen to the old, all the people from all quarters* [d], yet the Lord smote them sudenly with blindnes, and their attempt was vtterly in vaine. It was a dangerous conspiracy that of *Absalom* against *Dauid*; *The treason was great* (saith the Text) *for the people increased still with Absalom* [e], so that euen *Dauid* himselfe, *whose heart was as the heart of a Lyon* [f], was afraid; yet how soone was all this discomfited, it appeareth in the story at large. It were easie to alleadge many like examples. There is one which may serue in steade of a great many; I meane the Lord his mighty ouer-ruling and ouer-mastring the malice and power of the diuell and his instruments, who had laid so dangerous and hellish a plot for the ouerthrow of all mankind, yet the power of God hath so vtterly defeated him, that the seruants of God may bee bold in this case to vse the words of *Dauid* [g], *His mischiefe shall returne vpon his owne head, and his cruelty shall fall vpon his owne pate*. This then is the first cause why God is called *strong*, whatsoeuer he willeth, that he effecteth, whatsoeuer he disliketh, that same he easily ouerthroweth.

The 1. cause.

Doct. touching Gods strength.

[a] Psal. 135. 6.

[b] Prou. 19. 21.

[c] Gen. 11.

[d] Gen. 19. 4.

[e] 2. Sam. 15. 13.

[f] 2. Sam. 17. 10.

[g] Psal. 7. 16.

The 2. cause.

The second cause, is, because he bringeth all things to passe without any difficulty. His willing a thing to be done, is the doing of it, his very becke (as it were) and nod, is sufficient to the effecting of such things as he hath determined shall take place. We haue a plaine testimony hereof in the creation of the world. For howsoeuer Epicures and Atheists scoffe at the creation, and when they heare that God made all things, aske in derision, what instruments & leauers, and engines he had, yet the Scripture hath taught vs, that God made all things by his very word: *He commanded* (saith the Psalme) *and they were created* [h]: He said, *Let there be light, and there was light: Let there be a firmament &c.*

[h] Psal. 148. 5.

[i] Gen.1.3.6.7 *and it was ſo*[i]. And this is worthy the noting, as an argument of the ſtrength and power of God, that howſoeuer for the moſt part, he vſeth meanes for the bringing of theſe things to paſſe, which he hath determined, yet, leſt we ſhould ſo farre admire the meanes, as that in the meane time we ſhould aſcribe the leſſe vnto him that vſeth them, he doth ordinarily effect the greateſt things by the weakeſt and moſt vnlikely meanes. He brought the Iſraelites out of the Egyptians captiuity by *Moſes* and *Aaron*, two ſilly perſons (in mans opinion) to preuaile againſt ſo puiſſant a Prince as Pharaoh was [k]. Iericho, a mighty ſtrong city, enuironed with ſtrong walls, quit throwne by the blaſts of trumpets [l]. *Sisera* the great commander vnder *Iabin*, King of Canaan, who held the Iſraelites in bondage twenty yeares, vanquiſhed by a Woman [m]. When God raiſed vp *Gideon* to deliuer the people, from the Midianites, and *Gideon* had muſtred his men together, *The Lord ſaid, The people that are with thee, are too many for me to giue the Midianites into their hands* [n]. In the warres of Princes it is thought, that the more ſtrength there is, & the greater multitude of fighting men, the more likely-hood of victory; but yet God ſaid, the company was too great, knowing that the people would be ready to vaunt & to ſay, *Mine hand hath ſaued me*: therefore the Lord brought them from two and thirty thouſand, to 300. men. It was all one with him to ſaue with few as with many: and the ſmaller was the company, the more glorious was the victory. But in matters of grace and ſaluation, the matter is much more apparant, how *ſtrong* God is, to do great matters by weake inſtruments. The worke is great, to *looſe the workes of the diuell* [o], to vanquiſh death, to kill ſin, to appeaſe Gods iuſtice, to call men to knowledge, to beget faith in their hearts: but let vs conſider, by how weake meanes (in ſhew) all theſe things are effected; God ſends his ſonne into the world: Well; in what manner, and after what faſhion commeth he? Very poorely & very meanly, the place of his birth a *ſtable*, the cradle a *cratch*, the firſt to whom it was reuealed, *Sheepheards*, [p], Chriſt himſelfe in the whole courſe of his life wanting all things which might grace him among men. He had ſmall wealth, his retinue was very thinne, and conſiſting of men of no note in the worlds opinion, a man hated, and ſcorned, and deſpiſed among the great ones of the times, perſecuted to the death, arraigned as a malefactour, ſcoffed at, vſed moſt deſpitefully, condemned to be executed among theeues. This meanes might ſeeme very vnlikely to deliuer mankinde from the captiuity and thraldome of the diuell. And yet (bleſſed be this *ſtrong Iehouah*) wee ſee how his *power was made perfect through his great weakneſſe* [q]. This deſpiſed man, yea a *Worme and not a man* [r], by contempt procured our glory, by dying ſubdued death, by beeing condemned acquited vs, by becomming *poore* hath *made vs rich* [s], by *taking on him the forme of a ſeruant* [t] hath reſtored vs into liberty, by beeing *made ſinne* [u] hath remooued the guilt of our ſin, by becomming a *curſe* * hath made vs *heires of bleſſing* [x]. *This is the Lords doing, and it is maruellous in our eyes* [y]. Proceed yet: Chriſt aſcending vp into heauen, purpoſed the conuerſion of the world, the calling of the Gentiles, the gathering of his particular and choſen people, vnto himſelfe: Whom choſe he, and what ones doth he daily chuſe vnto this ſeruice? not Angels, though they bee all at his ſeruice, but men like vnto vs. And what muſt they doe to conuert ſoules? The wiſe men of the world looke for ſome great matter, which might breed aſtoniſhment. But what is it? Heare the Apoſtle: *It pleaſed God by the fooliſhneſs of preaching to ſaue them that beleeue* [a]. Here is a poore meanes (as a man would thinke) to conuert ſoules: and yet is it *the arme* [b] and *power of God vnto ſaluation, to euery one that beleeueth* [c]. Thus haue you the ſecond cauſe why God is called *ſtrong*: whatſoeuer he willeth, that he effecteth, without difficulty; many times without meanes, generally by weake meanes, to the end that the excellencie of his owne power might appeare.

The 3. cauſe. The third cauſe why he is tearmed *Strong*, is becauſe he can doe more, then either he doth, or will doe. *God is able of theſe ſtones to raiſe vp children vnto Abraham*, ſaid *Iohn* Baptiſt [d]. This God could doe, but hee

[k] Pſal.77.20.
[l] Ioſhua 6.20.
[m] Iudg.4.21.
[n] Iudg.7.12.
[o] 1.Ioh.3.8.
[p] Luk.2.7,8. &c.
[q] 2.Cor.12.9.
[r] Pſal.22.6.
[s] 2.Cor.8.9.
[t] Phil.2.7.
[u] 2.Cor.5.21.
* Gal.3.13.
[x] 1.Pet.3.9.
[y] Pſal.118.23.
[a] 1.Cor.1.21.
[b] Iſa.53.1.
[c] Rom.1.16.
[d] Math.3.9.

was

was not pleased to do. And in another place, when Christ was apprehended, and *Peter* began to make resistance, *Put vp* (said hee) *thy sword into his place, thinkest thou, that I cannot now pray to my Father, & he will giue me more then twelue Legions of Angels*? By which words our Sauiour sheweth, that both he could haue asked his Father, and that his Father was able thus to haue supplied him, but yet neither of them for the time would do that, which they were able to haue done. The like might be shewed in other specialties, but these may suffice. And thus you vnderstand the reasons, for which God is called *strong*. First, what he will hee effecteth, and crosseth the contrary. Secondly, that which he willeth, hee easily accomplisheth. Thirdly, his power is not limited to that which he doth, but he is able to doe much more, if it so seeme good vnto his Maiesty.

[c] Mat. 26. 52, 53.

Before I come to make vse of this doctrine, I must shew with what exceptions it must bee vnderstood: For notwithstanding this infinite strength and power of God, some things there are which God cannot doe, as namely, he cannot sinne, hee *cannot lie* saith the Apostle [f], and in another place, *he cannot denie himselfe* [g]. It is as vnpossible that these things should come from the nature of God, as it is, that the light of the Sunne should bring darkenesse, or that a white colour should make that thing blacke, to which it is applyed. If you aske mee now, how can God then bee said to bee of so great strength, seeing you haue named some things which he cannot doe; I answer, that his being not able to doe these things, doth argue the infiniteneſse of his power. It is weakeneſse in vs that we sinne, it is fulneſse of power in him that he cannot sinne. It is the great power of God, that hee cannot lie [h]; If hee could lie, deceiue, or bee deceiued, he were not omnipotent [i]. Againe, God cannot doe those things which imply a contradiction, as namely, to make a thing to bee and not to bee both at an instant, or to make that which hath beene not to haue beene. It is a good saying to this purpose of a learned man [k]: Whosoeuer (saith hee) saith thus; If God bee omnipotent, let him make those things not to bee done, which haue already beene done; that man doth not consider, that it is all one, as if he should say; If he be omnipotent, let him bring to passe that those things which are true, may be false, euen in the same respect for which they are true. And againe [l], This sentence (saith he) by which we say, that this or that hath beene, is therefore true, because that whereof wee speake, now is not: This sentence God cannot make to be false, because he is not contrary to the truth. And this is to be obserued against those of the Church of Rome, who for that grosse opinion of theirs, touching Christ his bodily presence in the Sacrament, pleade Gods omnipotencie [m]. He (say they) is almighty and *strong*, able to doe any thing, and therefore able to do this also, albeit we cannot conceiue it. Now we must obserue, that though God be *strong* (as I haue shewed) yet this is none of the things for which he is so called, because it doth necessarily imply a contradiction, For it is in the nature of a body, to be within the compasse of one place onely at one time. Now, for Christs body at one and the same instant of time, to retaine the nature of a true body, and yet withall to be in diuers places, and not subiect to sense, it is as vnpossible, as it is for him to haue a body, and to haue no body, to be Christ, and not to bee Christ all at one moment. Besides, it is a good rule, that, when we speake of that power of God which the learned call his actuall or working power, we must not seuer it from his reuealed will. It is a worthy speech of our *Sauiour* to the Saduces [n], *Ye are deceiued, not knowing the Scriptures, nor the power of God*. Whatsoeuer we perceiue to be his will, there we must make no doubt of accomplishment: where there is no euidence of his will, there wee may not presume of his ordinary power. The Papists therefore who in this point of transubstantiation, so much vrge Gods power, let them (if they can) prooue it to bee Gods will, to make such a supernaturall alteration, otherwise their argument fetched from the Power of God, cannot helpe them. Thus much touching the doctrine of the *Strength*

[f] Tit. 1. 2.
[g] 2. Tim. 2. 13.
[h] Magna est Dei potentia non posse mentiri: Aug. de Trin. l. 15. c. 15.
[i] Aug. de sym. l. 1. c. 1.
[k] Aug. contra Faustum Mani l. 26. c. 8.
[l] Idem ibidem, paulo post.
[m] So doth Andradius and others.
[n] Mat. 22. 29.

of *Iehouah*, let vs proceede to the vſes, which may bee commended vnto vs out of this doctrine.

The 1. Vſe. The firſt vſe is, to worke and frame vs to a ſtanding in awe of Gods Maieſtie, and to a feare of continuing in any ſuch courſe as may diſpleaſe him. This is proued out of the ſaying of *Peter* [o], *Humble your ſelues therfore* (ſaith he) there is counſell to caſt downe our ſelues in all humility before God; then there is a reaſon for it, becauſe his *hand is mighty*, he can doe whatſoeuer pleaſeth him. Like vnto this is that ſpeech of our Sauiour [p], *Feare him which is able to deſtroy both body and ſoule in hell*: as if he had ſaid, *you ſee what God can doe, hell fire is at his commandment to caſt both bodies and ſoules into it, therefore take heede how you offend him, he was neuer yet ouermaſtred. It is a fearefull thing to fall into the hands of the liuing God* [q]. Reaſon it ſelfe teacheth thus much; to beware of angring him who is able double and treble to requite vs. A tenant is afraid to offend his Lord, he is ready to ride and go for him, and to doe him any ſeruice: and why? he knowes he is able to doe him a diſpleaſure: Nay the borrower, although hee payes full dearely for the loane, yet is euen afraid of the lender, & ſpeakes him faire, leſt he ſhould bring him into ſome extremity. They of *Tyrus* and *Sidon* (ſaith the ſtory) *came with one accord and deſired peace of Herod*: & what was the cauſe? *their countrey was nouriſhed by the Kings land* [r]. Thus the light of nature hath taught to feare, where there is power to reuenge. But in matters of religion it is not ſo: There are many things, touching which it is euident in Scripture both what God can doe, and what hee will doe. Concerning his will, we well know what he hath expreſly ſpoken of many ſinnes. *If ye will not be reformed by me, but walke ſtubbornely againſt me, then will I alſo walke ſtubbornely againſt you* [s]. *He that when he heareth the words of the curſe, bleſſeth himſelfe in his heart, ſaying, I ſhall haue peace, &c. the Lord will not bee mercifull vnto him, &c. Be not deceiued, neither fornicators, nor idolaters, &c. ſhall inherit the Kingdome of God* [t]. Many ſuch euidences there are touching the will and purpoſe of God, touching thoſe which *walke in their ſinnes* [u]. Now if to theſe and to the like ſayings, we adde that which is ſpoken here touching his *Strength*, (he wants abilitie to doe nothing which he hath a will to execute) we ſhall well perceiue that theſe ſpeeches are no ſcar-crowes or idle threats, but ſhall come to paſſe as certainly, as we do heare them ſpoken vnto vs in Gods word. Yet when the Scripture is ſo full touching the concurrence of theſe two; Gods purpoſe to puniſh, and his power to puniſh, who amongſt vs (notwithſtanding) is afraid to run vpon the pikes of both theſe? It ſeemes either that wee thinke that it is but an idle tale which is ſpoken touching Gods purpoſe to take vengeance, or elſe that we are at a point & doe not care for the extremity of his power. How is it poſſible, that men beleeuing the Scripture, which ſaith that God will turne into hell all proud contemners of his word, all neglecters of his worſhip, all ſwearers, all prophaners of the Sabbath, all malicious perſons, all wantons, all belly-gods, all couetous ones, all oppreſſors, all guilefull perſons; how (I ſay) can it be, that men beleeuing this, & thinking alſo that there is no impoſsibilitie with God, to make good that which he hath ſaid, ſhould notwithſtanding line in theſe ſinnes, delight in them, glory and boaſt of them, defend them, hate thoſe that admoniſh them, maligne thoſe which goe about to reforme them? Well, yet whatſoeuer prophane men imagine, *thinking God to be like them* [x], the matter is euident inough, both touching the will of God, and touching his power; if he be wanting in either, he is not God: therefore let vs all know this; If wee learne not to feare Gods power, we ſhall ſurely feele it, he vſeth to ſay nothing, but that which he both will and can performe.

The 2. Vſe. The ſecond vſe is fitly to be annexed to the former, as a motiue to encourage vs now at the laſt to come out of thoſe ſins in which we haue ſo long continued. True it is, it is a dangerous thing for a man to hold out in any one knowne ſinne, as namely, to haue bin a ſwearer, a railer, a curſed ſpeaker, a ſcorner of religion, a drunkard, a vicious perſon, a deceiuer a long time, for many yeares together: I

ſay

[o] 1. Pet. 5. 6.
[p] Math. 10. 28.
[q] Heb. 10. 31.
[r] Act. 12. 20.
[s] Leuit. 26. 23. 24.
[t] Deut. 29. 19, 20.
[u] 1. Cor. 6. 9, 10.
[x] Pſal. 68.
[x] Pſal. 50. 21.

say this is a dangerous case, and the sinne of that man is exceeding grieuous in the sight of God, which hath so long cleaued vnto him: yet for all that, if we will yet become new creatures, & truely repent vs for our liues past, God is strong, able to pardon vs, able to renue vs, able to bring vs out of the power of Sathan, out of the bondage and captiuity of sin. *Paul* saith of the Iewes, that are now cut off from Christ through vnbeleefe, and haue so continued in enmity against him, these many hundred yeares, *if they abide not still in vnbeliefe, they shall be graffed in*: and what is his reason? *God is able to graffe them in againe*[y]: there *Paul* fetcheth an argument from the strength of God. So in this case, though it bee a fearefull thing to haue continued twenty, thirty, or more yeares in an euill course, yet if at last we shall returne, and seeke the Lord in humility, God is *strong* to forgiue, *strong* to saue; it passeth not his power *to put away our transgressions like a cloud*[z], and to make them, although they were *redde like skarlet*, yet to become *as woll*[a]. [y] Rom. 11.23. [z] Isay 44.22. [a] Isay 1.18.

Thirdly, that the Lord is *a strong God*, it is a doctrine of very speciall and singular comfort, to all that feare him, & put their trust in his mercy: because it is an assurance to them that they shall neuer perish, and that the gates of hell shall neuer bee able to preuaile against the least member of Christ Iesus. The elect of God are in this life mightily beset; it is (as I may so speake) the principall part of the diuels busines, to deuise how he may hazard and entrap their soules. When they looke into themselues, they shall see no meanes of resistance, but a readinesse rather in their owne nature to entertaine euery baite which Sathan laieth, and to yeeld to euery sin which he shall perswade; so that they haue iust cause, considering their owne weaknes, & comparing it with the power of the spirituall aduersary, to cry out as *Elisha* his seruant did, when he saw an host had compassed the city, *Alas, what shall we doe*[b]? But now in this case, the *strength* and power of their good God, is *the sure and stedfast anere of their soules*[c]: Here is their comfort, euen as *Elisha* answered his seruant, *They that be with vs, are more then they that be with them*[d]. And this vse Christ himselfe teacheth vs to make: For, speaking of the certainty of the saluation of his elect, he speaketh thus, *I giue to my sheepe eternall life, and they shall neuer perish, neither shall any plucke them out of my hand*: And what is his reason? It is grounded vpon the *strength* & power of God, *my father which gaue them me, is greater then all, & none is able to take them out of my father's hand*[e]. This is that which *Paul* calleth *the foundation of the Lord which remaineth sure*[f]. Well may the diuell striue and bestirre himselfe, and exercise the vtmost of his hellish power, but it is all in vaine: the chosen of God are borne out by an high hand, and in despight of Sathan, are *kept by the power of God through faith vnto saluation*[g]. Nay the power of the diuell is in this case so yoked and ouerruled by the power of God, that as the bloody minded *Haman*, that thirsted after nothing so much as the blood of *Mordecai*, was yet forced by the kings commandement, to bee the chiefe in the gracing and honouring of *Mordecai*[h]: euen so Sathan likewise (whose mouth is euer open to deuoure) is compelled to aduance and further the saluation of Gods people, & is but (as it were) the rod in the hand of God, to chasten & to humble them, & so bring them neerer vnto heauen. S. *Iohn* speaking of the danger of false teachers, by which many were misled, comforts the beleeuers against them, and saith them; that it was not possible for them finally to be corrupted by them: and he groundeth his reason vpon Gods power, *Greater is he which is in you, then he which is in the world*[i], that is, Christ Iesus dwelling in you by his spirit, is mightier and stronger then the spirit of Sathan, which reigneth in the children of disobedience, and therefore to you, who are possessed by his power, there is no danger. Thus the doctrine of Gods *strength* is a store-house of comfort to Gods seruants, be their wants neuer so great, be their meanes of ease neuer so small or vnlikely, bee their hopes in regard of outward helpes neuer so slender, the difficulties, through which they must passe neuer so many, yet here is their stay, *Faithfull is he which hath called vs, which will also do it*[k]. This was the ground of *Abrahams* faith; he was *fully* [b] 2. King. 6.15 [c] Heb. 6.19. [d] 2. King. 6.16 [e] Ioh. 10.28, 29. [f] 2. Tim. 2.19 [g] 1. Pet. 1.5. [h] Esther 6. [i] 1. Iohn 4.4. [k] 1. Thes. 5.24.

fully assured, that he which had promised, was also able to doe it [l]. The like was *Pauls* resolution, *I know whom I haue beleeued, and I am perswaded, that he is able to keepe that which I haue committed to him, against that day* [m]. He hath made great proceedings in religion, and precious is his soule in Gods sight, who hath learned to build vpon this foundation.

[l] Rom. 4. 21.

[m] 2. Tim. 1. 12.

Now to the end wee may rightly apply this forenamed vse, wee must ioyne to it another consideration, namely, wee must labour to finde in our selues, and to feele in our owne soules the experience of Gods power. If you demand of mee, what kinde of feeling it is which I speake of, in regard that euen the diuels and damned soules, haue a feeling of Gods power, I referre you to an excellent place of *Pauls* [n], where the Apostle is a suter to God on the behalfe of the Ephesians, that he would giue them tha spirit of wisedome, to the end they might know *the exceeding greatnesse of Gods power towards beleeuers, according to the working of his mighty power which he wrought in Christ*. Marke the place well: The Apostle would haue vs to feele in our selues that *power of God*, where of Christ Iesus in the dayes of his flesh (as he was man) had experience. Christ vpon the crosse died the first death, which is the separation of the body from the soule; he suffered also in his soule the sorrowes of the second death, so much as was possible for such a soule as he was to apprehend them. After his bodily death, hee was laid in the graue, where death might seeme (as it were) to triumph ouer him three dayes. Now herein God shewed his power, in that hee loosed the sorrowes of the graue, and raised him vp againe from death to life. This is a speciall part of that power of God which he wrought in Christ. Now the thing which *Paul* aimed at, (& which I doe aime at also in vrging his words) was and is, that we should labour to feele the very same strength and power of God in our selues. How may that bee (will some men say?) Euen thus. The naturall corruption which is in vs, is (as it were) our graue, and as a man lieth dead in his graue and cannot moue, so are we by *nature dead in our trespasses and sinnes* [o], and euen *reprobate to euery good worke* [p]: As therefore God did manifest his power, in raising vp Christ, so wee should also endeauour to haue in our selues a feeling of the same power, in raising vs vp from the graue of sinne vnto newnesse of life. This is that which *Paul* calleth by this name, *The vertue of Christs resurrection* [q], and for the gaining hereof he *counted all things but as dung*, euen that hee might secretly feele that power whereby Christ was raised, to raise vp him also from the bondage of his sins. Now to apply this. Thou hast heard of the *strength* and power of *Iehouah*, and thou hast beene taught to make this vse of it; to resolue thereby of the certainty of thy saluation, because his *strength* is such as can not be ouer-mastred. If thou wouldest truely take comfort in this, it behooueth thee to looke into thy selfe, to see what experience thou hast of the power of God in raising thee out of the bondage and slauery of thine owne corruption. If thou art still in captiuity of thine old vsuall courses, there is no change, no newnesse in thee, still thou art one manner of man, no encreasing in knowledge, no renewing in the inner man, no reformation of life, still an ignorant man, still a despiser of good things, still a worldling, still a walker after thine owne lusts, still like the *blacke-moore, whose skin* being often washed, *is not changed* [r]. I must tell thee plainely and truely; this vse towards the certainety of saluation grounded vpon Gods power, appertaines not to thee: well thou mayest feele the strong arme of God, in plunging thee into hell, but thou shalt neuer feele his gracious and mercifull power in sauing thee from destruction. If thou wouldest then finde any sweetnesse in this, that God is so *strong* in preserning his seruants soules, that none can plucke them from him, labour to feele that power in raising thee from sinne, which the Lord shewed in raising vp Christ from the graue, a power (I say) killing thy corruption, and raising thee vp to newnesse of life. And so much for this, that *Iehouah* is *strong*.

[n] Eph. 1. 19, 20.

[o] Eph. 2. 1.

[p] Titus 1. 16.

[q] Phil. 3. 10.

[r] Ier. 13. 23.

The end of the second Sermon.

The

The third Sermon.

Mercifull, and gratious, slow to anger, and abundant in goodnes and truth, Reserving mercy for thousands, and forgiuing Iniquity, and transgression, and sinne.

I AM in this Sermon to speake of the third thing by which God is described, namely his mercy. A point of that largenesse, that I may sooner finde entrance into it, then measure in it. The Scripture saith; that *all Gods paths are mercy*[a], *The earth is full of it, so is the sea great & wide*[b], *It reacheth to the heauens*[c], *It is ouer all his workes*[d]: The Lord hath stepped no where in heauen, earth, or sea, but he hath left some prints of his mercy behinde him. No heart can conceiue it, the tongue of men and Angels, cannot vtter it. It is so infinite that no affection in nature, no proportion in the whole world hath beene found fit to expresse it. *The height of heauen aboue the earth*[e], the *distance of East from the West*[f], the *loue of fathers toward their children*[g], of *mothers to the fruit of their wombe*[h], *of nurses to the sucklings*[i], of *Egles to their young ones*[k], of *Hens to their Chickens*[l], all these haue beene but shadowes to it, but no sufficient measures by which to skanne it. But, (that I may not wander from my Text) we must obserue, that the mercy of God stands in two things, *Giuing*, and *Forgiuing*. The former all Gods creatures tast of: *Thou Lord dost saue both man and beast*[m]. The latter is peculiar onely to his Elect: *Hee is the Sauiour of all men, specially of them that beleeue*[n]. The first is the larger, but the latter is the more excellent; and of it the Spirit of God especially speaketh in this place.

[a] Psal. 25.10.
[b] Psal. 104.24 25.
[c] Psal. 36.5.
[d] Psal. 145.9.
[e] Psal 103.11
[f] Verse 12.
[g] Verse 13.
[h] Isa. 66.13.
[i] Isa. 49.15.
[k] Numb. 11.12
[l] Exod. 19.4.
[m] Math. 2.37.
[n] Psal. 36.6.
[o] 1. Tim. 4.10

In treating of it, I will open the particular words and clauses, by which this sweete propriety of Gods nature is laid out vnto vs: And then I will apply my selfe wholly to shew what vse we must make of the doctrine of Mercy.

The order of this sermon.

Touching this propriety of Gods nature there are heere sixe branches: The first is, *Mercifull*. The word in the Hebrew, which in our tongue is translated (*mercifull*) is drawne from a roote, which signifieth *the bowels*: to note vnto vs; (that I may speake of God as of a man for our capacities sake) how *tender-hearted* the Lord is, and how he doth (as we say) *condole* our miseries, and euen inwardly commiserate, and pity our estate. I remember the speech in the Prophet, where the Lord is pleased (to make vs the better to conceiue of his mercy) to take to himselfe the affections of a man; and that he might signifie how like pleasure he tooke in the forsaking of his people, and how willing hee would be vpon repentance to receiue them, he saith, *his bowels were troubled for* Ephraim[o]; as who would say, it went neere him, that hee should euer bee forced by their prouocations, to deale so straightly with them. The like to this is intended in the language of the new Testament; according as it is said of Christ, that *when he saw the multitude, his bowels yearned within him, because they were dispersed, as sheepe hauing no sheepheard*[p]. This is the meaning of the first branch: God is mercifull, that is, he aboundeth in compassion, and is, (as the Psalme saith) a *pitifull God*[q]. The second branch is *Gratious*. This word in the true and native signification of it, doth import vnto vs touching God thus much: That he doth freely and willingly, and (as I may speake) with a kind of forwardnesse, doe good and shew kindnesse vnto men: as who would say, it were a kind of reioycing to him to haue occasion

The seuerall branches opened.
1. Mercifull. *Doctrine touching Gods mercy.*
[o] Ier. 31.20.
[p] Math. 9.36.
[q] Psal 86.15
2. Gracious.

to ſhew mercy. Like vnto that which Saint Iames ſaith, that *God giueth to all askers, liberally*, or, *with francke heart, and vpbraideth no man*[r]. It is no burden to him to affoard his fauour, he is neuer weary of ſhewing kindneſſe. This is *Gracious*.

[r] Iames 1.5.

3. Slow to anger. The third is, *Slow to anger*, that is to ſay, a God, who though he cannot abide iniquity, yet is full of patience, ſuffering long, and not proceeding to extremitie, vntill he be by mens impenitency euen vrged thereunto. How ſlow was he with the old world, and for how long did his *ſpirit ſtriue with man*[s], ſtopping the courſe of vengeance, as long as it might ſtand with the honour of his iuſtice to forbeare? In the Pſalme ſo ordinarily read vnto vs, it is ſaid, that hee ſuffered the Iſraelites in the *wilderneſſe forty yeares*[t]. *Many a time did they prouoke him by their counſels*, ſaith *Dauid*[u]. It was long before hee ſuffered his wrath to breake out, yea, and when he did giue way to his iuſtice, he *did oft times call backe his anger, and did not ſtirre vp all his wrath**. In a word, he is ſaid *to waite that hee may haue mercy*[x]. And his ſlowneſſe to anger is ſo great, that the world accounts it *ſlackeneſſe*[y], and becauſe of his long remitting, doe thinke that he will neuer iudge, but eyther is not, or elſe hath left each man to his owne libertie. This is *Slow to anger*; he is often prouoked, he is daily vrged, yet he is patient towards all. The fourth is, *Abundant in goodneſſe and truth*. By *goodneſſe*, is meant a diſpoſition euen with kindneſſe to winne mens hearts, and by bleſſings to allure them to himſelfe: and by *truth* is vnderſtood, fidelity and conſtancie in his promiſes, without failing: ſo that touching *Iehouah* in this clauſe, is ſaid thus much, namely, that as he doth forbeare to doe that which in iuſtice hee might doe, beeing ſo much prouoked by vs, ſo he doth alſo prouoke vs by his benefits to returne vnto him; and beeing a God which *cannot lie*[z], hee hath tyed himſelfe by promiſe to accept our ſubmiſſion, and when we repent to be ready to receiue vs. Thus doth he *abound in goodneſſe and truth*. The fift branch is, *Reſerning mercy for thouſands*. This ſeruеth to ſhew vs, that his mercy is euerlaſting, like a fountaine, euer ſpringing, which can neuer be drawne dry. There is no earthly king, although his treaſure were like *Salomons*, who *gaue ſiluer in Ieruſalem as ſtones*[a], yet if hee ſhould keepe no meaſure in his giuings, his coffers would ſoone bee emptied, and his millions of wealth drawne into a little ſumme: but yet the Lords *mercy* is without bottome, it is a ſtore that cannot be ſpent, it is a lampe fed with the oyle of immortality, that can neuer be conſumed. The laſt branch is, *Forgiuing iniquity, and tranſgreſſion, and ſinne*. This is (as it were) the very life and ſoule of Gods mercy, and the thing to which all the former aymed. Let vs examine the meaning: firſt, here are three things named, or rather one thing ſtiled by three names. By the firſt, here tranſlated *iniquity*, is meant that vniuerſall corruption of nature, which wee haue all drawne from *Adam*, as from a roote, and in which (as *Dauid* ſpeaketh) we are all *conceiued*[b]. By the ſecond, called *Tranſgreſſion*, is vnderſtood ſinne in outward act; properly ſignifying a *falling away from God*, becauſe it is a ſhaking off of that due obedience which we owe vnto him. By the third, tearmed *Sinne*, is ſignified a higher degree of euill, as namely, when men are growne hard in ſinne, and doe commit it without feare, making no reckoning of reproofe. Theſe three are the very ſame degrees ſpoken of in the firſt Pſalme: the firſt is, *the counſell of the vngodly*; the ſpring of corruption which is in euery naturall heart: the ſecond is, *the way of ſinners*, when men breake forth into outward enormities: the third is, the *chaire of ſcorners*, when they are become ſhameleſſe, and are enemies to the meanes of their owne good. Now the Lord ſpeaking of *forgiuing*, nameth theſe three degrees, to ſhew, that there is no ſinne ſo hainous, whether naturall corruption, or outward tranſgreſſion, or ſtiffe-necked preſumption, but (vpon repentance) the mercy of God is able and ready to remit it. This is that which is intended in theſe three tearmes, *Iniquity, tranſgreſſion, ſinne*. Let vs now ſee what it is to *forgiue*. God is ſaid to *forgiue*, when hee doth eſteeme our ſinnes as though they had neuer beene committed, meaning neuer to call vs to any account, or

* Pſal. 78.38.

[s] Gen. 6.3.

[t] Pſal. 95.10.

[u] Pſal. 106.43

[x] Iſa. 30.18.

[y] 2. Pet. 3.9.

4. Abundant in goodneſſe and truth.

[z] Tit. 1.2.

5. Reſerning mercy for thouſands.

[a] 1. Kin. 10.27

6. Forgiuing iniquity, and tranſgreſſion, and ſinne,

[b] Pſal. 51.5.

reckoning

reckoning for the ſame. For this cauſe God ſpeaking in the Scripture of *forgiuenesse*, to ſignifie the true meaning thereof, vſeth theſe manner of ſpeeches: *I haue put away thy tranſgreſſions as a cloude, and thy ſinnes as a miſt* [c], meaning that as the ſtrength and heate of the ſunne diſſolueth the cloudes and diſperſeth the miſts, that they appeare not, ſo the bright beames of Gods fauour doe baniſh away ſinne, that it is neuer after to be ſeen. In another place, *I will forgiue their iniquity, and remember their ſinnes no more* [d]. Againe, *In thoſe daies* (ſaith the Lord) *the iniquity of Iſrael ſhal be ſought for, and there ſhall be none, and the ſinnes of Iudah, & they ſhall not be found* [e]. To this end God is ſaid to *caſt ſinnes behind his backe* [f], and into *the bottome of the ſea* [g]. Theſe manner of ſpeeches the Scripture vſeth to ſhew what it is to *forgiue*, euen to make ſuch a finall and through riddance of our ſins, as that they ſhall neuer be brought into iudgement againſt vs to condemne vs. The foundation of this forgiueneſſe of ſinne, is the merit of Chriſt; *In him wee haue redemption through his blood, the forgiuenes of ſinnes* [h]. To make this manifeſt how, by, and for Chriſt ſinnes are forgiuen, we muſt conſider, that in ſinne there are three things; The firſt is, the offence it ſelfe, the ſtraying & abberration from the will of God, by which God is offended. The ſecond is, the guilt, by which the party offending is liable vnto eternall puniſhment. The third is, the Blot, the corruption, the ſtaine, which the ſinne committed leaues and imprints in the offender, as a fruit by which followeth all aptneſſe and proneneſſe in the heart either to the ſame ſinne, or to any other. Theſe three are aboliſhed by the merit of Chriſt. The fault is remooued by his obedience: The guilt is taken away by his ſufferings: The corruption hidden by his holineſſe, and the very beeing of it, daily diminiſhed by the ſtrength and power of his Spirit. If any man aske how this can be, I anſwer that it commeth to paſſe, by that which we call Imputation, by which there is a kind of tranſlation, or putting ouer of the beleeuers ſins vnto Chriſt, and againe, of Chriſts righteouſneſſe to the beleeuer. Chriſts obedience is accounted the Obedience of the beleeuer: His ſufferings, the ſufferings of the beleeuer: His holineſſe the holineſſe of the beleeuer. The right vnderſtanding of this point, is the very ſtaffe of all true comfort in religion. Thus I haue opened thoſe ſixe ſeuerall branches, by which the nature of Gods infinite mercy is deſcribed; The ſumme of all is this: He is a God full of compaſſion and pitying our miſeries, a God who delighteth in *mercy*, and vouchſafeth his grace without grudging: one who is not eaſily prouoked, but ſuffereth long, prouoking rather by bleſſings euen the moſt obſtinate, to returne, and binding himſelfe by his promiſes to accept their ſubmiſsion; neither can the riches of his *mercy* be conſumed, hee hath inough in ſtore for thouſands; and whatſoeuer the euill be, whether the corruption of our nature, or the ſinfulneſſe of our liues, or our inſolent and preſumptuous carriage towards him, all is one, it is ſoone ſwallowed vp in the bottomleſſe gulfe of his mercy, if the hainous colour of it were as deepe as the *skarlet*, he will make it *white as the ſnow* before him [i]. This is the true ſenſe and meaning of this deſcription. Let vs now come to make vſe of this heauenly and gracious doctrine of Gods *mercy*. But firſt I muſt ſhew you two things, 1. the neceſsity of this doctrine: 2. to what kind of people it appertaines.

Concerning the neceſsitie of this doctrine, it may (perhaps) ſeeme to ſome (the looſeneſſe of the times conſidered) not ſo fitting, and that the men of this generation doe need rather that one ſhould come among them *with a rod*, then *in the ſpirit of meekenes* [k]. I confeſſe that our age is a forlorne age, and that iniquity hath got the vpper hand. I know alſo, that *pearles muſt not be caſt before ſwine, nor the childrens bread giuen to whelps* [m]; yet I know too, that the ſpouſe of Chriſt muſt not be robbed of this pearle, nor Gods children abridged of their neceſſarie food. Chriſt himſelfe is a *ſtone to ſtumble at, and a rock of offence* to ſome, yet to others he is *elect and pretious* [n], and wee muſt haue more reſpect to one humbled and broken-hearted ſinner, then to *ninety nine* which know not what belongs to repen-

[c] Iſa. 44. 22.
[d] Ier. 31. 34.
[e] Ier. 50. 20.
[f] Iſa. 38. 19.
[g] Mich. 7. 19.
[h] Col. 1. 14.
[i] Iſa. 1. 18.

The neceſsity of the doctrine touching Gods mercy.

[k] 1. Cor. 4. 21.
[l] Math 7. 6.
[m] Mat. 15. 26.
[n] 1. Pet. 2. 6. 8.

[o] Luk.15.7. *repentance* [o]. As concerning the neceſsitie of this doctrine therefore, this I ſay, it is an eaſie thing to abuſe Gods *mercy*, but a hard thing to lay holde vpon Gods *mercy*: To preſume vpon Gods graciouſneſſe, is a thing ſoone done, but to bee well grounded in the aſſurance of Gods loue, is a matter of more difficulty. I deſire no better witnes herein, then a troubled ſoule, a wounded ſpirit, one that ſeeeth the horrour of ſinne, and feeleth (as it were) the very ſcorching of hell fire, whoſe conſcience is ſet vpon the rack: ſuch an one will tell you, what a hard matter it is to be perſwaded of Gods *mercy*. If you thinke I make a wrong ſuppoſition, looke vpon *Dauid*; A man would thinke that ſuch an one as he was, ſhould neuer haue bin brought to ſuch a ſtraight, as to haue doubted of Gods fauour, yet heare what himſelfe ſaith, *I ſaid in my haſte, I am caſt out of thy ſight* [p], &, *Wil the Lord abſent himſelfe for euer, will he ſhew no more fauour* [q]? &c. and in another place, *I ſaid in my feare, all men are liars* [r]: he thought that *Samuel* the prophet, and altogether that had preached to him of the *mercy* of God, had vtterly deluded him. And, we find what great reaſoning he had with his own ſoule, before he could bee perſwaded of Gods goodnes vnto him; *Why art thou caſt downe my ſoule, waite on God* [s]; much adoe he had before hee could ouercome his owne diſtruſtfulneſſe. But what ſhould I ſpeak of him? Looke vpon Chriſt in the daies of his fleſh, when he *bare our ſinnes* [t], and was *made a curſe* for vs [u]; what a combate he had betwixt the apprehenſion of Gods wrath due to vs, & the ſetled perſwaſion of his *mercy*, the ſpeech vttered by him may teſtifie. For as before, in the garden, he not onely *began to waxe ſorrowfull* [x], & *to be afraid* [x], but alſo indeed to be *in an agony*, ſo that his *ſweat was like drops of blood* [y]; ſo, after vpon the croſſe, he cried out in the anguiſh of his ſoule, *My God, my God, why haſt thou forſaken me* [z]? So that by this appeareth the neceſsitie of well opening and proouing this doctrine, becauſe out of theſe examples I may be bold to aſſure thee, that whatſoeuer thou now ſecurely doſt imagine, or whatſoeuer thou thinkeſt of others, who are troubled in minde and vexed in ſpirit, if thou doeſt belong to God, thou ſhalt find it the hardeſt thing that thou euer vndertookeſt, to be perſwaded, that notwithſtanding the multitude and groſſeneſſe of thy ſinnes, yet God will receiue thee vnto *mercy*. This may cleare this point, touching the neceſsitie of this doctrine.

[p] Pſal.21.22.
[q] Pſal.77.7.
[r] Pſal.116.11
[s] Pſal.42.5.11
[t] 1 Pet.2.24.
[u] Gal.3.13.
[x] Mat.26.37
[y] Mark.14.33
[z] Luk.22.44
[z] Math.27.46

The parties to whom it belongs.

Now for the parties to whom it belongs, that is a point which muſt be added alſo: for though no truth which God hath reuealed muſt be ſecreted, yet all truth muſt warily be deliuered. The doctrine of Gods *mercy* is to be taught with that caution and diſcretion, that if any man doe abuſe it, the fault may be his owne, and the occaſion of preſuming may be found to be rather taken by him, then giuen to him. For the thing it ſelfe therefore, this I ſay: This doctrine is the Goſpell, and the Goſpel is *glad-tidings* [a]: but to whom? *To all the people*, ſaid the Angel to the ſheepheards, that is, to thoſe which pertaine to Gods chuſing. More plainely: it is *glad-tidings to the poore, to the broken-hearted, to them that mourne* [b]: to ſuch this preſent place of Scripture appertaines (in reſpect of the comfort of it) & to no others. A man can neuer know the length, & depth, and bredth, & height of Gods *mercy*, vntill he know the length, and depth, and breadth, and height of his owne miſery. If thou be a man of a contrite heart, that trembleſt at Gods iuſtice, that groaneſt vnder the burden of thy ſins, and ſeeſt the wofulnes of thy eſtate, then this doctrine appertaines to thee, it is thy ſoule that I muſt ſpeak vnto; I am ſure it will be *health to thy nauill, and marrow to thy bones* [c], and will make thy heart to leap within thee, as *Maries* voice made the babe ſpring in the womb of *Elizabeth* [d]. But if thou be a man of litle feeling, that haſt no true touch, that art euen frozen in the dregs of thine own ſecurity, & bleſſeſt thy ſelf without a cauſe, I ſay to thee as *Peter* ſaid to *Simon Magus*, *Thou haſt neither part nor fellowſhip in this buſines* [e]: there is another ſong to be ſung to thee, & that is which followeth in my text touching the Iuſtice of God, & thou ſhalt be forced to *wring out euen the dregs of that red wine* of Gods indignation [f], but of the cup of mercy & ſaluation, thou

[a] Luk.2.10.
[b] Iſa.61.1.3
[c] Prou.3.8.
[d] Luk.1.44.
[e] Act.8.21.
[f] Pſal.75.8.

thou shalt not taste. And thus hauing shewed the necessitie of this doctrine, and who they be to whom it doth truely and onely appertaine: I come now to declare vnto you what is the true vse of Gods *Mercy*.

The chiefe vse of Gods *Mercy* in one word is this, euen to draw men to repentance. *Knowest thou not* (saith the Apostle) *that the bountifulnesse of God leadeth thee to repentance?*[g] *The Lord is not slacke as men count slackenes, but is patient toward vs* (saith *Peter*); And why? *because he would haue vs come to repentance*[h]. These are proofes sufficient for this point. Onely for the clearing of it to euery mans vnderstanding, let me shew you, how the consideration of the riches of Gods mercy, should be and is to all Gods children a motiue to repentance. This shall easily be manifested vnto vs, by taking a view of the course and order of repentance. The first thing in repentance, or (if you will) the first degree to it, is a kind of inward perplexitie, a mans thoughts being exercised and much busied about this point, what shall become of his soule hereafter. It is the thing shadowed out in the parable of the prodigall sonne: It appeareth in the text, that after he had run an ill course a long time, to the vtter wasting of his patrimony, at last, *he came to himselfe*[i], that is, he came to haue a deeper and more serious apprehension of his owne folly, and to question with himselfe, how to better his miserable estate, thinking (no doubt) himselfe vtterly vndone, if hee should still bee left to this wretched condition. This I say, is the first degree to repentance, and that which sets an edge vpon all other holy duties of conuersion; euen a kinde of feare of a mans owne selfe, making him to cast many perils, and to be iealous of his owne estate. Now though the thundring out of the threatnings and terror of the law, bee a notable meanes to awake a secure heart, yet nothing will so much affect a mans mind, and euen melt his soule, as the due knowledge and earnest consideration of the vnspeakeable riches of Gods *Mercy*. For the more a man thinkes with himselfe of the goodnesse of God, of his infinite bounty and vnsearchable loue, the greater will be his feare (especially now at his first comming to haue any feeling) least he should misse it and be depriued of it. And indeede this is one of the maine differences betwixt the righteous and the wicked, namely, that the wicked and reprobate doe sometimes feare the iustice of God, and tremble at the conceipt of torment, but the *mercy* of God affects them not, vnlesse it bee that they take heart thereby to be the more sinfull. But the seruants of God doe euen quake with the meditation of Gods gentlenesse, and of that goodnesse which the Scripture reporteth to bee in him, namely, lest they should come short of his grace, and shut themselues from the comfortable enioying of his loue. *There is mercy with thee, O Lord, that thou mightest be feared*[k]. A blessed feare which is the daughter of so worthy a mother as is Gods *mercy*. The second degree of true repentance which is begotten by the *mercy* of God, is a deepe and vnfained sorrow of heart for sinne, when a man is touched euen at the very heart to thinke that he doth stand guilty of so many grieuous sins before God. Now there is nothing so effectuall to beget this sorrow as the consideration of Gods *mercy*. Which that you may the better vnderstand, I must let you know, that the Scripture mentioneth a double sorrow for sinne: 1. a *worldly sorrow*, 2. a *godly sorrow*[l]. A worldly sorrow, is a griefe for sinne, arising from the apprehension of Gods wrath, and of the miseries and torments like to follow thereupon. Thus *Esau* sorrowed, so did *Ahab*, so did *Iudas*, he would haue giuen a world, (if he had beene able) that the fact of betraying Christ had beene vncommitted. A godly sorrow, (which as the Apostle saith) *causeth repentance vnto saluation, not to be repented of*, is a griefe for sinne, because it is sinne, that is, because it is a thing displeasing vnto God. And this is the true sorrow: the true begetter and breeder whereof is the *mercy* of God. For when a man recounts with himselfe, how gracious a God the Lord is, how rich in mercy, how abundant in *goodnesse* and *truth*, and shall remember also how many kindnesses he himselfe hath receiued from him,

The principal vse of the doctrine of Gods mercy.

[g] Rom. 2. 4.
[h] 2. Pet. 3. 9.

How the mercy of God is a motiue to repentance.

[i] Luk. 15. 17.

[k] Psal. 130. 4.

[l] 2. Cor. 7. 10.

it

it cannot but wound his heart to conſider, that hee ſhould ſo vnthankfully, ſo wretchedly, and ſo vndutifully demeane himſelfe towards him, of whoſe rich loue, he hath had that plentifull experience. This was that which ſtrooke *Dauid* ſo much, and vexed his ſoule to conſider; *Againſt thee, againſt thee, haue I ſinned*[m]. There were many circumſtances in this ſinne of his, which both might, and (no doubt) did iuſtly grieue him; but that which went neereſt his heart was this, euen that God hauing beene ſo bountifull towards him, he notwithſtanding had anſwered his loue, with ſo great a diſhonour to his name. And the ſame is alſo intēded in the example of the waſtfull youth (the patterne of a true penitent:) you ſhall ſee how he doth inſiſt and dwell vpon that name (*Father*) *I will riſe and goe to my Father, and will ſay vnto him Father*[n], *&c.* Out of all queſtion, it much encreaſed his ſorrow, to remember what a kind *Father* he had, and what an vngracious ſonne he had beene to ſo good a *Father*. Hence it is, that it is ſo ordinary a thing in the Scripture, when the Lord would aggrauate mens ſinnes, and diſcouer the hainouſneſſe of them, to make a rehearſall of his kindneſſes, to the ende that they might learne to be aſhamed of themſelues, that they had walked ſtubbornely againſt him, who had opened euen the treaſures of his mercies vnto them. Thus hitherto you ſee, how the *Mercy* of God is a motiue to Repentance. The third thing in repentance, is, (after this *Godly ſorrow* for ſinne) an earneſt ſuite for the pardon of ſinne. Now in this, it is apparent to euery mans vnderſtanding, that there can be no ſuch matter of encouragement to a mans ſoule, or that can giue him ſuch boldneſſe, to powre out his heart vnto God, as the conſideration of his *mercy*. *Let the wicked* (ſaith the Prophet) *returne vnto the Lord*, And why? *for he will haue mercy vpon him, and to our God, for he is very ready to forgiue*[o]. *Come* (ſay the repenting people in *Hoſea*) *let vs returne vnto the Lord:* what is their reaſon? *He hath ſpoiled, and he will heale vs; he hath wounded vs, and he will binde vs vp*[p]. *Dauid* ſpeaking of the *mercy* of God in pardoning his great ſinne, ſheweth the vſe which the godly, when they heard it, would make of it: *Therefore ſhal euery one that is godly make his praier to thee, in a time whē thou maiſt be found*[q]. The *Mercy* which *Dauid* receiued, would encourage others to haue recourſe in their neceſsities vnto God. The laſt thing in repentance, which is (as it were) the life of it, and the triall and token of the truth of it, is *newneſſe* of life. The quickneſſe whereof is the feeling of Gods *mercy*, and the apprehenſion of his loue. When *Ioſephs* miſtreſſe tempted him to vncleanneſſe, he made her this anſwer[r]: *Behold, my maſter knoweth not what he hath in the houſe with me, but hath committed all that he hath to my hand: there is no man greater in this houſe then I, neither hath he kept any thing from me, but onely thee, becauſe thou art his wife; how then can I doe this great wickednеſſe?* As if he had ſaid, *By my maſters fauour, being at firſt a bond-man, I am now the greateſt in his houſe, there is nothing wherwith he hath not freely & fully entruſted me; with what face then ſhould I do ſuch a wrong, & commit ſo great a villany againſt ſo bountifull a maſter?* Thus he made his aduancement by his maſter, and the reſpectiue vſage hee had receiued from him, as a bulwarke to keepe off the ſiege of his miſtreſſes incontinency. Euen ſo the children of God are wont to reaſon from the loue of God: *Thus & thus hath God dealt with me, he hath not only created me, but when I was loſt, by the blood of his Sonne he hath redeemed me; by his word he called me, by his ſpirit he renued me, by his grace he hath hitherto, & doth ſtil vphold me, What a ſhame then were it for me, and how ſhould I anſwer it, if I ſhould aduiſedly and preſumingly offend him, and willingly continue in the open, apparent, and knowne breach of his will?* What more forcible argument can there be to a godly life, then that which Saint *Paul* vſeth, *I beſeech you brethren, by the mercies of God*[s], *&c.* and in another place: *ſeeing then we haue theſe promiſes, let vs cleanſe our ſelues from all filthineſſe of the fleſh*[t], *&c.* Marke how he grounds his exhortation to a holy life vpon the *mercies* of God. And to the Hebrewes, *Seeing wee receiue a kingdome which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that*

[m] Pſal. 51. 4.
[n] Luk. 15. 18.
[o] Iſa. 55. 7.
[p] Hoſ. 6. 1.
[q] Pſal. 32. 6.
[r] Gen. 39. 89.
[s] Rom. 12. 1.
[t] 2. Cor. 7. 1.

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we may please him with reuerence and feare. [u] Sith God is so mercifull to giue vs a kingdome, we should be so dutifull as to serue him in feare. It is necessary that our flesh, our corruption should be whipped forward with the scourge of the law, and should be kept in compasse *with the terrour of the Lord* [*]; but the obedience which doth not proceed from a heart possessed with the feeling of Gods loue, & respecting more the obedience it selfe then any thing else whatsoeuer, that same is no true obedience, it is but a seruile and an enforced conformity, God esteemes it not. Thus I haue made it plaine how the Scripture not without cause, doth ground the exhortation of repentance, vpon the doctrine of Gods *mercy*. The consideration of Gods *mercy* breedes feare, which is (as it were) the harbinger to repentance, it begets hearty sorrow for sinne, it brings forth boldnesse to come before God to intreat his fauor, it stirres vp a desire to giue our selues vnto him, who hath bestowed so great things vpon vs, so that I may truly say, (as I did) that the maine vse of Gods *mercy* is to prouoke men to repentance.

[u] Heb. 12, 28.

[*] 2. Cor. 5. 11.

The vrging of this vse.

What shall wee thinke then of the prophane and wretched course of the world, in which there is nothing more common, then to be drawne by the *mercy* of God vnto licentiousnesse. The young man will bee loose, the proude man vaine, the drunkard riotous, the oppresser cruell, the swearer blasphemous, the adulterer vicious, each man in his kinde: and all, because *God is mercifull, Christ hath dyed, his blood can wash out all.* This is the common perswasion. The *mercy* of God euen the sweetest propriety of his nature, is made (with reuerence bee it spoken) a Bande to all manner of vngodlinesse. Men will sinne, *that grace may abound* [x]. *At whatsoeuer time a sinner repents, &c.* and the sauing of the *theefe* at the last gaspe; these things are in the mouth of euery Libertine. Thus the diuell hath taught men to turne the wholesomenesse of the Scripture into poyson, & to make that which by the wisedome of God was prouided as a preseruatiue against despaire, to bee an encouragement to presumption. If you haue marked what I haue both said and prooued, it hath appeared plainely, that the *mercie* of God is rather a doctrine of restraint then of carnall liberty, a motiue to obedience rather then a warrant of loosenesse, a perswader rather to speed and hasten then to delay repentance. Is God *mercifull?* doe thou feare then, least thou bee depriued of his mercy. *Blessed is the man that is feareth* [y]. Is hee kinde? be thou afraied of thy life that hast abused his loue. Is hee ready to forgiue? sue to him while thou hast time, and entertaine his grace, *while it is called to day.* [z] Is hee rich in bounty? the more liberall hee is to thee, striue thou to bee so much the more obedient vnto him. This is the doctrine of the Scripture, this is the Lords owne counsell: whatsoeuer other inference (differing from this) thou makest out of the doctrine of Gods *mercy*, thou shalt bee but as one of those whom Saint Peter speakes of, *who peruert the Scripture to their owne destruction* [a]. If thou wilt not credite me, heare what God himselfe hath said, *These things thou hast done, and I held my tongue heretofore, thou thoughtest that I was like vnto thee, but I will reproue thee.* &c. and what the Apostle by the teaching of his spirit hath left vpon record, touching all those which are not led by the Lords bountifulnesse to repentance, they do *heape vnto themselues wrath against the day of wrath* [c]. The *mercy* of God, if it be rightly applyed, there is nothing more comfortable; if it be abused, as an occasion vnto the flesh, there is nothing more damnable. Therefore if at any time, when either thy conscience checketh thee, or the word of God reproueth thee, thou hast by and by a secret conceipt, that thou maiest be bolde a little longer, was much as God is gracious and it is neuer too late to repent; know, that this is the diuels doctrine, it was forged in hell and not framed in the shop of the Scripture: and therefore pray with *Dauid*, *Keepe thy seruant from presumptuous sinnes* [d]. This is the maine and principall vse of this doctrine.

[x] Rom. 6. 1.

[y] Prou. 28. 14.

[z] Heb. 3. 13.

[a] 2. Pet. 3. 16.

[b] Psal. 50. 21.

[c] Rom. 2. 5.

[d] Psal. 19. 13.

A second vse of this doctrine of Gods mercy.

Now there is some further vse to bee made of this description of Gods *mercy*, by way of vnlotting vs to the *imitation* of it, both because we are in gene-

rall commanded to be *followers of God as deare children*[e], and in particular also are willed, to bee *mercifull as our heauenly father is mercifull*[f]. There are three things therefore in this description of the mercy of God, wherin we must endeauour to imitate God: 1. Compassion: 2. Slowneſſe to anger: 3. Readineſſe to forgiue.

How we must imitate God in compassion. *Doct.* 2.

Touching Compaſsion, this the Scripture teacheth, that we are bound by the law of Chriſtianity to indeauour the ſuccouring and releeſe of others of Gods children as carefully, and with as much tenderneſſe of affection, as if their miſeries were our own. *Remember them that are in bonds, as though you were bound with them*[g]. This we are bound to, by that *Communion of Saints*, which in our Creede we profeſſe to beleeue. This communion, as it ſtands in the imparting each to other the good graces of God which we haue receiued, ſo it requirethalſo a fellowſhip, and (as it were) a kinde of ſharing in temporall things. I meane not a communion, as Anabaptiſts doe, which barreth all propriety, but ſuch as was in the Primitiue Church; of the members whereof it is ſaid, that they *had all things common*[h], that is, in reſpect of vſe, euery man tendring the common wants of others, as if they had beene his owne proper occaſions. An excellent example whereof we haue in that care among the Diſciples of Antiochia; who vnderſtanding by the prophecie of *Agabus*, of an approaching dearth, *purpoſed euery man according to his abilitie, to ſend ſuccour to the brethren which dwelt in Iudea*[i]. And how this is vrged vpon all, it is worth the reading & conſidering, in that ſimilitude of the Apoſtle fetched from the body; *If one member ſuffer, all ſuffer with it*: now, ſaith he, *ye are the body of Chriſt, and members euery one for your part*[k].

[e] Eph. 5. 1.
[f] Luke 6. 36.
[g] Heb. 13. 3.
[h] Acts 2. 44.
[i] Acts 11. 28, 29.
[k] 1 Cor. 12. 26, 27.

Vſe.

This condemneth the generall want of this fellow-feeling which is in this iron age. It is euen now as of olde, we can be content our ſelues to take our eaſe, *but no man is ſorry for the affliction of Ioſeph*[l]. Few men haue that tender-heartedneſſe, to account themſelues (as it were) parties in the calamities of other Chriſtians, and to be as willing to further their releeſe, as if it were their owne caſe. Well we may ſpeake of the *Communion of Saints*, and of our good beleefe, but ſo long as we want theſe bowels of affection, to make it our care, by comfort, by counſell, by contribution (if we be able) or (at leaſt) by prayer, to be helpfull to the afflictions of others, linked to vs by the bond of one and the ſame profeſſion, our ſhewes of religion are but vaine. If we be not like *Philetus*, of whom the Apoſtle giues this teſtimony, that *the hearts of the Saints were comforted by him*[m], our profeſſion is but vanity, our faith is but (as S. *Iames* ſaith) *a dead faith*[n], of no eſtimation, of no account with the Lord.

[l] Amos 6. 6.
[m] Phil. ver. 7.
[n] Iam. 2. 26.

How we must follow God in ſlowneſs to anger. *Doct.* 3.

The next duty of *mercy*, wherein we muſt ſtriue to be like God, is *ſlowneſs to anger*, that is, a labouring to temper the heat of our paſsions, and to keepe our affections in that good compaſſe, that they may not eaſily and ſuddenly bee prouoked. The Scripture ſpeaketh excellently of this point: *Be not thou of an haſty ſpirit to be angry; anger reſts in the boſome of fooles*[o]. *He that is ſlow to wrath, is of great vnderſtanding; but he that is of an haſty mind exalteth folly*[p]. *A foole in a day is knowne by his anger*[q]. *The diſcretion of a man deferreth his anger; and his glory is to paſſe by an offence*[r]. Our Sauiour maketh *vnaduiſed anger* a degree of murther, and ſuch an one (ſaith he) *ſhall be culpable of iudgement*[s]. Among the *workes of the fleſh, the doers whereof ſhall not inherit the kingdome of God*, Paul numbreth *wrath*[t]. This is the verdict of the Scripture in this matter.

[o] Eccl. 7. 11.
[p] Prou. 14. 29
[q] Prou. 12. 16
[r] Pro. 19. 11.
[s] Mat. 5. 22.
[t] Gal. 5. 20, 21

Vſe.

Let thoſe men looke vnto it, that are of a fierce and eager diſpoſition, and are ſtraight heated vpon euery occaſion. *Proud, haughty, and ſcornefull is his name, that worketh in his arrogancy wrath*[u], who in his furious paſsions doth he knoweth not what: ſuch an one (ſaith *Salomon*) which hath loſt the maſterdome of his affection, is *like a city broken downe and without wals*[x]: he is ſubiect to many inconueniences. Thoſe which finde this imperfection in themſelues, let them beholde this patterne. It is an honour vnto God to bee *ſlow to anger*, and *Lord of mee* (ſaith

[u] Prou. 21. 24.
[x] Prou. 25. 28.

Christ) *that I am meeke* [x]: Remember his aduice that said, *Giue not thine heart also to all the words that men speake* [y]: he that doth so shall be sure to ouerthrow his own quietnesse.

[x] Mat.11.29.
[y] Eccl.7.23.

The third branch of *Mercy*, wherein wee are to imitate God, is readinesse to forgiue. This is plaine in the Scripture; *Forgiuing one another, euen as God for Christs sake forgaue you* [z]. *Forgiuing one another, if any man haue a quarrell to another, euen as Christ forgaue you, euen so doe yee* [a]. And out Sauiour expounding that petition of the Lords prayer, *Forgiue vs our trespasses, &c.* deliuereth out of it this expresse point: *If you forgiue men their trespasses, your heauenly Father will also forgiue you, but if you doe not forgiue, &c. no more will your heauenly Father forgiue you* [b]. And after, speaking of this point by a parable of a seruant to whom his master had forgiuen much, but the same by and by was ready to plucke out his fellowes throte for a small summe, *His Master* (saith he) *was wrath, &c.* and then he concludes, *so likewise shall mine heauenly Father do to you, except ye forgiue from your hearts each one to his brother their trespasses* [c]: There can bee no surer pledge to a mans soule that his owne sinnes are forgiuen with God, then that readinesse which hee findes in himselfe to remit priuate wrongs. That heate which a man feeleth in a warme sunnie day, to be cast vpon him from a stone wall vnder which he walkes, he knoweth it to be a beating backe of the heate issuing against the wall from the Sunne: and so that yeelding, and that relenting which is in one Christian toward another, is but a beame of that grace and mercy which hee himselfe hath receiued from the Lord. God may well propound vnto vs his owne example: for it is vnpossible for one man to doe that wrong to another, which wee haue all done to God: What shall we thinke then of our selues, if hee remitting a world of sinnes to vs, we shall not finde our selues content to let goe some petty trespasses?

How we must imitate his readinesse to forgiue.

The 4. doct.

[z] Eph.4.32.
[a] Col.3.13.
[b] Mat.6.14,15
[c] Mat. 18,34, 35.

This is an admonition which concernes all: For it is vnpossible to liue here in the world, without some cause of offence. If a man shall greedily apprehend euery occasion, there will be no end. There is no doubt but a man may in a Christian manner seeke a remedy against wrongs: for otherwise to what end is ciuill gouernment? The Magistrate *beareth not the sword for nought* [d], and some men are of that vnbridled nature, that if they be not by an ordinary course redressed, they will breake out into greater extremities. But herein men must looke to three things. First, to beware of a heart desirous of reuenge. To take vengeance is Gods office, and wee may not encroch vpon it. Secondly, to bee very aduised that our courses be not scandalous to the Church of God: *Offences shall come, but woe bee to the man by whom the offence commeth* [e]. Thirdly, to vse extremity of law as a last refuge: it was the Corinthians fault, that they were by and by at the law one with another, when as among themselues matters might haue beene otherwise determined [f]. Euer remember that of Salomon, *It is a mans honour to cease from strife* [g]. A man cannot doe himselfe a greater credit, in the eyes and opinion of those that feare God, then to let goe displeasure.

Vse.

[d] Rom.13.4.
[e] Mat.18.7.
[f] Reade 1. Cor.6.
[g] Prou.20.3.

The end of the third Sermon.

The fourth Sermon.

And not making the wicked innocent, visiting the iniquity of the fathers vpon the children and vpon childrens children, vnto the third and fourth generation.

THE fourth and last thing by which God is in this place described, is his Iustice: the Iustice of God is here set out by two things. 1. By shewing vengeance vpon the persons of the wicked. 2. By punishing their posterity to many generations.

Touching the former; (*not making the wicked innocent*) the words in the Originall are very significant, on this wise: *By acquiting he will not acquite the wicked.* It is a manner of speaking peculiar to that language vsed, to note out vnto vs the fulnes and certenty of a thing: as when God told Adam, that if he did eate of the tree in the midst of the garden, *by dying he should die*[a], that is, the sentence of death should surely ouertake him, and he should not be able to escape; so here, when God saith of himselfe, that he is one who *acquiting will not acquite the wicked*, his meaning is, that whatsoeuer may be supposed because of his patience, yet he will not fully and finally discharge those who goe on still in their vngodly courses, and presume vpon his *Mercy*, without repentance. The point taught vs hence, is, that howbeit the Lord may in regard of his forbearance bee thought to acquite and passe by, euen most vile & wicked persons, yet there is nothing of more certenty, then the seuerity of his Iustice, vpon those which are not drawne by the abundance and riches of his *mercy* to repent. In the Scripture God is called a *Iudge*[b], yea & *a righteous Iudge*[c]. This title giuen him must needes imply thus much, that hee will in time take vengeance vpon impenitent sinners, in as much as it cannot stand with the honour of him who takes vpon him the name of an vpright Iudge, to suffer such to escape vnpunished, who breake the bonds of all good lawes, and doe harden their faces to all kinde of vngodlinesse. *Salomon* saith, that *he which iustifieth the wicked, and hee which condemneth the iust, euen they both are an abomination to the Lord*[d]: And againe: *He that saith to the wicked, thou art righteous, him shall the people curse*[e]: and by *Esay* there is a woe denounced to those *which iustifie the wicked for a reward*[f]. Now, if the Lord doe hate it in others, to acquite those who are by the strictnes and seuerity of good lawes to be suppressed, we may well be sure, that he himselfe will be much more strait, according as his eye is sharper to see into the nature of euery trespasse, and his hand heauier to punish and auenge the same accordingly. That God *hates all them that worke iniquity*[g], that he is a *iealous God*[h], that he *taketh no reward*[i], that he *accepteth not the persons, no not of Princes*[k], that there is *no vnrighteousnes with him*[l]; these and the like are common and ordinary speeches in the Scripture, which could not bee true, if the Lord should suffer the abusers of his mercy, the contemners of his grace, the men which make a game of sinne, and set nought by his iudgements, to scape away vnpunished. Hee suffered the old world long, but at last he gaue euidence of his iustice: He forbare Sodome and Gomorrhe many yeares, but in the end his iudgement vpon them was very terrible. *Ahab* and *Iezabel* flourished and enioyed the glory of a kingdome for a while, but when the time appointed came, God by his visitation made them a spectacle vnto men. The city of Ierusalem was as it were the Queene of the world, and the state and pompe thereof continued long, yea although they *killed the Prophets, and stoned them that were sent vnto them*[m], yea & at last *killed the Lord of life*[n]; yet

[a] Gen. 2. 17.

Doctrine 1.

[b] Psal. 50. 6.
[c] 2. Tim. 4. 8.

[d] Prou. 17. 15.
[e] Prou. 24. 24.
[f] Isa. 5. 23.

[g] Psal. 5. 5.
[h] Exod. 20. 5.
[i] Deut. 10. 17
[k] Iob 34. 19.
[l] Rom. 9. 14.

[m] Mat. 23. 37.
[n] Act. 3. 15.

yet (as *Salomon* ſaith) there was an *end* [o], the Lord aroſe to iudgement, and of that glorious city, ſometime the mirror of the earth, there is not now left *ſtone vpon a ſtone, which is not caſt downe* [p]. There was neuer any age from the firſt beginning of times, in which God hath not giuen teſtimony, as well of his iuſtice to puniſh, as of his mercy to forbeare. *He ſpared not the Angels* [q], *which kept not their firſt eſtate* [r], hee doth often cauſe *iudgement to begin at his owne houſe* [s], and among his owne choſen people; and (beſides that which is left written in the booke of God for our teaching,) we doe many times heare of ſtrange viſitations, ſometimes by plague, or famine, or tempeſt, or fire vpon whole cities or townes, ſometimes by fearefull ends which ſome noted euill perſons haue comen vnto, and all to teach vs to draw out this concluſion, *that though a ſinner doe euill an hundred times, and God prolong his daies, yet it ſhall not be well with the wicked, becauſe he feareth not before God* [t], his *end* ſhall be, to be cut off at the laſt [u]. This may ſerue for the prouing, or rather opening of this point, that God although hee forbeare long, yet he will not finally diſcharge or acquite thoſe which go on in ſinne without repentance. Let vs now come to the vſe.

o Prou. 23.17.
p Mat. 24.2.
q 2. Pet. 2.4.
r Iud. 6.
s 1. Pet. 4.17.
t Eccl. 8.12, 13.
u Pſal. 37.38.

It ſerueth firſt to be an aſſurance vnto vs of a day of iudgement, in which *wee muſt all appeare before the iudgement ſeate of Chriſt* [*]. This point is thus collected out of this place. It is ſaid here that the Lord will not diſcharge the impenitent, but will certenly recompence them their ſinne into their boſome: Now wee doe not ſee this ordinarily fulfilled; for generally they *are in wealth that rebelliouſly tranſgreſſe* [x], *waters of a full cup are wrung out vnto them* [y], *their houſes are peaceable, without feare, & the rod of God is not vpon them* [z], they liue (in ſhew) contentedly, and die (to the outward appearance) quietly, and we our ſelues ſee many a prophane contemner of religion, many a ſwearer, or vicious perſon, or oppreſſour, many a tyrant of the world, liue in health and credit, and in a kinde of outward iollitie, viſited in body and goods no otherwiſe but as other men be, nay many times to eſcape that which other men feele the ſmart of. Therefore it muſt needes be, that there is ſome time yet to come, in which wee ſhall beholde the certenty of that which now may be thought to be more doubtfull, and in which wee ſhall all haue iuſt cauſe to ſay, *Verily there is fruit for the righteous, doubtleſſe there is a God that iudgeth in the earth* [a]. Hereupon is that day called *the day of the declaration of the iuſt iudgement of God* [b], becauſe then the Iuſtice of God ſhall be openly diſcouered, and euidence thereof ſhall bee giuen in the ſight of the whole world, whereas before, thoſe men might ſeeme moſt happy, which had leaſt religion, and thoſe in the worſt caſe, who made moſt conſcience. If then at any time, conſidering the courſe of the world, how they flouriſh and lift vp their heads, who liue lewdly, and prophanely, and vnchaſtly, without any feare of Gods Maieſty, and how they are hated, and deſpiſed, and afflicted, who are zealous on Gods behalfe; if (I ſay) ſeeing this, thou begin to doubt whether there bee any truth in that which thou haſt often heard, touching the day of iudgement and account, remember with thy ſelfe that it cannot be, that God ſhould be a fauourer of iniquity, it cannot ſtand with his honour to acquit the wicked, and therefore bee ſure that there is a time at hand, in which his Iuſtice ſhall appeare, a day at which the vngodly ſhall well vnderſtand how much they deceiued themſelues, in thinking the Lord to bee a patrone of their naughtineſſe. This is one vſe: And to the end you may ſee it to be the true and naturall vſe of this doctrine, you may finde it to be applyed by *Paul*, ſpeaking to the Theſſalonians of their great perſecution for the Goſpels ſake, and of the inſolency of their aduerſaries, he telleth them that this is a *token of the righteous iudgement of God* [c]. So that whereas the world doth reaſon thence, that ſurely *there is no God* in heauen to take vengeance, the Apoſtle teacheth them to reſolue vpon it, euen becauſe of this confuſion that was amongſt men, that therefore the Lord would come at laſt *in flaming fire rendring vengeance* on his enemies, and righting their cauſe which haue felt the waite of oppreſſion for his

The 1. Vſe.
* 2. Cor. 5.10.
x Ierem. 12.1.
y Pſal. 73. 10.
z Iob 21.9.
a Pſal. 58.11.
b Rom. 2.5.
c 2. Theſ. 1.5.8

truth. This is the firſt vſe of this doctrine; In a word, thus: God will not finally acquit the *wicked*; yet it may ſeeme now by the common courſe of the world, that he doth acquit them: therefore (no doubt) there is a time ſet, which will come, for the full and euident manifeſtation of his Iuſtice.

The 2. Vſe. The ſecond vſe is to roote out of many mens hearts that vaine conceipt, by which they doe deceiue their owne ſoules, and it is this: They frame vnto themſelues a God all of mercy and lenity, they thinke him to be one who at their pleaſure, and when they will, is eaſily intreated, and in one word *becauſe ſentence againſt their euill workes is not preſently executed, their hearts are fully ſet in them to doe euill*[d]. It is the common conceipt which men haue, that if God did ſo hate euill (as hee is ſaid to doe) ſurely he would not ſo long forbeare to make it manifeſt. I ſhould not thus enioy health, and riches and credit, and the things which my heart deſireth (ſaith the godleſſe man to himſelfe) if the Lord did ſo abhorre my courſes, as they ſay: Is not he the diſpoſer of all things, doe not all things come to paſſe according to his prouidence, doth hee not giue riches, and wealth, and honour as he pleaſeth, and are not theſe the rewards for thoſe whom he loueth? wherefore (ſaith the Atheiſt, and the man who walketh after his owne luſts) they ſhall all ſay what they will, I will neuer beleeue that God is ſo ſtrait and ſo ſeuere, as it is reported: theſe things would not be thus, if that were true: Therefore I will yet pleaſe my ſelfe in the waies of mine owne heart, a litle more wantonnes, a litle more oppreſſion, a little more exceſſe cannot be dangerous, no doubt but God will ſhew me mercy at laſt, it ſhall neuer be too late for me to returne. This is the prophane communing of euill men with their owne hearts, harping onely vpon this ſtring, that God is mercifull, and ſo forget the ſtrictnes and ſeuerity of his Iuſtice. But, O thou man, who thus ſtrengtheneſt thy heart and thy hand vnto vngodlines becauſe of the Lords long-ſuffering, thou muſt know, (and vnleſſe thou quickly looke vnto it, thou ſhalt ſurely feele it,) that as the Lord is *rich in mercy*[e], to all which *breake off their ſinnes*[f] by repentance, *and bring forth fruits worthy amendment of life*[g], ſo he is terrible in iuſtice againſt ſuch as *turne his grace into wantonnes*[h], and beare themſelues bolde vpon his kindneſſe, to continue in a looſe and diſſolute courſe, chooſing rather to liue in the manifeſt breach of his will, then to abridge themſelues of the ſeeming pleaſures of iniquity. Thou that goeſt on in an euill way, in what kind ſoeuer, and hauing thy conſcience wrought vpon by the power of the word, doſt yet gather heart vnto thy ſelfe out of the mercy of God, ſuppoſing that he will tollerate thee, tell me (I pray thee) doeſt thou beleeue that God ſpake this with his owne mouth, that he will *not make the wicked innocent*? and if thou thinkeſt that he ſpake it, doeſt thou ſuppoſe it to be a truth? and if thou account it true, in what ſenſe doeſt thou conceiue it, or of what kinde of men doeſt thou take it to be meant? who is he whom the Lord hath (as it were) vowed neuer to diſcharge? Thinke well of it, what (euen in thy owne iudgement) thou conceiueſt to be vnderſtood by *wicked* in this place. If thou ſay, we are all *wicked* by nature, and that it is not the pureſt which can liue without a ſpot: All this is true: But the word (*wicked*) cannot be ſo taken here; for then wee are all ſhut out, and no hope of ſaluation ſhould remaine to any. Beſides, they are not wicked in the Lords account, who though they haue many weakneſſes, yet ſtriue againſt their owne corruptions. But if there bee any truth in the Scripture, by *wicked* here is meant ſuch an one, as thou yet art; who liueth in vngodlineſſe, and yet doth make himſelfe beleeue that he ſhall eſcape Gods iudgement well enough; who thinkes hee may glut himſelfe with the pleaſures of ſinne, without any finall danger to his ſoule. This is the man, whom the Lord neither will, nor can abſolue. Thou askeſt me how I prooue this which I haue ſaid? I will alleadge to thee two teſtimonies of Scripture to make it good. The one is this: *Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his ſins*[i]. How canſt thou heare this, and beleeue it to be true, and yet dare to walke on in thy ſinnes? Thou wilt ſay, this

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[d] Eccl. 8. 11.
[e] Eph. 2. 4.
[f] Dan. 4. 24.
[g] Math. 3. 8.
[h] Iud. 4.
[i] Pſal. 68. 21.

is true, but yet it hath a secret condition of repentance: True: but in the meane space, thou doest not repent, thou makest thy selfe beleeue, thou wilt, but as yet, thou attemptest it not, neither canst thou tell how long thou shalt enioy the present opportunity. The other place is this: *If there be any man among you, who when he heareth the words of the curse, blesseth himselfe in his heart, saying, I shal haue peace, though I walk according to the stubbornes of mine owne heart, thus adding drunkennes to thirst, The Lord will not be merciful vnto him, but the wrath of the Lord & his iealousie shal smoak against that man, & euery curse that is written in this booke shall light vpon him, & the Lord shall put out his name frō vnder heauen*[k]. It is a notable place, it sheweth plainly to whom the Lord wil not be merciful, euen to him, who when he heares vengeance denounced against his sin, perswades himselfe, it shall be well enough, this thing shall neuer ouertake him: the God who *cannot lie*, hath spoken it, he cannot alter the thing which is gone out of his lips, he will not be merciful to that man, he will not acquit him at the day of reckoning, his wrath shall smoke against him, and according to the measure of his mercy shewed formerly, shall be the measure of his punishment. I pray God giue vs hearts to consider it. It is euen a world of soules, which the diuel beguileth with this renting asunder of the *mercy & iustice* of God: to draw men into sin, he sings of nothing but *mercy*: to drown men in sin, he speakes of nothing but Iustice. It shall be wisedome for vs (like Dauid) to *sing of mercy and iudgement* too[l]: both together will make an excellent temper. To conclude therfore this vse, I will end with the saying of the Apostle: when he had written earnestly against grosse sinne. *Fornicatiōs, Vncleannes, Couetousnes, &c.* many perswaded themselues & others, that God was mercifull, and it should not be so: O (saith Paul) *Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience*[m]: whatsoeuer men think, the word of God cannot faile, they which do such things can haue *no inheritāce in the kingdome of Christ, and of God*. It is good to remember, that the Lord *forgiues iniquity & sin*, but he which will truly profit by it, must ioyne this with it, *He will not make the wicked innocent*: He will be fauourable to those which returne, and he will be terrible to those which are not led by his *mercy* to repentance. Thus much for the first thing by which the *Iustice* of God is noted, namely, vengeance vpon the person of the *wicked*; now followeth to speake of the wrath of God against their posterity, *Visiting the iniquities of the fathers vpon the children, &c.*

[k] Deu. 29. 19, 20.

[l] Psal. 101. 1.

[m] Eph. 5. 3. 6.

In opening this clause, I wil obserue this course, 1. I will shew, how this which is here threatned is made good. 2. I wil declare, how it may be said to stād with the iustice of God so to deale: 3. I wil teach what vse we must make of it to our selues.

Doct. 2.

Touching the former: God *visiteth the sinnes of the father vpon their children* two waies, 1. Spiritually. 2. Bodily. Spiritually, when as he in his secret and vncontrolable iudgement, withholdeth the meanes of grace from the children, giuing them ouer to blindnes and hardnes of heart, so that they become imitators and followers of their fathers sinnes, and treade in the steps of the same vngodlines. Thus hath God giuen an instance of his Iustice in the whole race and generation of mankinde, in that we are all *borne in iniquity*[n], and so through the force of our naturall corruption, we fall into the like fruits of disobedience. Thus we see many times how it also falleth out, that idolatrous parents haue idolatrous children, vicious parents, vicious children, and so in other specialties: Not that I make it a generall rule which neuer faileth; for wee reade in Scripture of good fathers that had wicked sonnes, and of euill fathers which were succeeded by a righteous issue. It is enough for the manifesting of the Iustice of God, that it falleth out so sometimes, namely, that God giues testimony of his displeasure against the fathers sin, by raising a sonne out of his loines, who following him in his vilenesse, giueth the Lord occasion to be auenged vpon him in his posterity. Againe, the Lord makes this good by bodily inflictions, when as, finding the posterity to persist in the wicked courses of their ancestors, he executes some open

The 2. doct. touching Gods Iustice.

[n] Psal. 51. 5.

vengeance vpon them, and so makes it manifest, that howbeit he might seeme, by passing by their fore-fathers, not to be displeased with those sinnes, yet he will finde a time to punish: yea and which is more, after this manner of outward visiting, God doth oftentimes visit the sinnes of an euill father vpon a godly sonne, as, when a good man left rich in the world by an oppressing and cruell progenitor, falleth into pouerty. Here is an euidence of Gods wrath vpon the violence & couetousnesse of the father, though the Lord may withall blesse it to the sonne, and vse it as a means of his better humbling, and of drawing him from the world neerer vnto himselfe. This then is that which the Lord affirmeth here, that such is the seuerity of his wrath against obstinate & presumptuous going on in sinne, that his iustice is not satisfied by the personall punishment of the offender, but it extends it selfe euen to his off-spring and posterity, sometimes punishing their soules, that they become followers of their fathers sinnes, ordinarily afflicting them in their outward estate, yea though they themselues be such as feare him; taking such a course, both to manifest his anger against their parents vilenesse, and yet withall to weane them from the world neerer vnto heauen.

The next point is, how it may stand with the *Iustice* of God thus to doe, to punish one for the sinne of another, the posterity for the fathers sake. For the clearing whereof, this I say first: that if we had learned in humility to yeeld to this, that the will of God is the Rule of all iustice, we would not make any question about this matter. This would satisfie vs, that it is so, and that the Lord will haue it so; and therfore it cannot be but iust and equall, in as much as from a righteous God can proceede no iniquity. And if at any time we felt any conceit in vs presuming to impute any straitnes or iniustice vnto God, we should soone curb it with this, *O man, who art thou which pleadest against God?* Rom. 9. 20 Secondly, lest flesh & blood should yet imagine, that this were to make God no better then a tyrant, one which may satisfie his will against the sonnes of men without iust cause, therefore let vs see whether we doe not giue this liberty vnto men in some cases, to make the children feele the smart of their fathers trespasses. Wee account it no iustice, that the sonne of a traytor, though he were in his cradle at the time of his fathers fact, and so was vnable to giue consent vnto it, should for all that be tainted in blood, and lose his inheritance: We account such punishments deuised with great wisedome, to the end that the affection which nature hath taught all men to beare to the fruit of their loynes, may be a meanes to keepe them within compasse. It is an ordinary thing for a father to forfeit his whole estate, to the vtter vndoing of those which shall succeede him. Wee must beware therefore that we doe not tye God straighter, then we tye men: if in mens businesses these things seeme not vniust, why should Gods course be challenged in punishing the fathers euils in the following generations? And lest this which I say should bee deemed onely a probability, and no sufficient plea in this case, whosoeuer shall examine the beginning of the second chapter of *Hosea*, shall see good warrant for it. You shall vnderstand it thus: It is ordinary in the writings and sermons of the Prophets, for God (to shew his loue) to teamme himselfe the spouse and husband of his people: and for that cause their rebellion and falling from God, is so often called *fornication*. Now the Lord hauing respect to the Israelites, they began to pleade with him, as though he had much wronged them to forsake them; for which cause God by the Prophets vseth this speech, *Plead with your mother, plead with her, &c. I will haue no pitty vpon her children, for they be the children of fornications.* Hos. 2. 4. By their *mother* God vnderstands the whole body of that state, which by an vniuersal defection had broken faith with the Lord. So that God here reasoneth with the people, as an husband might doe with an adulterous brood, who being brought to some disgrace in the world by their mothers diuorce, begin to challenge their father to haue done thē iniury. In such a case the father might iustly say, *Blame not me, but lay the fault where it is, vpon the lightnes & vnchastity of your mother:* so God

reiecting

reiecting the people, when they began to expostulate with him in the matter, he bids the *pleade with their mother*: the whole body of the state (of which they were as the children) had plaid false with him, and he had iust cause to reiect them. So that the summe of all is this, that looke as a husband may iustly put away an vnchaste wife, and with her, her adulterous brood: so the Lord may also plague and forsake both wicked parents, and the wicked children of such parents. Thirdly, to make the matter yet more plaine, for the clearing of Gods iustice, this is certen, that there is no man punished for the sinne of his ancestours, but euen in his person there is found sufficient cause of punishment: so that if hee lookes well into himselfe, he shall see he hath no iust cause to pleade against God; in as much as the conscience of his owne deserts will stop his mouth, and leaue him without colour of excuse. We shall reade in one of the Prophets, that when God laid his hand vpon the people, and withall, their fathers transgressions were often obiected to them, they (thinking themselues innocent) vsed this as a common by-word, *The fathers haue eaten sowre grapes, & the childrens teeth are set on edge*[q]: God sharply reproueth them for this blasphemie, in as much as they thought, that they were punished vndeseruedly. *As I liue saith the Lord, ye shall vse this prouerbe no more in Israel*[r]: for you shall see, that the treading in your fathers sinnes, is the thing that hath made you feele the smart of their transgressions. That sonne who seeth his fathers sinnes, and doth them, *he shall die the death, & his blood shal be vpon him*[s]: *But the sonne that seeth all his fathers sinnes which he hath done, and feareth, neither doth such like, he shal not die in the iniquity of his father, but he shal surely liue*[t]. So that there is no manner of iniustice in Gods course: for if God doe punish my fathers sinne in me, either I shall finde the same euill in my selfe, or else some other, euery way equall thereunto. Thus I haue laboured to shew, how it may stand without any preiudice to the *iustice* of God, to visit the sin of the fathers *vpon the children vnto many generations*. 1. Gods will is the rule of equity, so that if we could see no more, yet that should content vs. 2. We thinke it no straitnesse in men, to let the posterity feele the smart of their parents folly: why should we limit God rather then men? 3. Though God reuiueth the memory of the fathers fault in auenging the posterity, yet he neuer punisheth the posterity without their personall deseruings. Now that wee haue seene the manner how this is made good, and that it is no breach of *iustice* on Gods part, let vs make vse of it to our selues.

[q] Ezec. 18. 2.
[r] Verse 3.
[s] Verse 10. 13
[t] Verse 14. 17.

First of all it serueth to shew, that euill and irreligious parents are the most deadly enemies to their owne children, in as much as they through their sinnes, make them lyable to Gods vengeance. Looke vpon the example of *Ahab*, hee shed the innocent blood of *Naboth*; he committed Idolatry & serued *Baalim*: no man could haue brought more euill vpon his posterity, then he himselfe did: for hence it was, that the kingdome was taken from his house, his children had their heads cut off, and all his race feared the worse for his sake. *Sauls* sonnes bare the punishment of their father, because of his cruelty against the Gibeonites[u]. King *Ieroboam* that famous Idolater, intended the intailing of the kingdome to his own line, yet the very course which he plotted to that end, was a canker which did euen fret out his generation: for because he made Israel to sin, the Lord *swept away the remnant of his house, as a man sweepeth away dung til al be gone*[x]. It is a warning then to al parents, & to those which are to others in the stead of parents, if they do not so much respect themselues, yet at the least for their childrens sakes, to beware of hardned and presumptuous sinning against God. The respect which nature hath planted in all, to their posterity, is such and so great, that we see many do not only moile & toile, and pinch, & labour hard to doe their children good, but (which is more) do euen aduenture & hazard their soules for their sakes, raking & wringing against equity for the aduancement of those which shall succeed them. If this naturall loue worke so farre, that many doe euen aduenture their soule to benefit

The 1. Vse.

[u] 2. Sam. 21.
[x] 1. Kin. 14. 10

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(as they ſuppoſe) their poſterity: how much more ſhould it work to draw men to ſuch a courſe of holineſſe and of conſcience, by which together with bringing a bleſsing vpon their children, they ſhall profit themſelues, and further their owne eternall ſaluation? Now as this reaſon may be thus generally applyed, ſo ought it to be of force to beget in vs a deteſtation of three groſſe ſinnes eſpecially, which are noted in Scripture, as meanes to bring the curſe of God vpon a mans children. The firſt is Idolatry, that is, the worſhipping of God falſly, and after another faſhion then he hath preſcribed in his Word. Therefore we finde it annexed to the ſecond Commãdement, the ſcope wherof is to draw men to the true worſhip of God, and to baniſh all humane deuices out of Gods ſeruice; I ſay, to this Commandement it is particularly adioyned, that this kind of ſinne God wil *viſite vpon the children, vpon the third generation, and vpon the fourth* [x]. And (as I haue ſhewed) *Ieroboams* idolatry, was the very ouer-throw of *Ieroboams* off-ſpring. It behooueth vs the rather to obſerue this, becauſe, howſoeuer we are not guilty of that groſſe idolatry, which ſtands in the worſhip of ſtockes and ſtones, and of the work of mens hands, yet that which is almoſt as bad, is our common fault, namely, the ſeruing of God as our ſelues pleaſe. The greateſt part of vs care not to know and enquire, how Gods will is to be ſerued, but what others before vs haue performed: this is the chiefe thing we looke vnto. And ſo wee make God an Idol, ſuppoſing him to be one which will be pleaſed with that which beſt pleaſeth vs, and ſo that which we doe, becommeth euen Idolatry, ſith it is a worſhip which hath not (for ought we know) any ground or foundation vpon Gods word. This ſinne God hath puniſhed in others, and he will puniſh in vs: Nay I am perſwaded, that that darknes and blindnes of heart which is in the moſt, is a iuſt iudgement of God, vpon our neglect to worſhip him after his owne preſcription, yea and our poſterities alſo ſhall feele the ſmart of it, the Lord will puniſh vs in them, and afflict them for our ſakes. The next ſinne noted to be puniſhed in a mans poſterity is, oppreſſion, cruell, vniuſt and vnlawfull gettings. Many men doe beſtirre themſelues in the world exceedingly, thinking (almoſt) no courſe amiſſe, by which they *may ſet their neſt on high* [y], and make their ſeede great vpon the earth after them. But in this they are vtterly deceiued, in as much as this is the very next way to bring the curſe of God vpon their familie. Many times it comes to paſſe, that that which a man prouided for his owne heires, neuer falleth to their lot to whom it was intended: And ſo that is verified which is ſaid, that *the riches of the ſinner is laid vp for the iuſt* [z]; according as Hamans eſtate was giuen vnto Mordecai [a]. *Doubtleſſe* (ſaith Dauid) *a man walketh in a ſhadow, and diſquieteth himſelfe in vaine, he heapeth vp riches, & cannot tell who ſhall gather thē* [b]. *Whoſe ſhall thoſe things be which thou haſt prouided*, ſaid God to the rich man [c]? Well, although the heire of the oppreſſour come to the owning and fingering of that which hee hath prepared, yet (ſaith Salomon) *he begets a ſonne, in whoſe hands is nothing* [d], one that commeth to beggery, notwithſtanding the wealth of his predeceſſour. And of this, the world euery day affoards many examples; ſo true is the olde ſaying; Goods euill gotten ſcarſly come to the third heires enioying. God hath appointed *the ſtone of the wall, and the beame out of the timber* [e], to put him in minde to be auenged. The third ſinne which is puniſhed in a mans poſterity, is Adulterie: *If my heart* (ſaith Iob) *hath beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour, &c. This is a fire that ſhall deuoure to deſtruction, & which ſhal root out all mine encreaſe* [f], whether we vnderſtand by the word (*Encreaſe*) Iobs off-ſpring, or his wealth, and ſo take the place to agree to that of Salomon, that *for a whoriſh womã a man is brought to a peece of bread* [g], al is one for the matter to which I apply it, namely, to ſhew that God doth ſo far abhor vncleanneſſe, that for it he puniſheth the very ſtock & generatiõ of the adulterer; either he wil cut off his ſeed or he will conſume that which ſhould maintain thē. Well then this is the ſumme: Parents, euen for their poſterities ſake, ſhould make conſcience of their waies, and

[x] Exod. 20. 5.
[y] Hab. 2. 9.
[z] Prou. 13. 22
[a] Eſter 8. 1.
[b] Pſal. 39. 6.
[c] Luk. 12. 20.
[d] Ecc. 5. 13.
[e] Hab. 2. 11.
[f] Iob. 31. 9. 12
[g] Prou. 6. 26.

and endeauour to walke in all holy obedience vnto God: eſpecially they ſhould beware of three euils, 1. Idolatry. 2. Oppreſsion. 3. Adultery. The ſeede of parents liuing and dying in theſe ſinnes, ſeldome ſcape away without a puniſhment.

Vſe 2. A ſecond vſe of this doctrine, is to teach vs to caſt downe our ſelues before the Lord, euen for the ſins of our progenitors. We haue an excellent example for it in *Daniel*, in that notable prayer of his: Among other things this he ſaith, & thus he ſpeakes, *O Lord to vs appertaineth open ſhame, to our Kings, to our Princes, to our fathers*[b]: and it is not amiſſe that we are taught to pray the Lord, *not to remember our offences, nor the offences of our fore-fathers.* I remember *Dauid*, fore-telling by the ſpirit of prophecy, the wrath of God againſt Iudas which betrayed Chriſt, vſeth theſe words, *Let the iniquity of his fathers be had in remembrance with the Lord, and let not the ſin of his mother be done away*[i]: which ſheweth what a heauy thing it is for the poſterity, when the ſinnes of the fore-fathers come vnto remembrance before God. Therefore (I ſay) we had neede to be humbled euen to conſider the idolatry and blindnes of our fathers, and to feare leſt the Lord ſhould reuiue his iuſtice againſt them, by taking vengeance vpon vs: which is a duty contrary to the practiſe of the moſt, who doe ſo dote vpon their Anceſtours, that they account their courſes and actions to be rules for them, and that it is enough for them to be of the ſame religion that they were: ſo that becauſe they liued in ignorance of the word of God, and in the worſhip of dumbe idols, leaning to traditions and ſuperſtitious principles, therefore they will be ignorant alſo, and tye themſelues to treade in their ſteps, without better enquiry. It is plaine by my Text, that there may bee childrens children, yea foure generations ſucceſsiuely (through the iuſt iudgement of God) wrapped vp in errour: ſo that to cleaue to our fore-fathers (without any further queſtion) is a courſe which may ſoone deceiue vs. It is a good rule, that we muſt not looke ſo much what others haue done before vs, as what Chriſt hath done who is before vs all. That which they haue done amiſſe muſt humble vs, and not embolden vs to be their followers.

[b] Dan. 9. 18.

[i] Pſal. 109. 14.

FINIS.

THE
Worth of the Water
of Life.

Dauids longing, and *Dauids* loue.

The good Fight.

ISA. 55. 1.

Ho, euery one that thirſteth, come ye.

PSAL. 84. 2.

My ſoule longeth, yea and fainteth for the Courts of the Lord.

1. TIM. 6. 12.

Fight the good Fight of Faith.



AT LONDON
Printed by IOHN LEGATT Printer to the
Vniuerſitie of Cambridge. 1619.

THE
Worth of the Water
of Life.
Drawn forth by Longing and Panting after Jesus.
The good Fight.

AT LONDON
Printed by John Legatt Printer to the
Vniuersitie of Cambridge. 1619.

TO THE RIGHT WORSHIPfull SIR WILLIAM STRODE *of Newingham* in the Countie of Deuon, Knight.

SIR, *What, and how great my debt is to your Worſhip, it is very meete for mee to remember, though it be not neceſſary to acquaint the world with particulars. My deſire hath beene, and is, to giue ſome teſtimony of thankefulneſſe. Rich preſents, ſuch as in this crauing and catching age, doe (as the Wiſe man ſaith,)* [a] *Enlarge a man, and leade him before great men, as you need not, ſo (I know) you expect not: ſure I am, I for my part am very vnable to beſtow. But (as S.* Peter *ſaid to the cripple at the Temple gate* [b]*,* Such as I haue *I giue, euen a few blotted leaues; ſuch perhaps, as in this* itching-eared [c] *generation, (wherein the moſt doe more affect toyes then truth, and a flouriſh of words, rather then ſubſtance of matter) few will take notice of: yet ſuch as I doubt not but you, out of your loue to me, but chiefly out of your affection to Gods holy truth, will vouchſafe kindly to accept. For mee, to commend (as deceitfull huckſters doe their wares) either to you or to others, that which I here make tender of, were to proclaime to the world mine owne vanity:* Let another man praiſe thee, and not thine owne mouth, *ſaith the Scripture* [d]*; neither yet will I any way diſparage it: for that might be thought a ſecret begging of commendation. I ſubmit it to triall; if either to your ſelfe, or to any other of the* Iſrael of God, [e] *it ſhall bring any little encreaſe, either of ſound knowledge, or ſweete feeling* in the myſtery of Chriſt, [f] *I haue my reward, and ſhall thinke my labour well beſtowed. And ſo heartily wiſhing the true good vnto your Worſhip, your good Lady, your Whole line and family, I take my leaue,*

[a] Prou.18.16.
[b] Act.3.6.
[c] 2.Tim.4.3.
[d] Prou.27.2.
[e] Gal.6.16.
[f] Eph.3.4.

Modburie.

Your Worſhips
reſpectiuely,

SAM. HIERON.

TO THE RIGHT WORSHIP

full Sir WILLIAM STRODE of Newnham

in the County of Devon, Knight.



The worth of the Water of life.

Ieſus anſwered and ſaid vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe. But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more athirſt: but the water that I ſhall giue him, ſhall be in him a well of water, ſpringing vp into euerlaſting life.

THE ſtorie of Chriſts conference with the woman of Samaria, cannot bee vnknowne vnto any which is of any ordinary knowledge in the Scripture: yet partly to giue light vnto my Text, partly to helpe thoſe which are not ſo carefull to ſearch the booke of God, as they ought to be, it is expedient for me to repeate it.

It fell out, as our Sauiour iourneyed through *Samaria into Galile*, that hee (being a man in all [a] things like vnto vs, *yet without ſinne*) was both hungry and weary. To releeue hunger, hee ſent his Diſciples into the citie to make prouiſion: to eaſe his wearied limmes, hee ſate him downe vpon a well ſide, in thoſe times, and in thoſe coaſtes very famous, in reſpect of the Author thereof, whoſe name it ſtill carried, beeing called *Iacob's well*. Hee ſitting there, out commeth mee a woman of the adioyning citie *Sichar*, to draw water from thence, for her houſhold vſes. Chriſt, partly to refreſh his bodily thirſt, but eſpecially (as I take it) to ſatisfie that his neuer-ceaſing deſire to doe good, made a motion to her, to afoard him ſome of the water, that hee might drinke. Shee, (beeing as appeareth by her anſwers, ſomething a ſhrewd tongued woman) by and by cut him vp ſhort; What, quoth ſhee) you Iewes be ſo fine and proud, that you ſcorne vs, the poore inhabitants of *Samaria*? How is it then, that thou beeing a Iew, askeſt drinke of me, a forlorne and deſpiſed *Samaritane*? *Our Sauiour* (to giue vs an inſtance of the accompliſhment of that anoient promiſe, that hee would bee [b] *(found of them that ſought him not,)* doth neither forbeare to commune with her, nor yet (as the manner of the world is) doth frame an vntoward ſpeech to her croſſe anſwer; but ſeeming to pitty her ignorance, and blindneſſe, telleth her; Alas, good woman, if thou kneweſt the great mercy of God toward thee, and the excellency of his perſon and office which requeſteth thee, thou wouldeſt become a ſuter to him rather, and hee would giue thee another manner of water then this, euen the *water of life*. The woman anſwereth him with a ſcoffe, well enough vnderſtanding his meaning, but yet ſhee ieſts it out, as though ſhee knew it not: what art thou (quoth ſhee) that talkeſt of the Water of life? canſt thou bee better then our father *Iacob*, who firſt founded this Well? or can there bee any better water then this Well affoards? thou ſeemeſt therefore to mee to bragge of more then thou art any way able to performe. Marke now Chriſts anſwer: Oh woman (ſaith hee) thou art very ignorant, or very frowarde: I ſpeake not to thee of any viſible water, ſeruing for the bodies nouriſhment, but of a water of farre more infinite worth, if thy heart were opened to apprehend it. I know the water of this Well is excellent, and *Iacob* in his time, was a holy man; but beholde heere another fountaine, beholde a greater then *Iacob* is heere, euen the ſtaffe of the hope of thy father *Iacob*. This ſtreame heere releeueth the body for a time, but cannot afoard a perpetuall filling: the water which I haue to giue, ſhall euerlaſtingly ſatisfie the thirſt of the receiuers of it,

[a] Heb.4.15.

[b] Iſa.65.1.

and it shall be in their bowels as a never dryed fountaine, springing vp to euerlasting life. Thus haue you the course of the communication betwixt Christ and the Samaritane thus farre. By which you may perceiue, that the maine scope of this Text is to shew the difference betwixt the things of this present life, and the things of a better life: the weakenesse of the one, and the worth of the other. The former is set downe, *vers.* 13. *Whosoeuer drinketh of this water, &c.* the latter, *vers.* 14. *But whosoeuer drinketh of the water which, &c.*

Concerning the former; I know, that Christ expresly and by name speaketh of water onely; yet considering the chiefe drift of the place is, to draw men from the things which are seene, to the things which are not seene, from things temporall, to things eternall, from the things which are on earth, to the things which are aboue: Therefore we may safely from hence draw this doctrine: That nothing in this present world is able to afford any true satisfying, any filling as it were, vnto a mans soule. For that which Christ said here of the water of this well, *whosoeuer drinketh thereof shall thirst again*, may truly be said of all things vnder the sun, which the men of this world doe ayme at in their courses, viz. they doe rather encrease then kill the desire, rather inflame then quench the appetite: they are all like to colde drinke taken by a man labouring of a hote ague, which though it seeme to satisfie for the present, yet indeede encreaseth the former drought, and maketh both the neede and the desire of nature greater then before. It were no hard thing to shew this to be true, by the enumeration of particulars: but my meaning is, not to insist vpon this point, but onely to vse it as a preparatiue to the rest. This is all I will say, (and I will therein craue no better witnesse, then each mans owne experience:) If a man, liuing here in the world, should doe as *Salomon* did, namely, *Whatsoeuer his eyes desire, should not withholde it from them, nor withdraw his heart from any ioy*: but should then study, as it were, to glut himselfe with the things of this life, yet in the end hee should finde his heart like the sea, of which the same Wise man saith, that though *All the riuers goe into it, yet it is not full*: so neither shall his eye be satisfied with seeing, nor his eare with hearing, nor his heart with enioying: but he shall be like to a man in a maze, wherein when he hath laboured long, yet at last hee is as far from that which hee sought for, as hee was at the beginning. And the reason hereof is expresse; the minde is immortall, but all these things are transitorie: so that it is vnpossible for the minde to bee filled with earthly things, as it is for a chest of wood to be filled with spirituall things. It is wittily said, and to good purpose, by those which reason from the forme of the world, and the fashion of the heart: the world is round, and the heart three-cornered. As therefore it cannot bee, that a round thing should fill that which is three-squared, because the corners must needes remaine empty: so neither can the things of this world, (which *Iohn* diuideth into three kindes, *The lust of the flesh, the lust of the eyes, and the pride of life*,) repleniſh a mans soule, but some one corner (as it were) or other thereof will remaine vnfilled. This briefe discourse serueth to shew the truth of this poinct: let vs as briefely make vse of it.

The Doct.

[c] Eccl. 2. 10.

[d] Eccles. 1. 7.

[e] 1. Ioh. 2. 16.

The Vse.

I remember the speech of the Prophet *Isaiah*, *cap.* 55. where by solemne proclamation prouoking all men to come to Christ, that they may enioy the same gracious fauour which our *Sauiour* maketh offer of in this place, hee doth notably reproue the folly of the greatest part of men, in these words, [f] *Wherefore doe you lay out siluer and not for bread, and your labour without beeing satisfied?* as if hee had said: *What folly is this, or what madnesse is it which possesseth your hearts, O ye sonnes of men, that you doe so base your selues, and spend your best endeauours, about such things which cannot satisfie? thinke you it is a possible thing to be fedde with the Winde, or will you cast your affections vpon that which is nothing?* This is the effect of the Prophets reproofe: If hee were aliue now, hee would (as hee well might) vse the same words. There is indeede much to doe in the world at this

[f] Isay 55. 2.

day; much trauelling, much plotting, much contending, and we doe all to assure our selues as though the doore of the earth were not sufficient for euery man to take a handfull: one man purcheth and purchaseth and [q] ioyneth house to house, and field to field, that hee may be placed by himselfe, as it were a little king in his owne territories: another [r] fields to fields, and takes them by violence, and [s] houses, and takes them away, and so oppresseth a man and his house, even a man and his heritage: a third, hee [t] gapes as the hell for power, and doth encroach vpon vnlawfull Lordships: in a word, each man almost hath enlarged [u] his desire as the hell, and is as death, and cannot be satisfied, and so neuer well in his conditions, till hee hath euen [x] loaded himselfe with thicke clay: and we are all trudging like this woman with our pitchers on our neckes, to some one well or other, and if it be neuer so deepe, it shall goe very hard, but we will get it out. But (alas) fooles that we be, when we haue done all, wee doe but [y] *race weary* our selues [z] *for very vanity*: which we haue drunke of this Well againe and againe, yet in the ende, our desire is as it was, rather stretched out to receiue more, then filled with that which it hath obtained: when wee haue reached euen to the vtmost of our first desires, we are then but like the [a] *hungry man, who dreameth, and beholds he eateth, and when he awaketh his soule is empty: or like the thirsty man, who dreameth, and loe he is drinking, and when hee awaketh, beholds hee is faint, and his soule longeth*: So it is but an imagination of comfort which commeth by all these things, and no true contentment. I beseech you, let this short and yet full discouery of our common folly, (who for the most part, doe nothing but [b] *sowe the winde*, and if we so continue shall reape nothing but *corruption*) make vs to say as *Iohn* Baptists hearers did, when they perceiued by his preaching they were cleane out of the way, [c] *what shall we doe then?* If hitherto wee haue aymed at a wrong marke in our desires, shew vs I pray you, how to reforme it: and let your hearts, I pray you say now to me, as *Cornelius* said to *Peter*, [d] *We are all here present before God, to heare all things that are commanded thee of God*: which I doe wish so much the rather, because that which I am now next to speake of, is that which *Salomon* in one place calleth [e] *durable riches*, in another, [f] *the end of all*, which Christ termeth the [g] *One needefull thing*: for which the soule of *Dauid* panted [h]: in comparison whereof *Paul* [i] counted all things but as *dung*. Marke first the worde, then see the order of them. *But whosoeuer drinketh of this water* &c. The points to be in order opened in the handling of this verse, are these: 1. What this Water is: 2. that there is both power and will in Christ to bestow it: 3. by what meanes he conferreth it: 4. to whom he giueth it: 5. the benefit of enioying it: 6. the meanes by which each man may know himselfe to haue receiued it. All these points as they are needfull, so in the seuerall handling of them you shall finde them to arise directly from the Text.

[q] Isay 5.8.
[r] Mich. 2.2.
[s] Iob 8.
[t] Amos 2.7.
[u] cap. 3.10.
[x] Hab. 2.5.
[y] v. 6.
[z] Verse 13.
[a] Isay 29.8.
[b] Hosea 8.7.
[c] Luke 3.10.
[d] Act. 10.33.
[e] Prou. 8.18.
[f] Eccl. 12.13.
[g] Luke 10.42.
[h] Psal. 42.1.
[i] Philip. 3.8.

What is meant by the water which Christ giueth.

First, what is meant by the Water heere mentioned. It is a true saying that the Scripture is the best interpreter of it selfe, and one place must bee expounded by another. Wee see the light by the light, and wee doe vnderstand the true meaning of the Scripture by the Scripture. Wee can therefore haue no better exposition vpon this place then Christs owne words elsewhere, to which the Spirit of God hath annexed an explanation of the true meaning: *He that beleeueth in mee, as saith the Scripture, out of his belly shall flow riuers of water of life. This spake hee* (saith Saint *Iohn*) *of the Spirit which they that beleeued in him should receiue*: so that by water here, are vnderstood the gifts and graces of the Spirit which the Lord is pleased to bestow vpon his children.

[k] Ioh. 7.38, 39

It is not enough for mee to tell you thus much in generall Termes, but I must proceede a little further, lest I should leaue you vncertaine, in that which my cheefe desire is to resolue you. This therefore I must tell you: that though it bee true, that by water are heere meant the gifts of the Spirit, yet there are

certaine gifts and graces of the Spirit, which a man may haue, and yet be a Reprobate. So that you muſt learne to put a difference betwixt the common gifts of the Spirit, and thoſe gifts which are proper onely to Gods children. The world is as it were Gods great Houſe, in which there are both ſeruants and ſons, the one (as Chriſt ſaith) [y] to be caſt out, the other to abide euer. Now in a family, we know there bee ſome common fauours, which the ſeruants and drudges doe enioy as well as the heire: and ſo ſome graces there bee, which euen the reprobate haue, which it is meet we ſhould know, leſt we be deceiued; and they are theſe: The firſt is the gift and dexteritie of practiſing a particular calling: For, whatſoeuer, men careleſly and prophanely doe imagine that the skill and Art which they haue in any knowledge, as husbandry, merchandize, &c. is from their owne induſtry, yet certaine it is, that the cunning which any man hath in any faculty whatſoeuer, is the ſole and onely gift of Gods Spirit: and therefore the power which *Bezaleel* and *Aholiab* had to worke in blue ſilke and purple and carued worke, is called [z] *a filling by the Spirit of God*. The ſecond common gift, is the gift of enlightening, whereby a man being naturally ignorant in the things of God, is enabled to conceiue the will of God reuealed in the Scripture, yea euen the ſweeteſt points thereof, as of ſaluation and grace in Chriſt Ieſus. A third common gift, is the power of preaching and expounding the Scripture for the common good and behooſe of Gods Church. A fourth, is an ability to reſtraine and temper the affections, ſo that they ſhall not breake foorth into outrage and notorious euils in the behauiour. A fift, is a power to heare the word with ioy, and to ſeeme to take ſome delight, and to finde ſome ſweetneſſe in it. All theſe are gifts and graces of the Spirit of God; but yet they are not thoſe graces which Chriſt meaneth by water here in this place: becauſe theſe be ſuch as may befall thoſe who notwithſtanding ſhall neuer bee ſaued. Many a reprobate is gifted with admirable skill in crafts and ſciences. *Demetrius* ſeemed to bee a cunning workeman, yet was he no ſmall enemy to the preaching of the Goſpell. Secondly, the Apoſtle ſeemeth to make it a thing poſſible, to be *once enlightened*, and to [a] *haue taſted of the heauenly gift*, yet ſo to fall away, as to bee paſt all hope of beeing *renued againe by repentance*. Thirdly, at the day of iudgement, [b] *Many will ſay* to Chriſt, *Lord, haue wee not by thy name prophecied*? yet it ſhall bee ſaid to them, [c] *Depart from mee*. Fourthly, many wicked men haue power to conforme themſelues, and to bridle many ſinnes, and to carry themſelues in an outward ciuility: ſo *Abimelech* the heathen [d] abſtained from committing folly with *Abrahams* wife: and many among the Gentiles excelled in morall vertues, and diuers wee ſee (whom wee call ciuill men) demeane themſelues in the eyes of the world vnblameably, who yet giue ſmall hope of any true conuerſion. Laſtly, Chriſt in the parable ſheweth, that many hearers for a time beleeue [e], *but as ſoone as tribulation commeth because of the word, by and by* they are *offended*.

Some gifts of the Spirit are cõmon, ſome proper onely to Gods children.

[y] Ioh.8.35.

The common gifts.

[z] Exod.31.3.

[a] Heb.6.4,5.

[b] Math.7.22.

[c] Verſe 23.

[d] Gen.20.6.

[e] Mat.13.21.

Now there are beſides theſe, other ſpeciall graces of the Spirit, which are proper onely to Gods children. *Paul* ſaith, that [f] *God is the Sauiour of all men, ſpecially of thoſe that beleeue*: ſo it may be ſaid, he giueth graces to all, but in ſpeciall manner to the elect. Chriſt is pleaſed, in Scripture to terme the Church his *loue*, his *ſpouſe*. The day of Iudgement, is the marriage day: and the time preſent, is the wooing time, in which he is as it were a ſuter to his Church: and the Miniſters are appointed to *prepare* the Church for her *husband* [g], *and to preſent her as a pure Virgin* vnto *Chriſt*. Now he which is a ſuter to a woman, himſelfe being a man of worſhip & ability, howſoeuer, to teſtifie his bounty, and to make knowne his loue to his beloued, hee will beſtow gifts vpon the ſeruants of the family, yet if hee haue a iewell of worth and price, that hee reſerueth for her, on whom his loue is fixed: ſo Chriſt Ieſus conferreth common fauours, euen vpon the reprobate, to make knowne his riches, and withall, for the good of his

[f] 1.Tim.4.10

[g] 2.Cor.11.2.

choſen,

chosen, but the speciall, and choise and selected graces, these hee keepeth onely for the true members of his Church. And these are the graces meant by Christ in this place; and they are in order these which follow.

1. The gift of regeneration, which is that, whereby a man of a limme of Satan, is made a member of Christ; of a childe of the diuell, is become the sonne of God. That this is a worke of Gods *Spirit* appeareth by Christ his words: *Except a man be borne of water and of the Spirit*[k], &c. And therefore fitly, is the holy Ghost compared to *Water*, because as water doth moisten that which is hard: So the holy Ghost doth supple and soften, and put the sappe of grace into the dry, and dead, and rotten heart of man: So that where the Spirit of God is there the heart is chaused, the nature changed, the delight in sinne assuaged, and a loue of holinesse and godlinesse, as it were a new iuyce begun in the soule. This is the first proper gift. The proper gifts. [k] Iohn 3.5.

2. The knowledge of a mans owne reconciliation to God by the meanes of Christ Iesus. Hereof speaketh the Apostle, *The Spirit beareth witnesse with our spirit that wee are the children of God.* It is true, the nature of man cannot attaine to this knowledge, *But we*[l] *haue receiued the Spirit which is of God, That wee might know the things that are giuen vs of God.* And indeede, it cannot be but, that if God haue beene pleased of his goodnesse to make any man or woman his Childe, he will likewise make knowne the same fauour vnto him or her: especially seeing it is so greatly for our comfort. For as, on the one side it is the greatest misery for a man to be in continuall suspense, not knowing whether his sinnes are forgiuen him: so, what greater comfort can there be to a man, then to be assured of Gods fauour towards him? [Rom.8.16.] [l] 1.Cor.2.12. [Rom.8.15.]

3. The gift of obedience: for, as a man that dwelleth in the house as the owner of it, ordereth it, and gouerneth it at his pleasure: so the holy Ghost gouerneth all those in whom hee abideth[l]: they are ledde *by the Spirit*, which are the Lords. The Spirit represseth all bad motions drawing vnto sinne, springing from the corruption of our nature, suggested by Sathan and occasioned by the beguiling entisements of this euill world, and withall it stirreth vp good desires, and holy thoughts, inclining to piety and godlinesse. [l] Rom.8.14.

4. Prayer: that is, a will and ability in some good measure, to haue recourse vnto the Lord by prayer vpon all occasions, and to poure out a mans wants and necessities before him. For this is a generall and a certaine rule, that as naturally euery childe, beeing pinched with want, acquainteth the father with his necessities, building vpon his loue, and willingnesse to doe him good: so he which is the Childe of God, hath alwaies this property, to make prayer vnto God, his first meanes whereby to obtaine that which he doth desire, and to bee freede from that wherewith hee is oppressed. Now that which workes this in vs, is Gods Spirit: For seeing we of our selues doe neither know our necessities, nor knowing them can tell how to bemoane them, therefore Gods Spirit is giuen to helpe our infirmities, to assist vs in the framing of our suites, that so our prayers may be pleasing vnto God and comfortable to our soules. And for this, the Spirit of God is called the [m] *spirit of supplications*, because it furnisheth a man both with will and knowledge also to poure out his soule vnfainedly to the Lord. [m] Zach.12.10.

5. Comfort in distresse. For whereas the children of God are subiect to manifolde grieuances, partly in regard of inward conflicts with sinne and the terror of their owne conscience, partly in respect of outward annoyances, the Spirit of God is giuen vnto them, to releeue them, to minister comfort vnto them, to vphold them, to make them able with cheerefulnesse to holde out in the midst of the greatest extremities whatsoeuer. For this cause the Spirit is called the [n] *Comforter*, and [o] *Oyle of gladnesse*, because he doth refresh and cheere the poore distressed soules of Gods children. [n] Ioh.15.26. [o] Psal.45.7.

6. Strength

6. Strength. There are many things which the profession of Christianity requireth at the hands of a Christian, which a Christian of himselfe, is not able to performe: as for example, when a man seeth the hideousnesse of sinne, yet in the middest of his sight to lift vp the hand of his faith, and to lay holde vpon the mercy of God in Christ Iesu: when a man is tempted to sinne, to resist the temptation; in perfection to endure; in penury to trust vpon Gods prouidence: these and such like, are beyond the reach of mans power: yet the Spirit of God maketh Gods children able to effect them: [p] *I am able to doe all things* (saith the Apostle) *through the helpe of Christ which strengtheneth me*: and the Spirit for this cause is termed [q] *the Spirit of Christ*.

[p] Phil. 4. 13.

[q] Isa. 11. 12.

These are the graces of the Spirit peculiar to the elect, and signified by water in this place: briefly thus: 1. The gift of regeneration to become Gods Child: 2. The gift of faith to beleeue Gods promises: 3. The gift of obedience to doe Gods will: 4. The gift of prayer to seeke Gods presence: 5. The gift of comfort, to endure Gods trials: 6. The gift of strength to holde out and continue Gods seruants.

How these things sauour with you I know not, how sweete they ought to be vnto you, I know well. It is said of Christ, that to the eyes of the world, [r] he had *neither forme nor beauty*, there seemed to bee nothing in him, why men should desire him; yet all the children of God [s] *saw his glory, as the glory of the onely begotten Sonne of God, full of grace and truth*. So though these things happely doe no whit affect those [t] *which are after the flesh*, but doe seeme euen vile in their eies; yet they whose hearts God hath touched, to them they seeme exceeding precious, and I doubt not but they say in their hearts, as *Mephibosheth* said to *Dauid* after his returne from the battell, when *Dauid* bad him & *Ziba* diuide the goods betwixt them, nay (saith he) to recure his ioy for the Kings victory,) [u] *Let him take all, seeing my Lord the King is come home in peace*: so I say, all that feare God, say in the truth of their soules, comparing the base things of the world with these graces, *Take all for me who will, so that my barren soule may be replenished with these sweete graces of Gods Spirit*. Well, hoping the best (as in charity it becommeth me) of you all, and that as you doe prize these graces, this water of life, as it doth deserue, so you will be glad to know the meanes of obtaining them, I come now to the next point:

[r] Isa. 53. 2.

[s] Ioh. 1. 14.

[t] Rom. 8. 5.

[u] 2. Sam. 19. 30.

Christ is able and willing to giue this water.

Which is, that Christ hath both power and will to bestow them. He saith here, he will giue them, it is meete therefore that we doe enquire into his ability, whether it bee in his power to make good that which he promiseth in this place.

Touching his power the Scripture is a plentifull witnesse. *With thee* (saith *Dauid*) *is the* [*] *well of life*. Hee is the [x] *fountaine opened in the house of Dauid for sinne and for vncleannesse*: [y] *it hath pleased the Father, that* [x] *in him all fulnesse shall dwell*: *In him are* [z] *hid all the treasures of wisedome and knowledge*: and it is ordained, that [a] *of his fulnesse*, we should receiue grace for grace. What better witnesse would we of his power? His will is no lesse then his power: [b] *Come vnto me all ye that are weary, &c.* He hath made an open Proclamation, he *stood and cryed, saying*, [c] *If any man thirst, let him come to me and drinke*: and he hath renewed his offer, [d] *Let him that is a thirst come, and let whosoeuer will, take of the water of life freely*: nay [e] *without siluer and without money*. What reason haue we (I pray you) but vpon his word to beleeue him?

[*] Psal. 36. 9.

[x] Zach. 13. 1.

[y] Col. 1. 19.

[z] Col. 2. 3.

[a] Iohn 1. 16.

[b] Math. 11. 28

[c] Iohn 7. 37.

[d] Reu. 22. 17.

[e] Isay 55. 1.

The vse.

Well then, what followeth vpon this? Wee that are Ministers of the Gospel, are appointed by him that hath sent vs, to doe as *Iohn Baptist*, to point with the finger, and to say to you, [f] *Behold the Lambe of God*: see the man that hath the treasures of all grace, runne ye to him, that as was prophecied of olde, you may [g] *with ioy draw water out of the welles of saluation*. Take heede you forsake not him who is the [h] *fountaine of liuing waters, to digge you pits, euen broken pits which can hold no water*. Get you to Christ, seeke to him, if you wish to bee releeued.

[f] Iohn 1. 36.

[g] Isay 12. 3.

[h] Ierem. 2. 13.

This

This is the end of our preaching, this is the drift of all our Sermons. You will say vnto me, (perhaps) this is a needlesse exhortation: you talke of going to Christ, but where is he? If he were preaching in our Churches, and working miracles in our streets, you should see how we would flocke about him, how much we would make of him, and how we would runne to him. Here be good words, I pray God the performance be according. Hearken therefore in the feare of God: I say to thee as *Paul* spake in a case not much vnlike, [i] *Say not in thine heart, Who shall ascend into heauen? that is, to bring Christ frō aboue: or who shall ascend into the deepe? that is, to bring Christ againe from the dead.* There is no such difficulty in the matter: for beholde he is neere thee, [k] *he standeth vp in the top of the high places,* (saith *Salomon.*) *Iohn* saw him in [l] *the midst of the golden candlesticks.* Hee is in the middle of his Church, he dwelleth in the congregation of the faithfull: [m] *where two or three are gathered together in his name, there is he.* It is no such hard matter to finde Christ, [n] *Watch daily at the gates* of the Lords house, *and giue attendance at the postes of his dores,* there thou shalt finde him. When *Ioseph* and *Marie* hauing beene lately at Ierusalem, had (as it were) lost him, [o] they went backe to the temple, and there they found him. Goe thou and doe likewise: seeke him in his word, there thou shalt haue him: *We* (saith the Apostle, speaking of himselfe, and of his fellow Ministers) *stand among you in Christs stead* [p], *and God doth beseech you through vs.* Thou wilt say vnto mee, yet againe it may bee, thou art little the neerer: thou wilt yeeld that Christ is the Well of life, and that the congregation is the place where to finde him, but thou wilt adde withall, as this woman did in scorne to Christ, *the Well is deepe, and thou hast nothing to draw with.* Marke therefore (I pray thee) the next point, namely, the meanes how Christ bestoweth these graces.

i Rom 10.6,7 Where Christ is to be found.
k Prou.8.2.
l Reu.1.13.
m Matth.18.20
n Prou.8.33.
o Luk.2.45, 46.
p 2.Cor.5.20

There are three pipes or conduits, (as I may so call them) by which Christ Iesus the Fountaine of life conueyeth the graces of his Spirit into the hearts of his children. First, the preaching of the word; secondly, the Sacraments; thirdly, prayer. How Christ bestowes this water.

If then thou wouldest drinke of this Well of liuing Water, I doe especially commend to thy godly care the publike ministery of the word, not shutting out the other two, but chiefly vrging this, because I know that if thou bee a carefull and conscionable hearer, the exercises of prayer and communicating cannot but bee delightfull vnto thee. Obserue this I pray thee, if thy heart bee affected with these spirituall graces issuing out of the Fountaine of grace, get thee to the word of grace, I meane, (to vse *Pauls* words, and to cut off ambiguity) [r] *the word of faith which we preach*: open thy eares, that it may runne downe to the refreshing of thy heart. If thou hast by the goodnesse of God, a cisterne of thy owne, and a skilfull drawer, that is (as *Elihu* speaketh) [s] *an interpreter*, who knoweth how to *giue* thee thy [u] *portion* of water in *season*, then I say to thee as *Salomon* doth [x]: *Drinke of the riuers out of the middest of thine owne well*: but if thou dwellest (as *Dauid* saith) in a *barren and dry land where no water is*, or hast cause to say as the citizens of *Iericho* did to *Elisha* [y]: *The situation* of thy dwelling is *pleasant, but the water is naught*, why should I for any by-respects betray the soule, and spare to tell thee that which I know to be the truth? what shouldest thou doe in such a case but seeke it where it is, and labour elsewhere to supply thine owne necessity? This is the meanes of Gods appointing, this is the ordinary conduit of saluation. The seeming wise men of this world, hearing this course commended to them, as it were a liuing streame flowing frō the Well of life Christ Iesus, thinke it incredible, and imagine it to be a base meanes to beget grace in a mans heart. I will tell you to whome they are very like in this case: to *Naaman* the *Syrian*, who trauelling to the Prophet *Elisha* to bee cleansed by him of his leprosie, when hee had word sent him, to wash himselfe in *Iordan* seauen times, hee was by and by in a rage, hee looked for some greater matter. *Behold* (saith he)

The Vse.
r Rom.10.8.
s Iob 33.13.
u Luk.12.42.
x Prou.5.15.
y 2 Kin.2.19.

2.Kin.5. he) *I thought with my selfe, hee will surely come out and stand, and call on the name of the Lord his God, and put his hand in the place, &c.* This is a iest (thought he) am I come so far to wash my selfe in Iordan, as though there were not as good waters of *Damascus*? Euen so, many thinke scorne of this as of too meane a meanes, and imagine it to be but an idle thing, by hearing to bee saued. But to all so minded, I say as the seruants of the same *Naaman* said to him; *Father* (said they) *if the Prophets had commanded thee a great thing, wouldest thou not haue done it? How much rather then, when he saith to thee, Wash and be cleane?* So say I, If the Lord had imposed some greater thing vpon vs, of more charge, and of more difficulty, ought wee not to haue done it? How much more now, when hee saith vnto vs, Heare and bee saued. The weaker meanes, the greater is his glorie: the easier it is, the more is our shame, and the deeper will our condemnation bee if wee despise it. To conclude this point then: The water of life which is originally in Christ, is deriued to vs by preaching: Learne thou then to come by the streames of Preaching to the fountaine of grace, the Lord Iesus. And

z Ioh.5.5. though (it may bee) thou haue depended vpon it many yeares, as long as the lame man lay by the poole of Bethesda, and hast not yet gained that full comfort which thou diddest expect, yet assure thy selfe that the good houre is comming, in which thou shalt finde rest and peace vnto thy soule. So much for this point.

To whom Christ doth giue it. The next followeth: *viz.* the Parties to whom Christ will giue this water. It is not expressed, but yet it is implyed: For marke: *He that drinkes of this water, shall neuer thirst againe*, saith Christ: therefore before he receiued it hee thirsted for it; So that it is plaine by the Text, that they to whom Christ will giue this water of life, are those which thirst after it, which long for it, which feele the want of it: and thereto agreeth the Scripture in many places: *Ho*[a] (saith the Prophet) *come ye to the waters*: but who? *Euery one that thirsteth*. [b] *Blessed are they which thirst for righteousnesse. If any man thirst,* [c] *let him come to me and drinke. I will giue to him that is a thirst of the well of the water of life freely.* And; [d] *Let him that is a thirst come.* If there be no thirsting, there shall be no refreshing: if no longing, no enioying: God will giue his graces, where they shall be esteemed, and esteemed they cannot be, till the want thereof be knowne, and hee which feeleth the want of them cannot chuse but vnfainedly desire them.

Doct.

a Isa.55.1.
b Math.5.6.
c Ioh.7.37.
d .21.6.
e Reu.22.18.

The vse. The vse of this is very expedient. It teacheth vs how and in what manner we must be prepared to the receiuing of the graces of Gods Spirit: vntill our soules doe euen thirst after Christ, as f *the Heart after the riuers of waters*, so that we seeme to our selues the happiest men aliue if wee might haue but one droppe of Christs blood to refresh vs, vntill (I say) it be thus with vs, Christ can neuer bee ours, hee will neuer dwell in that soule that hath not euen panted after him, and cryed out in the anguish thereof as *Hezekiah* did, g *O Lord it hath afflicted me, comfort mee.* And therefore it is no meruaile though there bee euery where so many empty soules, because there be so few thirsting soules; no wonder though so many are without grace, seeing there bee so few that long after grace. Thus it is, that by nature our selues are destitute of all goodnesse, neither is there so much as a shadow of grace within vs: but yet all feele not this, among other graces which wee want, this is not the least that wee doe not feele the want of grace. Wee are (the greatest part of vs) like those *Laodiceans* spoken of in the third chapter of the Reuelation; wee say wee are *rich, and haue need of nothing, and know not that we are wretched and miserable, and blinde, and naked.* This our supposed fulnesse breedes in vs a lothing of Gods graces; they seeme vnto vs, when they are liberally offered, not worth the entertaining. So that (must thinketh) I may not vnfitly compare the state of Gods heauenly graces, in respect of the colde entertainement that they haue with the poore vnto the case of a poore man, which hath liberty to goe through the Church to gather euery

f Psal.42.1.

g Isa.38.14.

mans

mans deuotion for his reliefe: Hee commeth to one, and he maketh wise not to heare; to another, and hee biddeth him come againe another time; to a third, and he saith he hath no money about him; to a fourth, and he would giue if hee had wherewith to exchange: to a fifth, and he saith hee is a poore man himselfe, and hath as much needs to aske as hee: And thus euery vnwilling minde finding an excuse, hee picketh out but a few poore pence out of a great and populous congregation. So it fareth with the graces of God offered to vs in the ordinarie Ministerie of the word. They passe (as it were) from seate to seate, from pue to pue, from one ende of the Church vnto another, humbly suing and forcibly perswading, to be entertained: But (alas) there is such a generall benummednesse, and frozen deadnesse, possesseth the hearts of the greatest part, that (I know not how) grace the more kindly it is offered, the lesse it is esteemed, and though the water of life doe runne (as it were thorough our streetes, yet men will scarcely stoope to receiue it. I am euen woe to thinke vpon it, how men and women, that now thinke all is well inough, and doe [i] receiue *the grace of God in vaine and* [k] *neglect so great saluation*, shall one day with teares of blood be suters for one drop of grace, and yet shall not be able to obtaine it. Well then, if we would drinke of the water which Christ hath to giue vs, let vs labour to thirst after it: you will say vnto me, how shall we come to this spirituall thirst? I will shew you how. There be two things especially beget thirst: the one is Labour. I neede not proue it, yee know it well enough by experience: so then a spirituall labour will beget a spirituall thirst. But what is this spirituall Labour; It is this: a trauelling vnder the waight and burthen of a mans owne sins: If thou canst once say with *Dauid*, [l] *My sinnes are like a sore burden* too heauy for mee to beare, thou wilt quickly thirst after the righteousnesse of Christ Iesus. Another occasion of thirst is salt, you know that by experience also. Now marke what Christ saith, he telleth the Apostles and their successors, that in respect of their Ministery, [m] they *are the salt of the Earth*. Salt hath a kinde of byting nature, so hath the word well applyed; it is sharpe and eager, and hee who is well exercised vnder it, and well schooled by the vrging of the law vpon his conscience, hee will soone thirst after the saluation offered in Christ Iesus. The Gospell will bee glad tidings to him, and [n] *as colde waters to a wearie soule*. Take this course which I haue prescribed thee, learne to feele the waight of sinne, frequent the powerfull ministery of the word, and thou shalt soone thirst for the water of life.

[i] 2. Cor. 6. 1.
[k] Heb. 2. 3.
How to bee brought to thirst for Christ.
[l] Psal. 38. 4.
[m] Math. 5. 13.
[n] Prou. 25. 25.

The next point is the benefite of enioying this water. *Hee that drinketh of it shall neuer be more athirst*. And the reason is, because the *water shall bee in him, a well of water springing vp into euerlasting life*. This is warily to be vnderstood: for it is not so to be taken, as though the children of God beeing once seasoned with grace, were glutted (as it were) and had no more desire for the encrease of grace, for it is cleane otherwise; the more grace a man hath, the more he longeth to haue grace to bee euen heaped (if it were possible) vpon his soule. But the meaning is this; that whereas this outward element of water, which wee daily vse, is soone wasted and turned to nothing, and a man that hath vsed it, is within a while as new to seeke, as if he neuer had had thereof, this water of life is of another nature; beeing once receiued, it is neuer dryed vp againe, it is like to a liuing spring which shall perpetually streame, and as it were bubble out vnto eternall life: it is a fountaine that can neuer be drawne dry, an euerlasting stocke that can neuer bee wasted, a store which can neuer bee spent, as a lampe fed with oyle of immortality which can neuer bee consumed. Wee learne an excellent point from hence, and it is this: that the graces, which God once bestoweth on his children are neuer taken from them: this is Christs true meaning; and it is a point easily prooued by the Scripture. [o] *The gifts and calling of God are without repentance*, that is, God neuer altereth his purpose touching the bringing of any

Doctrine.
[o] Rom. 11. 29.

man into the ſtate of grace.[p] *Whom he loueth, he loueth to the end:* [q] *for a moment, I hid my face from thee for a little ſeaſon, but with euerlaſting loue I had compaſſion on thee, ſaith the Lord thy redeemer.* [r] *I haue loued thee with an euerlaſting loue.* [ſ] *I am perſwaded* (ſaith *Paul*) *that he that hath begun this worke in you will performe it.* It is a generall rule; where God beginneth a good worke of grace, hee goeth on alwaies to finiſh it. *I giue vnto my ſheepe eternall life, and they ſhall neuer periſh, neither* * *ſhall any plucke them out of my hand**. There is no point plainer in the Scripture; Chriſt doth not bring vs into a good courſe, and then leaue vs to our ſelues, but he guides vs in it by his grace vnto the end; and therefore hee is called both [t] *the author, and the finiſher of our faith.*

p Ioh.13.1.
q Iſa.54.8.
r Ier.31.3.
ſ Phil.1.6.
* Ioh.10.28.
t Heb.12.2.

The Vſe. The vſe is two-fold; firſt, to quicken and ſtirre vp our deſires to make vs labour after theſe heauenly graces, ſeeing they are the onely things of perpetuitie. All things elſe are ſubiect to vncertaintie, onely [u] *the foundation of the Lord remaineth ſure.* Oh then, chuſe the * *better part which ſhall not bee taken away from vs.* Secondly, this is a point of infinite and vnſpeakable comfort to all Gods children. For conſider I pray you, is it not a comfortable thing, when a man with great charge and induſtrie hath gotten a commoditie, to bee aſſured of the continuance, and to bee freed from the feare of loſing it? What a ioy muſt it then needes bee to a Chriſtian ſoule, to conſider that the Lord hauing begunne, in ſome meaſure to bee gracious vnto him, will neuer alter his fauour; that grace beeing once beſtowed, ſhall neuer bee withdrawne; that his ſoule hauing once beene moyſtened with the dew of heauen, ſhall neuer bee wholly dryed vp againe? It is poſſible I know for the deare childe of God, ſometimes to ſeeme to himſelfe and to others, emptie and barren of all goodneſſe, and theſe graces may bee thought for a time, vtterly to bee conſumed. So the ſappe lyeth hidde in the roote of the tree the whole winter, and maketh no ſhew; and in a very drie and hotte Sommer, you ſhall ſee many ſprings as it were cleane gone, without any appearance of moiſture: yet in Sommer the ſap mounteth aloft into all the branches of the tree, and in a conuenient ſeaſon, the veines of the earth are opened, and the dryed ſpring returneth to his former ſtreaming: ſo, though the children of God may ſeeme ſometimes vtterly to bee fallen backe to their former hardneſſe, yet (as Saint *Iohn* ſaith) [x] there is a certaine ſeede behinde; there is a hidden moiſture which at laſt breakes out, and ſheweth it ſelfe in the fruits of righteouſneſſe as before. So then, if thou haſt neuer ſo little grace, (as thou thinkeſt) though it bee but as yet a deſire of grace, a longing after faith, a thirſting after righteouſneſſe, yet make much of it, reioyce in it, thanke God for it, take it as a pledge that the Lord hath ſome further worke to worke in thee: be ſure, that he which hath begun it, will cheriſh it, yea and that in his time he will alſo encreaſe it.

u 2.Tim.2.19.
* Luk.10.42.
x 1.Ioh.3.9.

The ſignes of hauing this water. The laſt point remaineth, which is the life of all that hath beene ſaid, *viz.* how may I for my part know that I haue taſted of this water. Hearken a little and I will tell thee: thou ſhalt know the certainty of it by theſe ſignes. The firſt is, a cleare ſight of thine owne ſoules eſtate. In a cleare well, a man may ſee a peny in the bottome of it: ſo if a man haue the well of life in his heart, hee ſhall behold in it the full proportion (as it were) of his owne ſoule. And aſſure thy ſelfe of this, that the more full ſight thou haſt of thine owne imperfections, of thine owne corruptions, of the rebellions of thy heart, of the crookedneſſe of thy nature, the greater portion thou haſt of this grace. The ſecond ſigne, is the cleanneſſe of the heart: it is the nature of the water to cleanſe and ſcoure: ſo is it the propertie of this heauenly water: no ſope, no nitre, hath that ſcouring power that it hath. [y] *The heart is wicked aboue all things:* fraughted naturally with corruption, ignorance, vnbeliefe, hardneſſe, ſecuritie, frowardneſſe, vntowardneſſe to good ſeruices. Looke therefore how thy heart is cleanſed, thy ſoule purged from this filthineſſe. Thou wilt ſay to mee (perhaps) the

y Ier.17.9.

Scripture

Scripture saith, [z] *Who can say, I have made my heart cleane:* how shall I then thinke to find a cleane heart? I answer, cleane from all blemish I know thou shalt neuer finde it, yet thou must [a] haue a pure heart, for else thou shalt neuer see God. A pure heart, is a heart [b] *cleansed from dead workes to serue the liuing God:* more plainely, a heart [c] *which desireth in all things to liue honestly.* If thou wouldest therefore be sure of a cleane heart, looke for a cleane conuersation, such a conuersation as Saint *Paul* speaketh of, [d] which *becommeth the Gospell,* which adorneth *the doctrine of our Saviour in all things,* which maketh our enemies and the enemies of our profession [e] *ashamed when they haue nothing concerning vs to speake euill of.* The water of life doth alwaies bring foorth such fruit: therefore a good man is said to be [f] *as a tree planted by the riuers of water, that will bring forth her fruit in due season.* And it is said again, [g] *that euery thing shall liue, whither that liuing riuer,* which floweth out of the Sanctuarie, *commeth.* Try thy selfe by this marke, see whether this water hath quenched the boyling heate of thine owne inordinate lusts, and hath begotten a new life, euen the life of righteousnesse within thee. The third signe, is increasing in grace: water which is but a small streame at the well head, going further waxeth broader and deeper, and parts it selfe into many branches: so these waters that flowed out of the Sanctuarie, were first [h] *to the ancles,* then to the *knees,* then to the *loynes,* then *a riuer which could not be passed ouer.* If there be a care to increase in grace, in knowledge, in feeling, in zeale, in obedience, the well of life is in that soule: if there bee a resting satisfied, as though all were well, and we had religion inough, that is a dry soule, the graces of Gods Spirit are not in it. The fourth signe, is a care to do good to the soules of others: we know nothing is more free in vse then the water. *Dauid* saith, [i] *God sendeth out springs into the valleyes, to giue drink to all the beasts of the field.* And Christ saith, [k] that *out of his belly,* which drinketh of this water, *shall flow riuers of water of life,* by which many shall be comforted. Hast thou a desire and a care to be helpefull to other mens soules? it is a signe, thy soule is watered, and shall be more bedewed: for [l] *he that watereth shall haue raine:* hast thou no such care, no disposition to be a meanes of saluation vnto others? thou hast a barren heart, and a graceleſse spirit. These bee plaine and familiar markes, and they be such as will not deceiue vs. The daily vse of water, may daily minde vs of them, let vs dayly try our selues how it fareth with vs in these things. If wee bee trauelling by the way, and it be told vs, that by such a tree, or gate, or village, wee shall know our selues to be in the right course, we will carefully remember it, and heedfully obserue it as we iourney. If we see the markes we will be glad, if wee see them not, wee will bee afraid wee are out, and returne to make enquirie. Let vs doe so in this case, by these tokens wee shall vnderstand how it goeth with our soules, and in which way we are trauelling: let vs labour to remember them, let vs marke daily whether in our course and carriage we can finde them. If we doe, let vs blesse the name of God, and hold on our course with chearefulnesse; if wee doe not, let vs be [m] *zealous ouer our selues with a godly zealousie,* let vs know it is not well with vs, let vs speedily enter into a new course, for feare of going on in the *broad way* which leadeth to destruction. And thus an end of this Text.

[z] Prou. 20. 9.
[a] Math. 5. 8.
[b] Heb. 9. 14.
[c] Heb. 13. 18.
[d] Phil. 1. 17.
[e] Tit. 2. 10. 8.
[f] Psal. 1. 3.
[g] Ezek. 47. 9.
[h] Ezek. 47. 3, 4, 5.
[i] Psal. 104. 10, 11.
[k] Ioh. 7. 38.
[l] Prou. 11. 25.
[m] 2. Cor. 11. 2
[n] Math 7. 13.

Dauids longing, and Dauids loue.

PSAL. 119. 174.

I haue longed for thy ſaluation, O Lord; and thy Law is my delight.

IT is truely ſaid, that this 119. Pſalme is the liuely repreſentation of a regenerate man: in regard that it ſo fully, and ſo effectually maketh knowne what ought to bee the meditations of his ſoule, the thoughts and affections of his heart, the courſes and exerciſes of his life. So that the liker, by viewing the inward parts, a man ſhall finde himſelfe to bee, to *Dauid* in this Pſalme: the more hee may aſſure himſelfe, that hee is a new creature; and the further hee ſhall perceiue himſelfe to come ſhort of this patterne, the farther he is to thinke that hee is from newneſſe of life. Of this worthy Pſalme (the true image of a renewed ſoule) I haue choſen one almoſt of the loweſt, but not of the baſeſt branches to treate of vnto you: which, as for the generall meaning thereof, it is agreeing to the reſt of the holy and heauenly matter of the Pſalme, ſo in particular, it is an expreſſe witneſſe vnto vs of two things: firſt, *Dauids* longing: ſecondly, *Dauids* loue. His longing was for ſaluation, *O Lord, I haue longed for thy ſaluation*: his loue was the law; *And thy law is my delight*. Of theſe two in order.

The diuiſion.

The firſt part.

In the former we are briefely to examine two things: firſt what is ſaluation: ſecondly, what it is to long for ſaluation. By ſaluation is meant heere no other thing, but that which in the Scripture is ſometime called [a] *life eternall*, ſometimes *the* [b] *kingdome of heauen*, ſometimes [c] *the glory which ſhall bee ſhewed* hereafter, ſometimes [d] *the goodneſſe of the Lord in the land of the liuing*, ſometimes [e] *the price of the high calling of God in Chriſt Ieſus*, ſometimes [f] *an inheritance immortall and vndefiled, which fadeth not*; in a word, [g] thoſe vnſpeakable, and not to be conceiued bleſſings, *which God hath prepared for thoſe that loue him*. This was (as wee ſay) the obiect, the marke of *Dauids* longing. This ſaluation hee calleth the Lords (*thy ſaluation*) becauſe as for vs, it is neither an inheritance which wee are borne vnto, nor a purchaſe which by any deſert wee can compaſſe, ſo it is the Lords euery way: it is he which hath [h] firſt *prepared it*: it is he which hath freely diſpoſed it according to the [i] *Good pleaſure* of his owne will: it is he which [k] *reſerueth it in heauen, for* thoſe, who are *reſerued vnto Ieſus Chriſt*. Now what it is to long, wee doe all well enough conceiue, either by experience in our ſelues, or by obſeruation in others, wee know it to bee the ſtretching of the deſire vnto the higheſt ſtraine: it affecteth the heart in that meaſure, that all delaies are euen a very killing to the ſoule, neither can there bee any contentment or true ſatisfaction, but onely in the fruition of that which is longed for. *Dauid* himſelfe deſcribeth this affection of his by very paſſionate and effectuall termes, [m] *My ſoule thirſteth for God, as the Hart brayeth for the riuers of water*, [n] *My ſoule fainteth for the courts of the Lord*. [o] *My heart breaketh for the deſire it hath*: *I opened my mouth and panted*. Hee was as one who needes to gape for a new ſupply of breath, ſuch was the heate and eagerneſſe of his purſuit. Theſe things ſhew, that *Dauids* longing was no ſlight deſire, ariſing in ſome paſſion, which kinde of deſire many times, is as ſoone quenched as kindled; but it was an ardent affection, ſpringing from a deepe apprehenſion of the good of the thing deſired, and being

[a] Mat. 19. 29.
[b] Math. 5. 3.
[c] Rom. 8. 18.
[d] Pſal. 27. 13.
[e] Phil. 3. 14.
[f] 1. Pet. 1. 4.
[g] 1. Cor. 2. 9.
[h] 1. Cor. 2. 9.
[i] Mat. 11. 26.
[k] 1. Pet. 1. 4.
[l] Iud. 1.
[m] Pſal. 42. 1.
[n] Pſal. 84. 2.
[o] Pſal. 119. 20
[p] Verſe 131.

being in a manner impatient of delaies, till the thing it selfe were enioyed. Adde hereto, that whereas there are in saluation two things; the one the possession of it in heauen, which *Saint Peter* calleth, [q] *the end of our faith*, the other the assurance of it here on earth, which Saint *Paul* termeth, [r] *the first fruits of the Spirit*, *Dauids* longing was entended vnto both: for (to vse *Pauls* phrase) hee did euen [s] *sigh* in himselfe, *desiring to be clothed with that house which is from heauen*, and hee longed also for [t] *the earnest of the spirit*, to be a pledge to his soule of the future inheritance. Thus I haue briefely and truely opened to you the true sense of *Dauids longing*, the first part of my text. Let vs now come to see what this is to vs, that *Dauids* desire was so feruent for saluation.

[q] 1. Pet. 1. 9.
[r] Rom. 8. 23.
[s] 2. Cor. 5. 2.
[t] Eph. 1. 13, 14

It doth teach vs thus much, and this is the point which I will insist vpon: *viz.* *The doct.* That in the hearts of all that shall bee saued, there is a vehement desire, and an vnfained longing to bee saued. I pray marke well this point, and bee not readie to thinke it a slight obseruation, till you haue heard it well prooued and well pressed. First of all, touching the sense thereof, it must bee vnderstood with this caution and limitation, namely that I doe not extend it to such infants and little ones, which doe belong vnto the election of grace, but onely to such as are of yeares of discretion, which are of power and ability to conceiue and vnderstand, and are come to haue the vse of these naturall powers of desiring and longing which are in all. For as touching the rest, as God hath his part in many such ([u] *for of such is the kingdome of God*) so his manner of drawing them into the state of grace, and of their apprehending it, is knowne onely to himselfe. This is the meaning of the Doctrine. Now for proofe of it this one example of *Dauid* is a sufficient ground: for, seeing all Gods children are guided by one spirit, and like the children of one family, sprung of one father, and bredde vp after one fashion, are of one disposition in respect of spirituall things, it must needes follow that the longing after saluation which was in *Dauid*, is (though not happely in the same measure, yet for the generall nature thereof) in all that shall bee saued, and they are able in the witnesse of a good conscience to say as hee did heere, *O Lord I haue longed for thy saluation.* Yet, lest ignorance in the course of holy Scripture, should make vs to beholde *Dauid* in this moode, like a Pellicane in the wildernesse, supposing him to bee alone herein, and so wee should become negligent to frame our selues to so good a Patterne, let vs see whether the like affection bee not to bee found in others of Gods Saints. Beginne first with *Abraham* the father of the faithfull, without likenesse to whose faith there can bee no saluation: what saith Christ of him *? *Your father Abraham reioyced to see my day, and hee saw it and was glad.* Wee know what our Sauiour meaneth by (*his Day*) to witte, his comming in the flesh for the redemption of mankinde. This day of Christ, *Abraham* [x] *saw afare off*, and as hee reioyced to bee assured of it, so wee may resolue, that it was the principall desire of his soule, to bee interressed into the saluation which was procured by it in due time. The more *Abraham* reioyced in it, the more hee longed for it, and with the greater desire hee expected it, with the greater gladnesse of spirit hee entertained it. Come downe a little lower from him, to *Iacob*: that one voice of his vttered by him in great vehemencie vpon his death-bed, while hee was telling the future estate of his progenie, shall witnesse the disposition of his heart in this case [y]: *O Lord I haue waited for thy saluation.* Hee saw by the spirit of prophetie many troubles and miseries like to come vpon his children, therefore as a man weaned from outward things by this meanes, and taught to relie onely vpon the Lord hee cryeth out, *O Lord I haue waited for thy saluation.* Was it not the longing after Christ, which made [z] *Moses to esteeme the rebuke of Christ greater riches then the treasures of Ægypt*? was not *Hezekiah* his heart full of longing, and was hee not euen readie to faint in his desires after the mercie of God, when

[u] Mat. 19. 14.
[x] Ioh. 8. 56.
[y] Heb. 11. 13.
[z] Gen. 49. 19.
[z] Heb. 11. 26.

[a] Isay 38.14. he cryed out in the anguish of his soule, [a] *O Lord it hath oppressed mee, Comfort me?* Was not *Iobs* desire earnest, when feeling himselfe to bee euen ouercome of
[b] Iob 10.20. sorrow, he brast out into these words, [b] *Let the Lord cease and leaue off from mee, that I may take a little comfort?* In a word, let our Sauiours testimonie bee sufficient for the longing of all the Prophets and righteous men that liued in those el-
[c] Math.13.17 der times, [c] *I say vnto you that many Prophets and righteous men haue desired to see those things which you see, &c.* If we consider the times of Christs visible being on earth, and after, wee shall see the Spirit of God like himselfe, and bringing forth the same fruits, in others of Gods children. Old Simeon a holy man, heere is his
[d] Luk 2.25. style, [d] *He waited for the consolation of Israel*, and he desired life but onely to satis-
[e] Luk.23.51. fie this longing. *Ioseph* an honourable counseller, yet heere was his glorie, [e] *Hee waited* (or longed) *for the kingdome of God.* Paul may stand instreede of many ex-
[f] Rom.7.24. amples: what (thinke we) did he long for, when he vttered those words, [f] *O wretched man that I am, who shall deliuer mee from this body of death?* adde to this, his
[g] Rom.8.23. [g] *sighing in himselfe*, his [h] *desiring to bee with Christ*. The Iewes that heard *Peter*
[h] Phil.1.23. preach and were pricked by his stinging sermon, called to them, [i] *Men and brethren what shall wee doe?* was not there longing? The poore perplexed Iaylor
[i] Act.2.37. which came to *Paul* and *Silas* with a crie, *Sirs* [k] *what must I doe to bee saued?* was
[k] Act.16.30. not his desire feruent? I might bring in a cloud of witnesses, but these may suffice to shew the generall disposition and affection of all Gods Children; All their soules bee hungry soules, all their hearts bee longing hearts, the maine thing affected by them is saluation. If you will haue a reason for it, it is no hard matter to yeeld a very sufficient one. There are three things required of a Christian: First, By a feeling of sinne to seeke Christ. Secondly, By a holy faith to finde Christ. Thirdly, By newnesse of life to dwell with Christ. The first of these three, is the same longing for saluation which I intreat of: and therefore, as in a ladder there is no comming to the vpper steppe, but by the nethermost, so there is no dwelling with Christ which is the height of happinesse in this life, but by finding him; found hee cannot be but by seeking; to seeke him and to long for him are all one: no man seekes him but hee which longs for him, and no man longs for him, but he will care to seeke him. Taking this point therefore for granted, because I see no reason why it should be denied, I will apply my selfe to the applying of it.

The Vse. I pray you in the feare of God obserue it. There is nothing which concerneth a Christian more, if either wee respect the strait charge giuen for it, or the great comfort rising out of it, then to seeke to assure his soule that hee is in the number of those that shall bee saued. What true comfort can a man take in any thing, who is vnresolued in a matter of this consequence? hee may haue a kinde of slight and deceitfull gladnesse, but (as *Iob saith* of the ioy of hypo-
[l] Iob 20.5. crites) [l] *It is but for a moment*, and [m] *when hee dyeth, his hope perisheth*, and [n] *his*
[m] Prou. 11.7. *candle shall bee put out with him*. Well then, it beeing a matter of that be-
[n] Iob 18.6. hoofe to euery man, to make his future estate sure vnto his soule, know this of a truth, (I speake it not as desiring to deceiue, but as labouring to resolue) that there is no more certaine course then this, to trie thy selfe and to examine thy selfe by this worthy patterne, compounded of so many worthy examples; assure thy selfe the liker thou art to them in this Affection, the neerer art thou to life and happinesse; and the lesse thou art transformed into this Image, the more of the corrupted old man abideth in thee: and if thou hold on so, when the day commeth in which eternall life shall bee shared out vnto those for whom it is prepared, Christ shall dismisse thee with that com-
[o] Act.8.21. fortlesse speech which was sometime vsed to *Simon Magus*, [o] *Thou hast no part nor fellowshippe in this businesse*. Let it not bee grieuous vnto thee, that I aske thee a few Questions, and bee thou perswaded, that it is a matter that behoooueth thee much, well to answer them: What is the principall degree of thy

soule?

ſoule? what is the thing that thou moſt affecteſt? what is that which thou doeſt truely thinke thy ſelfe moſt happie if thou mighteſt once obtaine? what is it which hath moſt exerciſed thy thoughts, and for the procuring whereof thou haſt beene moſt penſie? what is it, the diſcourſes and the diſcoueries whereof haue beene with the greateſt appetite receiued by thee? what is it, for the thinking whereon, thy ſoule hath euen languiſhed within thee? ſpeake the truth in the preſence of God, who cannot be deluded: It is the ſaluation of thy ſoule? is it to be aſſured in thy ſoule the forgiueneſſe of thy ſinnes? is it the fauour of God in Chriſt Ieſus? is it that the Hand-writing which was againſt thee is cancelled, and that there is peace in heauen for thee, and a place prouided in that Kingdome which cannot be ſhaken? Is it, that when this earthly houſe of this Tabernacle ſhall be deſtroyed, thou maieſt be receiued into euerlaſting habitations? How ſaiſt thou? Are theſe things ſtrangers to thy thoughts, or doe they take vp a chiefe roome in thy Affections? Are they deepely apprehended, or are they but ſlightly and curſorily entertained? Are thy meditations touching theſe, ſetled, and ſuch as holde thee long, or are they but like flying motions, which are as ſoone vaniſhed as perceiued? Though thy tongue, if thou ſhouldeſt not ſpeake for thy ſelfe happely would diſſemble, yet I am ſure that if thou talke earneſtly with thy conſcience, that will not flatter thee. Howſoeuer it bee, this I muſt tell thee, that ſuch as thy deſires are herein, ſuch is thy eſtate: doſt thou long with *Dauid?* thou ſhalt be ſaued with *Dauid*, Is ſaluation (If thou wilt ſpeake the Truth) leaſt in thy longing? then ſtand forth and heare thy Iudgement; thou ſhalt be called the leaſt of the Kingdome of God. The longing ſoule ſhall be filled, the careleſſe and full gorged ſpirits ſhall be ſent empty away. This is the true vſe of this doctrine.

Howbeit this be the generall rule of this point, yet becauſe [p] *the heart of man is deceitfull aboue all things*, and there is a[q] *ſpirituall Guile* which cleaueth cloſe vnto vs, ſo that thou maieſt both make me beleeue by proteſtations, and thy ſelfe thinke by idle perſwaſions, that thou truely longeſt for ſaluation, when there is no ſuch matter, therefore I pray thee to pardon my feare, and ſuffer me to bee iealous ouer thee with a godly iealouſie, and to tell thee, which art ſo ready vpon the firſt hearing of this point, to anſwer for thy ſelfe, to tell thee I ſay, that I doe much doubt, it is not ſo well with thee as thou doſt ſuppoſe. If thou aſkeſt a reaſon of me, why I ſhould be ſo hard of beleefe, as not to credite thee, when thou ſayeſt and proteſteſt, that thou longeſt for ſaluation, I anſwere thee, that I am ſuſpicious, that the ground of true longing is altogether wanting in thee. I will tell thee what that is, and ſo leaue thee to bee thine owne iudge. It is this; a liuely feeling of thine owne wretchednes and miſerie through ſinne. This is the thing which will make a man long to bee ſaued, which will make the meſſage of the Goſpell to be glad tidings: the feeling of ſinne cannot chuſe but bring forth a deſire to haue the pardon of ſinne. And indeed, in reaſon it muſt needes be ſo. For as a man which hath offended the lawe, and is appointed to death, (ordinarily, except hee bee a man deſperate) would rather haue a pardon, then any thing in the world beſides, becauſe without it, hee knowes he can haue ioy in nothing: ſo hee which hath offended God, and findeth himſelfe in the rigour of Gods iuſtice, to bee the thilde of death, cannot chuſe but more highly praiſe the fauour of God in the remiſsion of his ſinnes, then all the treaſures and riches vnder heauen. When men are ſecure, and without feeling of ſinne, though the grace of God in Chriſt bee neuer ſo plentifully offered vnto them, yet they eſteeme it not, it ſeemeth to them as a baſe thing, they regard it not, but if once a man feele the ſting of ſinne, then hee would giue the world for one little drop of Gods mercy. The prodigall ſonne, when hee liued at home with his father, and had meat and drinke ynough, and knew no want, then hee was wearie of his abundance, and would needes ad-

[p] Ier. 17. 9.
[q] Pſal. 32. 2.

uenture further to try a better fortune: but when he had felt the ſmart of hunger, he would haue bin in the ſtate of one of his fathers hired ſeruants, [r] *Make me as one of thy hired ſeruants. Dauid* being wel humbled, would take it in good worth to be a [s] *doore-keeper in the houſe of the Lord*: and the poore Canaanitiſh woman, when our Sauiour had well ſchooled her, was content euen with [t] *Crummes of mercie.* [u] *The perſon that is full, deſpiſeth an hony combe,* (ſaith *Salomon*) *but vnto the hungry ſoule euery bitter thing is ſweete.* Though a man haue formerly beene obſtinate and ſtubborne, and **hating to be reformed,* hauing [x] *a necke as an iron ſinew, and a brow as braſſe*, yet if he be once brought to ſee himſelfe as it were at the brinke, and hell gaping to receiue him, and the eternall waight of Gods diſpleaſure, ready to ceaze vpon him, then you ſhall finde him tractable, mourning like *Ephraim*, [y] *O Lord conuert me, and I ſhall be conuerted*, yeelding meekely with *Paul*, [z] *Lord what wilt thou that I do?* running to the miniſter like the people to *Samuel*, [a] *O pray to the Lord that I die not.* And they which now count euery Sermon to bee the *burden of the Lord*, and are ready to ſay to *the Seers, See not*, and to Prophets *propheſie not vnto vs*, would then runne about vs and hang vpon vs as they did of old vpon *Moſes*, when they ſaw the glory of Gods maieſtie, *Talke* [b] *thou with vs and we will heare*; they would importune vs, and call vpon vs, as the rulers of the Synagogue did vpon *Paul* and *Barnabas*, [c] that if we haue any *word of exhortation, we would ſay on.* Theſe would be the fruits of this feeling, and all ſhewes of longing are but ſhewes which fetch not their firſt beginning from this deepe apprehenſion of the woefull and diſtreſſed eſtate of a mans owne ſoule. So then, now thou ſeeſt, there is ſome cauſe that I ſhould bee ſuſpicious of thy pretended longing. For if when I looke into thee, if when I conferre with thee, if when I obſerue thy courſe, I ſee thee to bee ſuch an one as the greateſt part, a man [d] *Frozen in the dregges*, one that [e] *bleſſeſt thy ſelfe in thy heart*, one *that knoweſt not how thou art poore* [f] *and wretched and miſerable, and blinde, and naked*, one who ſtandeth in no awe of Gods iuſtice, one whoſe [g] *fleſh trembleth not for feare of God*, neither art afraid of his iudgement, one that yet vnderſtandeſt not what it is to be a ſinner, and how [h] *feareſull a thing it is to fall into the hands of the liuing God*, one that [i] *deemeſt it vaine to ſerue God*, and a meere folly to bee ſo religious as ſome would bee: in a word, one [k] who contenteſt thy ſelfe with a *ſhew of godlineſſe*, without any power of religion, How ſhould I ſuppoſe it poſsible for thee to long to bee ſaued, when thou canſt not tell out of thine owne feeling what it is to neede ſaluation? Shall I thinke hee longeth to bee cured, who though it may bee hee is ſicke, yet feeleth it not? Shall I imagine, hee deſireth to bee rich, who though hee bee in want, yet perceiueth it not? Reaſon it ſelfe is cleane againſt it. I pray thee therefore learne this leſſon, which though perhaps it may not bee learned, yet it will finde thee worke for thy life, though thou ſhouldeſt liue yet many yeares. All Gods children long vnfainedly for ſaluation, if thou haue not the ſame affection with them, thou canſt not haue the ſame ſaluation with them; thou wilt ſay, I know, if thou bee asked, O God forbidde, I were a wretch if I did not long to be ſaued: I pray thee bee not deceiued: A ſlight wiſh to [l] *die the death of the righteous*, as *Balaam* had, thou maiſt haue, and yet no longing. It is a matter longer in comming, then thou which feeleſt it not, art yet aware of. Thy heart muſt firſt be ſoftned, before ſaluation can bee longed for: and I tell thee, it is a hard thing to circumciſe the heart, and to make it bleed, it hath a skinne growne ouer it, which is not eaſily remooued; therefore pray the Lord [m] which made waters flow out of the rocke, to ſmite thy flintie heart, to [n] *take the ſtonie heart out of thy body*, to open thy heart as he did [o] *Lydias, to put a new ſpirit within thy bowels, to* [p] *annoint thine eyes with eye-ſalue*, that ſo thou maiſt ſee & feele thy own wretchednes, & maiſt feelingly acknowledge with *Paul*, that in thy [q] *Fleſh there dwelleth no goodneſſe*; with *Dauid*, [r] *that thine iniquities are as a*

weightie

[r] Luke 15.19
[s] Pſal.84.10.
[t] Mat.15.27.
[u] Prou.27.7.
* Pſal.50.17.
[x] Iſa.48.4.
[y] Ier.31.18.
[z] Acts 9.6.
[a] 1 Sam.12.19
[b] Exod.20.19
[c] Acts 13.15.
[d] Zeph.1.12.
[e] Deut.29.19
[f] Reu.3.17.
[g] Pſal.119. 120.
[h] Heb.10.31.
[i] Mala.3.14.
[k] 2 Tim.3.5.
[l] Num.23.10
[m] Numb.20.
[n] Eze.11.19.
[o] Acts 16.14.
[p] Reu.3.18.
[q] Rom.7.18.
[r] Pſal.38.4.

waightie burden, too heauy for thee, with *Iacob*, [f] *that thou art lesse then the least of all Gods mercies*, with *Daniel*, [g] *that open shame belongeth to thee*, with [h] *Iob*, that thou canst not *answer one thing of a thousand*: that so thou mayest haue, if it be possible, but euen a glympse of that woefull score which the Lord hath against thee, against the day of reckoning, and a taste of the horror of hell: then, and neuer till then, wilt thou long to be saued; then, and neuer till then, will the mercy of God be sweet vnto thee: when thou feelest the intollerable burthen of a * *wounded spirit*, thy soule will [x] *thirst after righteousnesse*, and all things will be but [y] *dung* vnto thee, *that thou maiest winne Christ*, the tidings of him will make thy very heart [z] to leap within thee, as the greeting of *Marie* did the babe in the wombe of *Elizabeth*; they will come downe vpon the perplexed soule, [a] *like the raine vpon the mowne grasse, and as the showers that water the earth*. So much for the first part, *Dauids longing*.

[f] Gen. 32.10.
[g] Dan. 9.7.
[h] Iob 9.3.
* Prou. 18.14
[x] Math. 5.6.
[y] Phil. 3.8.
[z] Luke 1.41.
[a] Psal. 72.6.

Now followeth the second part, *Dauids loue*, *Thy lawe is my delight*. Many words of like effect *Dauid* vseth in this Psalme, yet wee may not account them any idle repetitions, but rather repute them as testimonies of abundance of zeale, the heart of a religious man being like the fire which in the strength thereof breaketh foorth into many sparcles, so that also, out of the inward abundance, bursteth out into many speeches. Touching the thing it selfe, the matter (you see) of *Dauids* loue it is the lawe. By which word hee doth not here vnderstand that part of Gods reuealed will, which with a respect and reference had vnto the Gospell, is called the law, the vse whereof is (as *Paul* teacheth) *to* [b] *cause wrath, to* [c] *stop euery mouth*, that all may *be culpable before God*; but here it is taken in a larger sense, for the whole word of God, and for the intire body of that holy doctrine, which is [d] *giuen by inspiration of God*; to make vs *perfect vnto all good workes*. This was that which was *Dauids* delight, the ioy of his heart, and gladding of his soule, the very quickning and enliuing of his spirits. And it is by the way worthy to be obserued in *Dauid*, that still, looke what affection he professeth to carry to God himselfe, the same he also professeth to carry to his word: as he saith, he [e] *loueth God*, so he saith also, [f] he *loueth* his lawe, [g] as he *feareth God*, [h] so his *heart stood in awe of the word*; as he said, [i] *O Lord that art my portion*, so he said, [k] *thy testimonies haue I taken as an heritage for euer*: which is meete to bee noted, both for the better illustration and manifestation of *Dauids* heart, and for the discouerie of the idle protestations, which many make, who if they be dealt with, concerning the true knowledge of God and the way of saluation, will answer, what tell you me of these things, say what you can, I am sure you can tell no more but this, that I must loue God aboue all things, &c. And I trust I shall alwayes loue God as well as you, or the best learned. But now here is their hypocrisie descried, in that they haue so small loue vnto the *word*. This by the way, though not vnprofitably. To come neerer to the point, the thing which we learne hence out of *Dauids* ioyning these two together, *I long for saluation, and thy lawe is my delight*, is this, that it is not ynough for a man to say, he longs and desires to bee saued, vnlesse hee make conscience to vse the appointed meanes to bring him thereunto. It had beene but hypocrisie in *Dauid*, to say hee longed for saluation, if his conscience had not beene able to witnes with him that the law was his *delight*. It is meere mockerie, for a man to say hee longeth for bread, and prayeth to God euery day to *giue* him his *daily bread*, if hee yet either walke in no calling, or else seeke to get by fraud and rapine, not staying himselfe at all vpon Gods prouidence. Who will imagine that a man wisheth for health, who either despiseth or neglecteth the meanes of his recouerie? God hath in his wisedome appointed a lawfull meanes for euery lawfull thing: this meanes, being obediently vsed, the comfortable obtaining of the ende may bee boldly looked for; the meanes beeing not obserued, to thinke to attaine to the end, is meere presumption. God would deliuer *Noah* from the

The second part.

[e] Psal. 116.1.
[f] Psal. 116.97.
[g] verse 120.
[h] verse 161.
[i] verse 57.
[k] verse 111.

Doctrine.

floud,

[i] Heb.11.7. [m] Gen.19. [n] Isay 38.21.

floud, but *Noah* [i] must be *moued with reuerence*, and *prepare the Arke*, or else he could not haue escaped. He would saue *Lot* from *Sodom*, but yet *Lot* [m] must hie him out quickely, and not *looke behinde* him, till he haue recouered *Zoar*. [n] Hee was pleased to cure *Hezekiah* of the plague, but yet *Hezekiah* must *take a lumpe of dry figs, and lay it vpon his boyle*. He vouchsafed to preserue *Paul* and his com-

[o] Acts 27.31.

pany at sea, [o] yet the Marriners must *abide in the ship*, else *ye cannot be safe*, saith *Paul*. The Lord could haue done all these things otherwise, but he was not so pleased, and his power must not be ventured vpon, when his will, by appointing an honest and easie meanes, is apparant to the contrary. Now that Gods word is the ordinarie and appointed outward meanes of saluation, I hope we doubt it

[p] Iohn 6.68 [q] Acts 20.32. [r] Rom.10.8. [s] 1 Pet.1.23. [t] Luke 11.52. [u] Psal.119.105 [*] Gal.3.24. [x] Iam.1.25. [y] Psal.2.9. [z] Isai.11.4. [a] Math.13.

not. If it were not why should it bee called as it is, [p] *The word of life*, [q] *the word of grace*, [r] *The word of Faith*, [s] *The seede of immortality*, *The* [t] *key of knowledge*, [u] the *Lanterne* of Gods people, * the *Schoolemaster* of mankind, the [x] *Glasse* of our life, [y] the *Scepter* of Christs kingdome, [z] the *Kingdome of Heauen*, the [a] *Conuerter of the soule*, the [b] *Enlightener of the eyes*, [c] the maker of men *wise vnto saluation. I commend you to God* (saith *Paul* [d] in his farewell to those of Ephesus) *and to the word of his grace*: he puts both together: [e] *Quench not the spirit*: *despise not prophecying*: there is the meanes: [f] *stand fast*, and *keepe the instructions*: that is the way to stand. [g] Christ directing his disciples how to preserue their owne com-

[b] Psal.19 7,8. [c] 2 Tim.3.15 [d] Act.20.32. [e] 2 The.5.19 20. [f] 2 Thes.2.15 [g] Iohn 15.20. [h] Psal.119.43

fort, when he was gone from them; layeth this speciall charge vpon them: *Remember the word that I said to you*. No word, no comfort. *O* [h] (saith *Dauid*) *take not the word of truth vtterly out of my mouth*.

The vse.

This is an excellent point, worthy to be taken notice of, because it discouereth to vs the cunning and sophistry of the diuell, which is this: In good things he seuereth the meanes from the Ende, and in euill things he separateth the Ende from the meanes. As for example, in euill things he beareth men in hand that they may safely aduenture to vse the meanes of damnation, and goe the way that leadeth to Hell, and yet for all that, they shall not bee damned. Hee maketh a young man beleeue that he may *reioyce in his youth, and walke in the waies of his heart*, and yet for all that, escape that which [i] *Salomon* saith must needes

[i] Eccl.11.6.

come after, namely, that *for all these things God will bring him to iudgement*. And yet the Lord hath so ioyned these together, that neither the subtilty of youth, nor any wit of man, nor all the diuels in hell cannot seuer them, to wit, the Pleasure of sinne, and the Iudgements of God. Thus the diuell beguiled our first parents. God hath coupled these two, Eating and dying with an Adamant chaine,

[k] Gen.3.4.

he which did the one, must needs haue the other, [k] yet hee brought them into this conceipt, that they might Eate, and yet not Die. Oh the world of soules which Sathan at this day deceiueth with his subtilty. Well, as in Euill hee cutteth the End from the Meanes, he telleth thee, thou maist run on in sinne, and yet be saued, so in good things hee cutteth the meanes from the End; He perswadeth men, that they may be saints in heauen, though they be diuels on earth, that they may haue the Lords saluation, yet neuer delight in the Lords lawe: that they may bee citizens of the new Ierusalem, and yet be no new creatures, that they may for euer dwell with God, though his word doe neuer dwell with them. Hence it is, that many will professe to seeke Gods kingdome, but care not for the righteousnesse of his kingdome, will cry with *Balaam* [l], *Let mee die the death of the righteous*, but neuer say with *Dauid* [m], *Oh that my waies were directed to keepe thy statutes*. I beseech you let not the diuell couzen vs any longer, if hee haue thus hitherto deluded vs. Let vs not thinke to bee saued by other meanes then *Dauid* was, his way to saluation was Gods lawe, if thou leaue this way, thou shalt neuer come to that marke. If the word of God bee not

[l] Num.23.10 [m] Psal.119.5, [n] Ier.15.16.

sweete vnto thee, if it be not to thee, as *Ieremie* saith [n] it was to him, *the ioy and reioycing of thy heart*, thou exercising thy soule therein, and framing thy heart and life thereto, know it for a certainety, it is a matter of meere impossibility

for

for thee to be ſaued. ° *Strangers from the life of God through ignorance*, ſaith the Apoſtle. Art thou a ſtranger to the word, thou art a ſtranger to God: Heauen cannot be thy portion, except thou claime the word as an heritage. That I may preſſe this point further, & with the ᵖ *Hammer* of Gods bleſſed word driue home the naile of this exhortation euen to the Head: *Paul* ſaith that ᵠ *euill men waxe worſe and worſe, deceiuing and being deceiued*. Therefore leſt wee ſhould (as indeede without very great care we will) deceiue and beguile our ſelues, thinking that we doe both long to be ſaued, and alſo loue the word of ſaluation, giue me leaue to teach you that which the word of God hath taught me, namely, how, and by what ſignes it ſhall appeare that wee doe indeede loue the *Word*, and that the *Law is our delight*. There is no body almoſt, but if hee bee asked, for ſhame hee will ſay he loueth Gods word, and that hee were a very wretch if hee ſhould not. But come to the vndeceiueable markes and vnſeparable ſignes of this loue, it will then appeare that Gods word hath but a very few friends.

° Eph.4.18.

ᵖ Ier.23.29.
ᵠ 2.Tim.3.13

The very ſigne of loue to the word of God, is, loue to the publike miniſtery thereof in Gods Church: the reaſon is plaine. Hee which loueth the word vnfainedly, muſt needes loue the meanes by which the word ſhall become moſt profitable vnto him. It is an idle thing for a man to ſay hee loueth the word, and yet not to care to vnderſtand it, not to deſire to know it, not to make conſcience to apply it. The word of God is called a ʳ *Treaſure*, of which, if it be kept together in a Hord, there is no vſe. If thou feede thee, cloath thee, miniſter to others with thy treaſure, then it is vſed as it ſhould bee: take away this from it, what difference is betwixt (ſetting aſide the opinion of a worldly man,) and a thing of nothing? If thou then doe loue the treaſure of the word, thou wilt loue the diſpenſing of it, the right diuiding of it, the ſharing it out by Gods ſteward to euery mans neceſsitie. Thou doeſt heare *Dauid* here ſay *the Law is his delight*; in another place thou ſhalt heare him ſay ſ that the *Habitation of the Lords houſe is his delight, and proteſting, that to dwell there, and to beholde the Beautie thereof is his chiefe deſire*. And why (thinke wee) were the Tabernacles of the Lord ſo deare vnto him? was acceſſe thither deſired by him as an idle complement? or went he like a Time-ſeruer to eſcape lawe? or like an *Athenian* ᵗ to heare *newes*? Or why went hee? Sure his loue to the Lawe, drewe him co the place where they were which could teach him the Lawe. It was with him, as it was with thoſe whom himſelfe ſpeaketh of, who going to the Temple had the ᵘ *wayes* of the Lord in their hearts, and as with thoſe, * which prouoke one another, *Come let vs goe vp to the mountaine of the Lord, hee will teach vs his wayes*. So then, thou which ſaiſt thou loueſt Gods word, let mee try thee by this rule: when I looke vpon thy profeſsion, thou art prety and ſtrait without, let me ſee now, whether thou be alſo ſound within: thou liueſt in a place where the word of God is diligently and ſoundly taught, God hath bleſſed the Congregation of which thou art a member, with a wiſe ſteward, ˣ who knoweth kow to giue euery one his portion *of meate in ſeaſon*. How doeſt thou like this? doth it content thee, or doth it burthen thee? doeſt thou thanke God for it, or will not thy froward Heart ſuffer thee to repute it as a benefite? Is this Manna as groſſe vnto thy Taſte as Horſebread, or ʸ is it more *ſweete then Hony to thy Mouth*? If thou take no comfort in it, if like the Gaderens, ᶻ thou wouldeſt account it a commoditie, if Chriſt were departed thy coaſts, thou muſt giue mee leaue to tell thee, thou neyther loueſt the word, nor loueſt God, no nor yet truely loueſt thy owne ſoule. Againe, doeſt thou liue in *Iericho*, where ª *the ſituation is pleaſant, but the water naught*, that is, where there are good outward commodities, but the true Treaſure cannot be had, where when thou commeſt to Church thou beholdeſt one, who hath got on *Elias* mantle, but thou mayeſt ſay to him, where is the ſpirit of *Elias*? who is able to ſay

The markes of Loue to the word of God.
The 1. marke.

ʳ Mat.13.44.

ſ Pſal.26.8.& Pſal.27.4.

ᵗ Acts 17.21.

ᵘ Pſal.84.5.
* Iſay 2.3.

ˣ Luke 12.12

ʸ Pſal.119.103
ᶻ Mat.8.34.

ª 2.Kin.2.19.

say nothing to thee to rouze thee vp, nothing to admonish thee, nothing to comfort thee: How doth this please thee? Art thou well ynough satisfied herewith, doth thy heart neuer mourne within thee to consider this? Art thou
[b] Prou. 29. 18 not afraid of *Salomons* Rule, [b] *Where there is no vision, there the people decay?* or dost thou groane vnder this heauy burden, and doth thy soule pant after a better blessing? Looke vnto it, count not thy selfe a Friend to the *Word*, a Friend to God, a Friend to thy owne soule, if thou art not affected with this Miserie. This is the first signe.

The 2. marke. The second signe of loue to the word, is the priuate vse of it [c]: *O how I loue*
[c] Psal. 119. 97. *thy Lawe, it is my Meditation continually.* There is the Triall of his Loue. The reason is manifest: where we loue thither doth loue draw our affections. The rich man meditateth of gathering goods, naturall Louers of their loue, ambitious men of their preferments: so the man of God hauing no greater riches nor glorie then in the word, cannot chuse but meditate in the word. It is but small pleasure, so long as we are in a garden to be delighted with the smell of Hearbs, vnlesse we carrie of euery kind some, that so wee may haue some benefite of the garden when we be farre from it: So it is but a flattering Ioy, no longer to bee affected with the word then wee are in the Church; therefore something must be gathered here, which may worke on our affections when wee be gone. Hee which heareth, and ioyneth not this with his hearing, is but like a man colouted in the Sunne; so he getteth some superficiall knowledge, but it is such as can afford him no comfort. And this is the cause why there is so much preached and so little practised, euen because there is so little priuate exercise. I know there are other priuate duties, as Prayer and conference, but I doe specially stand vpon this, because this is the most generall, and the most effectuall; All cannot reade, all cannot haue opportunitie to conferre, but euery man is, or ought to bee, master of his thoughts, to apply to himselfe that which he heareth, and to vowe the obedience of it to the Lord. This is a needfull point to bee stood vpon, either because it is not knowne, or it is not practised. Many may be said to be sermon-sicke, as there are some said to be sea-sicke. They which are sea-sicke, as long as they are vpon the water, are of a very feeble stomacke, faint, and euen (as it were) ready to die; but comming once a land, and hauing paused some little time, they beginne to forget the trouble, and to recouer their former strength: And after the same manner many there are, who beeing at the Sermon, are tossed too and fro by the power of the word, their hearts are sicke, their consciences melt, and they are much troubled; but when they are gone, and haue a little acquainted themselues with the Aire of the world, they forget what they heard and wherewith they were mooued, and returne backe againe to their ill courses as before. Remember this therefore, if thou wilt be thought to loue the word, to bestow some priuate exercising of thine owne thoughts, in and about the word. If a man should be stinted to one meale a weeke, hee would haue a pined body at the weekes end: what shall then become of our soules, if we thinke it ynough that they once a weeke be fed with the word of God, and do not giue them some other priuate refreshing.

The 3. marke. The third signe of loue to the word, is loue to the obedience of the word [d].
[d] Ioh. 14. 25. *If ye loue me* (saith Christ) *keepe my commandements*: so if we loue the *word*, wee cannot but make conscience to doe that which is commanded by the word. The reason is this. Hee which truely loueth the *word*, must needes tender the credite of it, and labour by all meanes to maintaine it. Now it is the greatest honour to the word of God, that may bee, when men which possesse it, are ruled by it, and walke according to it [e]. *Paul* commendeth to the *Philippians a conuersation* which may *become the Gospell*. He vrgeth the like three times in one
[e] Phil. 1. 27. chapter;

Chapter; [f] ſobrietie in elder men and women, and ſubiection and chaſtitie in younger women, *that the word of God be not euill ſpoken of*: againe grauity and integritie in young men, chiefly in young miniſters, *that hee which withſtandeth may bee aſhamed, hauing nothing to ſpeake euill of* [h]. Thirdly, truth in ſeruants, *that they may adorne the doctrine of God our Sauiour in all things*. Now the principall fruite of obedience ſtandeth in two things. The one is, the labouring by often and diligent examination of a mans ſelfe, and earneſt prayer vnto God, and by obſerning the checkes of conſcience, to finde out what are his ſpeciall ſinnes, whereunto he is moſt enclined, and to crucifie them. This is, [i] *to plucke out the right eye, and to cut off the right hand*; To renounce thoſe ſinnes which wee thinke it were ſome outward inconuenience vnto vs to forgoe. The other thing in which obedience chiefely ſtandeth, is the making conſcience of euery ſinne, and not for by-reſpects of profit, or pleaſure, or reputation, to retaine a ſecret determination of continuing in ſome one or more ſpeciall euils. Sinne is ſuch a canker, that it ſpreadeth ſecretly, and there is ſuch a chaine of ſinnes, that hee which pulleth one, draweth with it a great many. Grant a little one, and a great one will follow. Wherefore as it is good wiſedome not onely to auoide the plague, but euen euery ragge that may ſeeme to carry the plague, ſo it is heauenly wiſedome not onely to auoide groſſe ſinnes, but all ſuch ſhewes of ſinne, as may beget other ſinnes. This marke is meete to bee vrged. Firſt becauſe there bee ſo many hypocrites in the Church, many like the *Ephraimites*, [k] who were much offended with *Gideon*, becauſe he called not them to the battell againſt *Midian*, they would haue had the credit of it: ſo many would haue the credit of religion, that doe not care to bring credit to religion, they would be thought to be ſome body, yet make no conſcience of their life, or elſe they pinch with the [l] Lord as *Ananias*, and reforme [m] ſome things like *Herod*, but not all. Secondly, there are many profane ones, whoſe liues are a blemiſh and ſtaine vnto the Goſpell, through [n] whom *the name of God is blaſphemed among* Papiſts and enemies to the truth, as though the Goſpell did ſet open a window vnto carnall licentiouſneſſe. Remember this therefore alſo, to trie thy ſelfe by this ſigne, if the credit of the word be deare vnto thee, if thou profeſsing it, laboureſt to adorne it, then indeede thou loueſt it, but if thy life be a ſcandall vnto the Goſpell, and a ſhame to religion, thou liuing more like a heathen then a Chriſtian, be thy profeſsion what it will be, thou art an enemy to the word.

[f] Tit 2.5.
[g] Verſe 8.
[h] Verſe 10.
[i] Mat.5.29,30
[k] Iudg 8.1.
[l] Acts 5.
[m] Mar.6.20.
[n] Rom.2.24.

The fourth ſigne of loue to the word, is hatred of all falſe religion which is contrary to the word. [o] *I hate vaine inuentions* (ſaith *Dauid*,) and againe, I eſteeme [p] all *thy precepts moſt iuſt, and hate all falſe wayes*. Wee muſt learne to beware of a fauourable and tolerable and remitting conceipt of erroneous doctrine, as of Poperie, &c. It is iuſt with God, to turne a ſlackneſſe of zeale againſt falſhood, into a profeſſed enmity againſt his truth: as *Saul* not puniſhing wicked *Agag*, grew after, to perſecute holy and guiltleſſe *Dauid*.

The 4. marke.
[o] Pſal.119.113
[p] Verſe 9.128

The laſt ſigne of our loue to the word, is to loue it when the profeſsion of it is moſt deſpiſed. This is noted as a ſpeciall fruit of *Dauids* loue. Examine but this one Pſalme. [q] *Princes did ſit and ſpeake againſt me, but thy ſeruant did meditate in thy ſtatutes.* [r] *The proud hath had me exceedingly in deriſion, yet haue I not declined from thy law.* [ſ] *The bands of the wicked haue robbed me, but I haue not forgotten thy law.* [t] *The proud haue imagined a lie againſt me, but I will keepe thy precepts with my whole heart.* [u] *The wicked haue laid a ſnare for me, but I ſwarued not from thy precepts.* [x] *I am ſmall and deſpiſed, yet doe I not forget thy precepts.* Here was loue. No iniuries could wearie him, no contempt diſcourage him, no ſlaunders daunt him, no ſubtill policies or dangers quaile him, no cunning allurements could draw him from the true worſhip of God, this was an infallible token, that vnfainedly he loued the law. It is a rare bleſsing, when Religion is generally hated, euen then to loue religion: when

The 5. marke
[q] Verſe 23.
[r] Verſe 51.
[ſ] Verſe 61.
[t] Verſe 69.
[u] Verſe 110.
[x] Verſe 141.

manners are euery where corrupted, then to be of good conuersation: to liue vp-
[x] Gen.6.5.2. rightly with *Noah*, [x] when all flesh *had corrupted his way*, to liue iustly with *Lot* in the midst of the filthy Sodomites, to keepe pure religion with *Eliah*, when none can bee found that hath not bowed to *Baal*. Many can bee content with *Iacobs*
[y] Gen.28.20. vow, [y] the Lord shall bee their God, if hee will giue them bread to eate, and cloathes to put on, but are loath to endure any hardship for the Gospell. [z] *Rebecca*
[z] Gen.25.22. beeing barren desired children, but when shee was conceiued, and the *children strout together within her*, then shee was troubled, and said, *Why am I thus?* So there be some, who wish to be religious, but when they feele some burthen, to the flesh to goe with it, eftsoones they are weary. Well then, he that will aduenture his life, credit and reputation for the word, he loueth the word. These be the chiefe signes of loue. And so much touching *Dauids loue.*

(***)

II. Tim. 4. 7.

I haue fought a good fight.

THE beginning of this Chapter [a] presents vnto vs a very graue and solemne charge giuen as in the name of God and in his most glorious presence by the Apostle vnto his Sonne [b] *Timotheus*; that considering the euilnesse of the times, and the aptnesse of men to turne *their eares from the truth vnto Fables*, he should shew forth an extraordinary and vnwearied industry in the faithfull execution of his publike Ministery. The reason inducing *Paul* to bee at this time especially so vehement in this kinde of perswading, and which should also moouc *Timothie* to bee as apt to entertaine the aduice, was the neere approching of the time of his finall dissolution; *I am now readie to be offered, &c.* [c] as if he had said: *I am vncertaine how soone the threed of my life may be cut off, sure I am, it cannot bee stretched out long, and therefore, whilest I haue time, (and for ought I know, this may bee the last time) I cannot but aduertise thee:* And *seeing that which I now speake, I speake as one ready to lay downe this Tabernacle, in the depth of my affection to thee, and in the sinceritie of my heart to God, (before whom I expect hourely to appeare,) thine eares ought with the greater greedinesse euen to drinke in these my last words, and they should so farre forth affect thee, that thou shouldest lay them vp, and hide* [d] *them, and keepe them in the midst of thy heart* [e].

Now the mentioning of death, albeit it worketh little with dull men, vnlesse it be either to the deading of their hearts, like *Nabals*, (*he was like a stone*, [f] saith the Text,) or to the making of them more desperately secure, (*Let vs eate and drinke, for to morrow we shall die*,) [g] yet in such a *fleshly* [h] *melting* [i] *renewed* [k] heart as *Pauls* was, it could not chuse but leaue some impression. For how could it be, that *Paul* knowing, that when man returneth to his earth [l], his spirit is eftsoones either receiued into *euerlasting habitations* [m], or else dismissed to be reserued in *chaines vnder darknesse, vnto the iudgement of the great day* [n], should not also cast with himselfe, which of these two should be the finall issue of his soule? Now then, beholding with the eyes of his minde, the *Glory that shall bee shewed hereafter* [o] on the one side, and the *Burning Lake which is the second Death* [p] on the other side, and knowing that each of them is by the ordinance of God (as with a chaine of Adamant) tyed to the holinesse or profanenesse of the former course; therefore for the securing of his owne soule, for the encouraging his pupill *Timothie*, and for a sauing and comfortable direction to vs all, hee ioyfully lookes backe into his life by-past, that from thence hee may derive a hopefull inference for the time to come: *I haue fought a good fight, &c. From henceforth is laide vp for mee, &c.* Thus with as much fidelitie and plainenesse as I could, I haue let you see, the course, and order, and dependance of this Text. It is a notable and a pregnant proofe of the saying of the wise man, [q] *The wicked shall be cast away for his malice, but the Righteous hath hope in his death*. That *Pauls Hope* was not *in this life only* [r], appeareth by the following verse: what were the grounds of his hope, by which it became *a Hope not making ashamed* [s], is declared in this verse. It is borne vp with three supporters. First, *A good fight* well discharged: Secondly, a holy Course well finished: Thirdly, a sound Faith well preserued. This is like *Salomons three-fold cord* [t], which is not *easily broken*.

[a] The occasion of the words.
[b] vers. 1, 2, 3, 4.
[c] Verse 3.
[d] Verse 6.
[e] Psal. 119. 11.
[f] Prou. 4. 21.
[g] 1. Sam. 25. 37
[h] 1. Cor. 15. 32
[i] Ezech. 11. 19
[k] 2. Kin. 22. 19.
[l] Psal. 52. 10.
[m] Psal. 146. 4.
[n] Luke 16. 9.
[o] Iud. 6.
[p] Rom. 8. 18.
[q] Reu. 21. 8.
[r] Prou. 14. 32.
[s] 1. Cor. 15. 19
[t] Rom. 5. 5.
[u] Eccl. 4. 12.

[a] Iosu. 2. It may be compared to that *Skarlet cord* [a] by which *Rahab* let downe the spyes, and which she left hanging in her window. For as that was her marke by which her house was knowne, and shee saued from the destruction of *Iericho*: so this holy Twine, is a pledge to that soule where the Lord hath tyed it, that it shall be freed from the wrath that is to come. I Time will not giue leaue to vntwist euery specialty. I will proceed as I may, and beginne with the first, praying you all that inasmuch as the same dissolution of nature awaites vs all, which hath long since brought *Paul* to his expected Rest, we would yeeld our selues to be so farre foorth perswaded by that, which by Gods assistance I shall speake, that by seeking to imitate *Pauls* hope, we may at last partake the same happinesse with *Paul* doth.

Doctrine out of the order of the place. Before I come to the more exact discouerie of the hidde Treasure of this my Text, I must commend vnto you this generall obseruation, grounded vpon the course and order of this Place, namely, *That the most solide comfort to a Christian soule, beholding the priestly and ghastly countenance of approching Death is, The testimonie which the Heart beareth to it selfe, of the former sincere care to walke in holy and conscient before God.* I would bee loath to bee charged with violence to my Text, therefore I will let you see how this doctrine ariseth kindly and vnenforced from this Scripture. Wee see first our Apostle, in a resolued expectation of his now very neere at hand departure; (that is expresse) wee see him also assuring himselfe of no smaller honour then a Crowne of Righteousnesse: (so much the verse following will not suffer vs to deny.) If it bee demanded now, whence it was, that his thoughts of death were so full of comfort, and his hopes of happinesse so full of confidence, the truest answer is this, it came euen from hence, that the witnesse in his bosome, speaking the truth before the *Witnesse in heauen*, * testified with him and for him, that in all his course from the very first instant of his conuersion, vnto this last conclusion and shutting vp of his dayes, his whole drift was, *in simplicitie and godly pureneſſe to haue his Conuersation in the World* [x]. *I haue fought a good fight. I haue finished my course, &c.* So that, this considered, there is very sufficient footing for this doctrine, in the Text. Giue mee leaue to shew you in an example or two, how others of Gods holy ones, beeing guided by the same spirit, haue in the like case, grounded their hopes vpon the like foundation. Note well the example of *Hezekiah* [y]. Hee knew generally by natures instinct, that hee must die; but at this time (I now speake of) the Prophet of the Lord, euen the Prophet *Isaiah* came vnto him with this dolefull message. *Put thine house in order, for thou shalt die and not liue.* Whom would not these tidings haue strucken to the heart, and what could *Hezekiah* expect but present death? well then, all things threatning his end, the common condition of nature, the mortality of the present sickenesse (being, as it is thought, the plague) and aboue all, the doome come from the Lord by the hand of such a Prophet, where was the staffe of *Hezekiahs* comfort, but euen as our Apostles was, in the secret witnesse of his owne soule, testifying vnto him the sincerity and holinesse of his former course? *O Lord remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which was good in thy sight.* Who so compareth this of *Paul*, with that of *Hezekiah*, must needs say that they were both euen the very breathings of one and the same spirit. Thinke wee that *Eliah*, sitting vnder the *Iuniper tree* [z] could with any comfort haue desired the Lord, *to take his soule*, if he had not had his assurance *written vpon the tables of his heart* [a] that he had bin alwaies *very zealous for the Lord God of hostes? Could old Simeon* with a glad spirit haue besought the Lord euen instantly to dismisse him, if his conscience had not told him, that all his life past had bin an intentiue awaiting for *the Consolation of Israel* [b]? But what should I search the Scriptures for more examples? *Looke to Iesus the author and finisher of our Faith* [c], and see whether, when he as a *mun made sinne for vs* [d], was to drinke that bitter

[x] 1 Kin. 19. 4. 10.
[a] Prou. 3. 3.
[b] Luk. 2. 25.
[c] Heb. 12. 2.
[d] 2. Cor. 5. 21.

Cup, and to taste death for vs all[e]; his constant expectation of partaking with his Fathers glory, came not by the same degrees vnto the due perfection? Examine that effectuall prayer composed by him the night before his sufferings, when he *knew that his houre was come that he should depart out of this world vnto the Father*[g]. *Reade* Ioh.17.5,6. *I haue glorified thee, now glorifie me, &c.*

[e] Mat.26.39.
[f] Heb.9.2.
[g] Ioh.13.1.

The reason of the Doct.

If you demand a reason of this Doctrine, you may thus conceiue it, and I pray you to marke it, lest I should bee mistaken and thought to place mans hope of comfort in himselfe. A man which iourneyeth, builds his assurance of safe arriuing at the place hee aymeth at, vpon his diligence to enquire, and his care to keepe the right path leading thereunto. *The place I intend, I know, the way I am well aduised of, in it I am, sure I am, I haue trauailed in it as was fit, therefore I am sure I shall not faile of my intent.* This is a kinde of reasoning which cannot deceiue. So is it in this case. The way to heauen is Christ. (*I am the way*[h]: By his blood he hath tracked out for vs *a new and liuing way*[i]:) For the helpe of his chosen in this way, he hath giuen his *word*: (*He hath shewed thee, O man what is good, &c*[k].) To his word hee hath annexed Ministers, as *Guides*[l], for vnderstanding it: with the voice of his word hee hath coupled the Teaching of the spirit: (*Thine eares shall heare a word behind thee, saying, This is the way, &c*[m].) He hath set markes also in the way, by which to know it: as namely, 1. Antiquity. (*Stand in the wayes and aske for the old way, which is the good way, &c.*[n]) 2. Purity. (*There shalbe a path and a way, and the way shalbe called Holy, &c*[o].) 3. Fruitfulnesse (*He hath ordained good workes that we should walke in them*[p]. 4. Straitnes, and the fewnesse of the passengers. (*The gate is strait and the way narrow that leadeth to life, and few there be that finde it*[q].) So then, the marke I haue alwayes aimed at is heauen, euen the *Price of the high calling of God in Christ*[r]: the way to it I haue sought, not in mine owne heart, nor in the guise & humors of the world, but in the Scripture: I haue found it to be Faith in Christ working by loue[s] and making a man *zealous of good workes*[t]: to this way my heart hath beene set[u], it hath bin my continuall and instant *suite to be directed in this Path*[x], and though with much weakenesse *and limping*[y], yea and *falling*[z] sometimes, yet to it I *haue striuen*[a] *continually*: How then without calling Gods truth and faithfulnesse into Question, can I doubt of the End, when my conscience is witnesse with mee, that my steady *respect*[a] hath beene vnto the way guiding thereunto? You see then the truth of the doctrine, and the reason of it, and withall that in it there is no building vpon our selues, but a hopefull resting vpon the Lord, who hauing *taught*[b] mee the way, and *enclined my heart*[c] vnto it, and *established* mee in it[d], I know him to be so farre from *denying himselfe*[e] that I cannot misse of the ende of my course, the *saluation*[f] of my soule. Thus the pietie, the purity, the sincerity of my former course secureth me of the Glory to come, not because of any connexion betwixt worke and wages, which I trust vnto, but because the Lord *of his owne will*[g] and free grace, hath vouchsafed the *sinfulnesse* of my heart[h] *purged from dead workes by the blood of Christ*[i], euen amidst many weaknesses to be the way to leade mee vnto life. So that my title is the promise[k] of God, and not mine owne performance: the conscience of my former course, is the assurer, not the deseruer of my happinesse. Some great man out of his bounty giueth thee an inheritance of some pounds by the yeare, thou must pay a pepper corne for thy Rent; when thou hast paid it, indeede thou maist claime the profits, yea and by lawe thou maist recouer them: but what will thou pleade? what? that thou art worthy of it, that thou hast paid well for it? no: the bargaine is thy plea, the couenant is all which thou canst alleadge, for betwixt the rent and the reuenue there is no proportion: so for thy *Graine of mustardseed*[l] *thy Smoaking*[m] and scarce appearing Faith, thy scant Obedience, thy *Cup of colde water*[n] thou maist challenge heauen, and God will not, God cannot deny it thee, yea he loueth to be so vrged: but yet thou canst not say, *It is mine, I haue deserued it*: (for what is all this to that *surpassing, exceeding, eternall*

[h] Ioh.14.6.
[i] Heb.10.20.
[k] Mich.6.8.
[l] Act.8.31.
[m] Isa.30.21.
[n] Iere.6.16.
[o] Isa.35.8.
[p] Ephe.2.10.
[q] Mat.7.14.
[r] Phil.3.14.
[s] Gal 5.6.
[t] Tit.2.14.
[u] Deut 32.46.
[x] Psal.119 35
[y] Heb 12.13.
[z] Psal.37.24.
[a] Luk.13.24.
[a] Psal. 119.6.
[b] Psal.119.33
[c] Verse 36.
[d] Verse 116.
[e] 2.Tim 2.13
[f] 1.Pet.1.9.
[g] Iam.1.18.
[h] Eph.6.5.
[i] Heb.9.14.
[k] Gal.3.18.
[l] Mat.17.20.
[m] Isa.42.3.
[n] Mat.10.42.

o 2.Cor.4.17. *eternall weight of Glory* o) but *O Lord it is mine owne hope, that thou haſt promiſed it.* Thus you ſee how without any preiudicing, nay rather how with the enlarging of the Riches of Gods grace, the comfort of a dying Chriſtian dependeth vpon the witneſſe of his conſcience, touching the ſincerity of his heart, and the vnblameable carriage of his life.

The Vſe. The vſe of this doctrine is plaine and obuious to euery mans conceiuing, and it muſt needes bee this, euen to warne vs all, as wee tender our owne ſoules comfort at the inſtant of Natures diſſolution, ſo to bee very regarding of our preſent courſe, that out of it wee may raiſe our hopes, that when our *earthly houſe of this Tabernacle ſhall bee deſtroyed, wee ſhall haue a building giuen vs of God,* p 2.Cor.5.1. *eternall in the heauens* p, that the conſcience of our *vnlawfull deedes, and vn-* q 2.Pet.2.7,8. *cleanely converſation* q may not fill our faces with ſhame and our hearts with hor- r Iob.18.14 rour, making death to bee vnto vs *The King of feare* r, and the thought of Gods preſence, (before whom wee ſhall then vnderſtand, that wee are ſhortly to appeare) as a preamble vnto eternall miſery. Certaine it is, that whatſoeuer wee now in our ſecurity (through Satans bewitching,) doe imagine, bleſſing our ſ Deut.29.19. ſelues ſecretly, and ſaying wee ſhall haue peace ſ, yet as ſure as God liueth, who t Iob.18.5. hath ſaid in his word, that *the light of the wicked ſhall bee quenched* t, and *the hope* u Prou.11.6. *of the vniuſt periſh* u, ſo ſurely ſuch as hath beene our courſe, ſuch ſhall bee our ende, if wee haue liued without conſcience, wee ſhall ſurely dye without comfort. And to ſet the better edge vpon this aduertiſement, giue mee leaue to draw you a little into the conſideration of that thing, as if it were now preſent, which ere long will indeede bee preſent. Wee are met here together at this time (by Gods prouidence) men of ſundrie faſhions and of diuers rankes, but (howſoeuer differing otherwiſe) all by profeſsion, Chriſtians, and by condition, mortall. All our teeth are ſet on edge, with the fruite which *Adam* eate, and the lawe of death, is heauens decree and cannot bee reuoked. Well, put caſe wee were inſtantly arreſted with ſome killing ſickeneſſe, the herauld of approching death) and were to looke backe into that part of the wallet (as the prouerbe ſaith) which is behinde, and ſee what hopes for future quiet, wee are able to deriue out of our former converſation; let vs (I ſay) conſider well and deale faithfully with our ſelues, whether our faſhion of life by-paſt, bee not more like to fill vs with diſcouragements, and to breede in vs a *fearefull looking for of* Heb.10.27. *Iudgement* * then to embolden vs with a holy reſolution to reſpect a gracious ad- * Mat.25.21. mittance into our *Maſters ioy* x. And indeede when men in the records of their owne conſciences, ſhall reade written in great letters, the profaneneſſe, the Atheiſme, the contempt of religion, the ſcorne of Gods word, the ignorance, the monſtrous oathes, the vicious ſpeakings, the cruelties, the oppreſsions, the whoredomes, the abuſe of Gods creatures, and the whole troupes of groſſe ſinnes, which haue beene in a manner the very buſineſſe of their dayes, what can they expect, but that their death, ſhould bee like the mans eſtate of y Amos 5.19. whom the Prophet y ſpeaketh, who *did flee from a Lyon and a Beare met him*, ſo ſhould their dying alſo bee a diſcharge from a wretched world, but withall an entrance into another woe, euen an endleſſe, eaſeleſſe, hopeleſſe miſerie? It is a ſure Maxime in diuinity, that the future, both Happineſſe and Miſerie, are begun in this preſent world: ſanctification and holineſſe are the firſt fruits of the one; impiety and profanenes the beginning of the other. The Saints by election are *Saints* z 1.Cor.1.2. *by calling* z: their *converſation is now in heauen* a whoſe future portion is in heauen. a Phil.3.20. *That which God hath coupled together, let no man put aſunder* b. You will plead againſt b Mat.19.6 mee, that ſo much abuſed example of the converted thiefe at the point of execution c. I anſwer. Firſt, he began to worke, as ſoone as he was called: he bewailed c Luk.23.39. his ſin d, he confeſſed Chriſt e, he adviſed his fellow Thiefe f: 2. The example d Verſe 41 was extraordinary (for the gracing of Chriſts then debaſement) ſhewing what e Verſe 3 1.4. God can do, not ordinarily what he will do. I haue ſeene a pardon giuen to a man f Verſe 40.

vpon

vpon the gallowes, but who ſo emboldeneth himſelfe thereupon, perhaps the rope may be his hire: it is not good to put it vpon the Pſalme of *Miſerere*, and the neck-verſe, for ſometime he prooues no clarke. God once made an Aſſe to ſpeake [s], but hee that ſhould therefore ſpurre his beaſt till hee ſpeake alſo, all men would condemne him for vnwiſe. Let then this bee the concluſion: The refreſhing of *Pauls* ſpirit, when his departing approached, was the conſcience of his wel-runne courſe: a Chriſtian by calling, a Chriſtian by conuerſation, could not but haue a Chriſtians inheritance. *Goe and doe thou likewiſe* [h]. Let the life of the religious bee thy ſtudy, and *the death of the righteous* [i] ſhall be thy ſure reward; where there hath beene the *firſt reſurrection*, there can bee no *ſecond death* [k].

[s] Num 22.28
[h] Luke 10.37.
[i] Num.23.10
[k] Reu.30.6.

Hitherto wee haue conſidered generally of the ground of *Pauls* hope, his carriage paſt: now let vs examine it more particularly: and firſt of the firſt ſupporter: *I haue fought a good fight*. What then (will ſome man ſay to me) was *Paul* a ſouldier, that hee ſpeakes heere of *fighting*? yes, he was a ſouldier, and the ſame no freſh-water, or white-liuered ſouldier, but a valiant, experienced, and beaten champion, one that had paſſed the hazzard of many skirmiſhes, and (as teſtimonies of his hardy courage,) was able to ſhew the skars of many receiued wounds, *I beare in my body the markes of the Lord Ieſus* [l]. But as the things we now diſcourſe of, are ſpirituall things; ſo this fighting muſt bee vnderſtood in a ſpirituall ſenſe. *Paul a ſpirituall man* [m], his aduerſaries ſpirituall; or for ſpirituall reſpects, his weapons ſpirituall [n], his victories ſpirituall. Let mee acquaint you with particulars, that ſo the vſe of this Scripture may be the more full.

[l] Gal.6.17.
[m] 1.Cor.2.16
[n] 2.Cor.10.4.

Pauls fights.

Paul vndergoeth a double conſideration: 1. either as a Chriſtian, or ſecondly, as an Apoſtle and Miniſter of Chriſt Ieſus: ſome of his fightings more properly concerne his eſtate as a Chriſtian: ſome againe he was more ſpecially tryed in by vertue of his calling. As he was a Chriſtian, I finde in his owne writings the report of two eſpeciall conflicts: the one *Rom.7* betwixt Nature & Grace, the Spirit and the Fleſh, the law of his members, and the law of God. Who ſo reades & examines the place, ſhall ſee firſt the quality of his combatants; ſecondly, the grounds and tearmes of the quarrell; thirdly, the hazzard (as might ſeeme for the time) and doubtfulneſſe of the euent, together with ſome foyles taken on either part; and laſtly, the certainety and comfort of the victory, *I thanke God through Ieſus Chriſt our Lord* [o]. The ſecond combate is *2.Cor.12.* and that was more direct and immediate with Sathan, although hee therein cunningly (as his vſe is) wrought vpon the aduantage of *Pauls* corruption. In this *Paul* was much toſſed & goared, & buffeted, and glad to flee once and againe, and the third time for refuge to the Lord. Howbeit, though the aſſault was ſharpe, yet the conqueſt was great. *My grace is ſufficient for thee* [p], and *Very gladly I will reioyce in mine infirmities*.

[o] Verſe 25.
[p] Verſe 9.

Now his *fightings* (as an Apoſtle) were diuers, and the ſame not idle or cauſeleſſe, about needleſſe *queſtions and ſtrife of words* [q], (*for ſo fight I*, ſaith he, *not as one beating the ayre*:) but they were graue and weighty, euen for the ſucceſſe of his miniſtery, and the enlargement of the Goſpell of Chriſt Ieſus. They may (for teachings ſake) bee thus diſtinguiſhed: to haue beene either againſt the oppoſitions and vnſound cauillings, or againſt the violences and cruelties of thoſe, which were aduerſaries to the truth. Of the former ſort, wee haue his combate with *Elymas* at *Paphus* [r], with the reuiuers of the legal ceremonies at *Antioch*, with the Stoickes and Epicures at *Athens*, [s] with thoſe *Beaſts* [t], (*Demetrius* and his faction) at *Epheſus* [u], with *Hymenæus* and *Philetus* [x], with *Alexander* the Smith [y]. With all theſe, & with many beſides theſe he combated, and ouer al theſe *through the help of Chriſt* [z], he had the victory. For it may be truely ſaid of them all, which himſelfe ſpeaketh of ſome, *their madnes was made euident vnto al men, & they preuailed not long* [a]. His *fightings* with the violences and cruelties of euill men, it were long to particularize. I referre you to his owne report [c]. In all theſe

[q] 1.Tim.6.4.
[r] 1.Cor.9.26.
[s] Acts 17.)
Acts 15.
Acts 17.
[t] 1.Cor.15.32.
[u] Acts 19.
[x] 2.Tim.2.14
[y] 2.Tim.4.14
[z] Phil.4.13.
[a] 2 Tim.3.9.
[c] 2.Cor.11.23 &c.

[d] Rom.8.37. hee was *more then Conqueror* [d], and by none of these was either his comfort impeached, his ministery and cause endamnaged, or the Church of God damnified. Not his comfort impeached, for *Wee faint not, but though our outward man perish, yet the inward man is renewed daily* [e]. Not his ministery and cause endamnaged: for, albeit *I suffer vnto bonds, yet the word of God is not bound* [f]; and *the things which haue come vnto me are turned to the furtherance of the Gospell* [g]: lastly, not the Church of God damnified, for, *I suffer all things for the elects sake* [h], and *many of the brethren are emboldened through my bands, & dare more frankly speak the word* [i]. Thus haue I giuen you a briefe of *Pauls* fightings, and of *Pauls* victories; sharpe encounters, glorious conquests. These were they, the remembrance whereof made the face of death euen louely vnto him, and confirmed his inward certainty of the *Recompence of reward* [k], euen because hee was able to say in truth of conscience, *I haue fought a good fight.*

[e] 2.Cor.4.16.
[f] 2.Tim.2.9.
[g] Phil.1.12.
[h] 2.Tim.2.10
[i] Phil.1.14.
[k] Heb.11.26.

Thus farre for the opening of the Text, and the laying the grounds of that which I would say. I haue reported to you things done, I come now to speake of things to be done. For this clause (as all other holy Scripture) is *for our learning* [l], *& is profitable to teach* [m]. I will bound my whole speech within the compasse of these two points: first, I will shew that all Christians are called to the like fight: secondly, I wil draw to an inquiry by way of application of the whole, how farre forth we haue fought this fight.

[l] Rom.15.4.
[m] 2.Tim.3.16.

Doct. Euery Christian called to the like fight, that Paul fought.

For proofe of the former, if men were (as they ought to bee) experienced in the Scriptures, I needé alleadge no more then the Apostles exhortation to the *Philippians*, where hee calleth them to the *hauing of the same fight, which* (saith he) *you haue seene in mee, and now heare to be in mee* [n]. But for the sanctification of all, I will shew you the truth of it by points and parcels. First, touching the fight, in a mans owne bosome, euen in his owne heart, with his owne corruption; *Paul* deliuereth this generall rule touching all Gods chosen, that in them *the flesh lusteth against the spirit, and the spirit against the flesh; &c.* [o] And S. *Peter* accords, that *the lusts of the flesh do fight against the soule* [p]. The gift of Regeneration (meant by *spirit*) and the corruption of nature (vnderstood by *Flesh*) are mixed together (like the light and darkenes in the aire, in the dawning, * so throughout in all the powers of the soule,) and these two being in a direct line of opposition, and contrariety each to other, there must needs follow a continuall combate, like the struggling which *Rebecca* felt in her wombe [q], making a Christian cry in a kind of astonishment as she did, *Why am I thus?* Happy hee which feeles this combate, who is euer wrastling with his owne corruption, labouring and *endeauouring himselfe to haue a cleane conscience towards God* [r]. The victory is certaine: For as it was said to *Rebecca* (when vpon the striuing shee felt, shee asked of God,) that the *elder* should *serue the yonger*, so in this case we are ascertained that *the old man*, (our old natural corruption) shalbe *cast off and killed*, and the *new man* (the grace wrought by Gods spirit) *created in righteousnes and true holines* [s] shal be more and more established. Secondly, touching *the Fight with Sathan*, the Scripture is expresse. *Hee hath desired you to winnow you* [t] said Christ to *Peter*, *and hee walketh about seeking to deuoure*, saith *Peter* to vs [u]: well, *resist him* we must: (it is S. *Iames* his rule*) and that cannot be without fighting, and it is not *flesh and blood we wrastle with*, saith our Apostle, but *principalities and powers, &c.* and wee had neede to prouide, that we may *stand fast* [x]. Hee is but a titular Christian, and hath but a *shew of godlines* [y], who hath not had personall experience of the Stratagemes of Sathan, how puffing vp to presumption, now pulling downe to despaire, one while working to security, another while pressing to dismayednes: sometimes extenuating, and hiding, and painting sinne, that before it is committed it may beguile; sometimes opening and aggrauating it, that when it is performed, it may affright: turning himselfe into many shapes, sometimes like an industrious agent to aduance our profite, sometimes like a pleasant companion, to further

[n] Phil.1.30.
[o] Gal.5.17.
[p] 1.Pet.2.11.
* Quod tu nec tenebras, nec possis dicere lucem. Ouid.
[q] Gen.25.22
[r] Acts 24.16.
[s] Eph.4.22, 24.
[t] Luk.22.31.
[u] 1 Pet.5.8.
* Cha.4.7.
[x] Eph.6.12.13.
[y] 2.Tim.3.5.

our

our delight, sometimes like a true-hearted friend, to respect our good in time, but alwaies a venimous aduersary thompoyson our soule. These are to vow enmity to the children of God the mercy of God, and the malice of Sathan, they know them well to be vnreuiuded companions. Neither is the Scripture wanting to assure vs of the conquest. It was said of olde, that the serpent his head being broken, could *but bruise the heele*[a], and it hath been a fresh renued, that *Greater is he which is in vs, then he which is in the world*[b], and we all so many as are now in the lists against this assyrian, haue this warrant sealed (seeing it is a part of the new Testament) with the Blood of Christ, *That the God of peace shall tread Sathan vnder our feete shortly*[c]. The third fight is for the maintenance of the cause of Religion, against both the cunning of opposers, and the malice of persecutors. That euery Christian is to fight with a holy zeale for the purity of religion, *Iude* shall witnesse for me, *It was needfull for me* (saith he) *to write vnto you, to exhort you that you should earnestly contend for the faith which was once giuen to the Saints*[d]. *The kingdome of heauen* (saith our Sauiour) *suffers violence, and the violent take it by force*[e]. There is force in getting the truth, there must bee a kinde of force also in maintaining it. *Dauid* chose religion for his *heritage*[f]. He is not worthy to haue it, which will not striue to preserue it. Now for this kind of fight there are two things required: First, skill: and secondly, courage. Skill, because euery corner is so full of cunning and subtill vnderminers of religion. Atheists, Iesuits, Seminaries, Sectaries: these fight not with violence and professed enmity, but with plausible reasons, with smooth perswasions, and with all the glozing pretences which hell can deuise to entangle. What need haue men then of *exercised wits*[g], *and vnderstanding hearts*[h], knowing how wisely to handle that same *sword of the Spirit*[i], to resist them? How requisite is it, that Christian souldiers should be daily practising the feates of spirituall armes, that they may know how to grapple with the aduersary at euery kinde of weapon, and to make their part good against euery encounter? As skill is required, so courage and resolution also, for know you what the Apostle said to the conuerted Hebrewes, *After ye receiued light*[k], (that is, some hauing knowledge and feeling of truth) *ye endured a great fight of afflictions*: Is not here need of courage? what thinke we of the *mocking of Ismael*[l], the disdaine of *Herod*, the *scourging of Pilate*[m], of *spoiling of goods, of being made a gazing stock by reproches*[n], nay, of *resistance to blood*[o]? Doe not these things require a resolution? were it not fitting that wee should be well prouided, who must goe through all these bickrings, lest when we haue stroke a stroake or two, we should be *wearied and faint* in our mindes[p], and so be like the children of *Ephraim*, of whom the Psalme saith[q], that *being armed, and shooting with the bowe, they turned backe in the day of battell*?

As the necessitie of this kind of *Fight* for the maintenance of the cause of Religion, lieth vpon all, so vpon two degrees especially, Magistrates and Ministers. They are both called *Leaders*[r] of the people, and therefore as of *Leaders*, whose experience must instruct, and whose valour must encourage, and put heart into others, there is twise so much required. It is their office, to *stand in the breach*[s], and to *goe out and in* before the people, and to beare the shock and brunt of the first grapling. If they be couard and faint-hearted, instant and resolute in the cause of God, oh, what life and courage shall they put into the multitude, which do euen depend vpon their conduct? if they become dead and dastardly, and giue ground in the day of battell, how will they make the hearts of the people euen to die within them[t], and what hope will Sathan haue to set vp his standard in the middest of Gods Church? But as the greatest in this combate is required of Magistrates and Ministers more then of others, so of vs who bee Ministers most of all. In the olde Law things in the sanctuarie were double to that which was common, the shekell of the sanctuarie twice so weighie as the common shekell, & the cubit of the sanctuarie twice so long as the common cubit*.

[a] Gen. 3.15.
[b] 1 Ioh. 4.
[c] Rom. 16.20.
[d] Iude 3.
[e] Math. 11.12
[f] Psal 119.111
[g] Heb. 5.14.
[h] 1 Kin. 3.9.
[i] Eph. 6.17.
[k] Heb. 10.32.
[l] Gen. 21.9.
[m] Luke 23.11. Mat. 27.26.
[n] Heb. 10.33, 34.
[o] Heb. 12.4.
[p] Heb. 12.3.
[q] Psal. 78.9.
[r] 1 Sam. 9.16. Vnges eum antecellorem. Heb. 13.7.
[s] Psal. 106.23.
[t] 1 Kin. 3.7.

* Compare 1. Kin. 7.15. with 2. Chron. 3.15.

cubit*. The Minister had need to wish as *Elisha* did of *Eliah*, his *spirit*[a] that the spirit of vnderstanding and courage may bee doubled and trebled vpon him. If he be the man, as he should be, Sathan oweth him a double spite: and in many combates with the Church of God, hee seemeth to giue like charge to his Instruments, which the king of Aram gaue to his souldiers: *Fight neither with small nor great, saue onely against the King of Israel*: For he thinketh that if hee can smite the shepheard with a spirit either of Error, or of drowzinesse, or of ambition, or of avarice, *the sheepe of the flocke shall bee quickely scattered*[z]. Hee knoweth by long experience, that *from the Prophets of Ierusalem wickednesse goeth forth into all the Land*[a], and that if *the Light* which GOD hath set in his Church bee *darkenesse, the darkenesse cannot* but exceede[b]. Thus I haue shewed you the particulars of *Pauls Fightings*, and the necessitie of the same *Fight*, in euery one of vs that would be (as we are called) Christians: now let vs come to the next poinct, the Inquirie how on our partes this *Fight* hath beene performed, viz. how we haue fought against Corruption, how wee haue fought against Sathan, how we haue striuen and fought for the vpholding and maintenance of Gods Truth.

The Vse. An enquirie how we haue fought this fight.

And here, in the very first entry of my Meditation, when I did in my thoughts compare together those which do *Fight* this good *Fight* vnder the banner of the Lord of Hostes, with those, who (whatsoeuer their profession is) doe indeede and in truth *fight* against him, it brought into my minde, that which the spirit of God reports touching the Israelitish troupes, and the armies of the Aramites their aduersaries[c]: *The children of Israel pitched before them, like two little flocks of Kids*, but the Aramites *filled the Country*: the very like comparison may bee truely made betwixt those that *fight* on the Lords part, and those which *fight* against him, or at the least, which by our Saviours rule[d] is all one) *fight* not with him: the one side (the better part I meane) are but euen a handfull in respect, *one of a citie, two of a Tribe*: the other a numberlesse number, and may well bee titled with the name of the possessed[e], *Legion*, for indeede they are *Many*. And therefore true will that bee which was spoken of old by *Isaiah*[g], and hath beene since renued by *Paul*[h], *Though the number of the children of Israel* (meth professing Religion) *were as the sand of the Sea, yet shall but a remnant be saued*. It will not be enough to haue said thus, vnlesse it be confirmed also, I will therefore shew you how true it is by degree.

Touching fighting against mens owne personall corruptions, there are (that out of many I may cull out the chiefe) three things, which doe shew the number of such *Fighters* to bee but small: The first is, the generall Ignorance of this point of holy doctrine, concerning the combating together of these two, Corruption and Holinesse, nature and grace in euery true Christian. I am not so well acquainted with your spirituall estate that are here present, as to bee able peremptorily to determine ought: yet perhaps if a man should deale with the particulars of this assembly by polle, and should examine them as straitly as the *Gileadites* did the *Ephraimites*, touching *shibboleth* and *sibboleth*[i], demanding of each this question, *How sareth it with thee, touching the Rebellion of thine own heart, preuaileth it or yeeldeth it to the power of Gods spirit? How goeth on the quarrell betwixt the law of sinne, and the law of God?* perhaps (I say) this demand would be quitted with such an answer, as was that of *Pauls* to the lately conuerted disciples at *Ephesus*, *Haue ye receiued* (saith he) *the Holy Ghost since ye beleeued? And they saide, Wee haue not so much as heard whether there bee an Holy Ghost*[k]. So in this case, they would say, *You make a strange motion, wee haue not so much as heard whether there be any such contention*: And it may bee also, such as haue some better vnderstanding then the multitude, if in this particular they were well pressed, would but make such a confused answer as *Ahimaaz* did to *Dauid*[l], *Is the young man Absolome safe, said Dauid? I saw a great tumult, but I knew not*

What

*Compare 1. Kin. 7. 15. with 2 Chron. 5. 15

[a] 2. King. 2. 9.

[z] 1 Kin. 22. 31

[a] Mat. 26. 32

[b] Ier. 2. 2. 5.

[b] Math. 6. 23.

[c] 1 Kin. 20. 27

[d] Luk. 11. 23.

[e] Ier 3. 14.

[f] Marke 5. 9.

[g] Isa. 10. 21, 22.

[h] Rom. 9. 27.

[i] Iud. 12.

[k] Acts 19. 2.

[l] 2 Sam. 18. 29

what, ſaid *Abimelec*; ſo they would be forced to ſay, *Truth is, I haue heard or read ſomething of ſuch a matter, but I doe not deſtinctly and experimentally vnderſtand it.* Thus (as it was [m] ſaid to *Peter*) mens very ſpeech bewraieth them, and their dumbneſſe when they are asked the *Word* (as the ſouldiers call it) ſheweth them to be but ſtragglers and hangbies vpon the Lords campe, and no good *Fighters*. Well, without iudging I leaue you to the *accuſing* or *excuſing* of your owne *Thoughts* [n]: Onely this I ſay, that he which is vnacquainted with this point of doctrine, can no more be ſaid to be a *Fighter* in the *good Fight* againſt corruption & ſin, then he can be reputed a partie in a caſe of difference betwixt two, who hath not ſo much as heard of the quarrell. The ſecond proofe that the *Fighters* on this ſide againſt corruption are but few, is the vniuerſall yeelding of the moſt vnto corruption. When men come with bended knees, offring vp their weapons, yeelding themſelues to be ordered by thoſe whom they ſhould withſtand, there is no likelihood that they haue an intent to *Fight*. So in this caſe, when men generally haue (as it were) booked their names, and entred into pay, (and euen as a man would thinke) ſworne their ſeruice to groſſe ſinnes, who will take them to be the Lords ſouldiers, or conceiue that there is any meaning in them to *Fight* againſt corruption? And ſurely this is the common ſtate. I remember what *Deborah* in her ſong [o] reports of the mother of *Siſera*, how that ſhee and her ladies in their expectation of *Siſera* and his followers their returne in triumph, ſaid either to other (in their aſſurance of the victorie) *Haue they not gotten and diuided the ſpoile?* I may ſay more truely (for that was ſpoken onely out of Imagination, either as they thought it was, or as they wiſhed it might be) of theſe foule enormities, which the word of God hath branded with the hatefull name, that they are *the workes of darkeneſſe* [p]: *Haue they not gotten and diuided the ſpoile?* Doe they not leade captiue, I ſay not as they did of *Siſera*, *a maide or two*, or (as *Paul* doth of the wily workemen of his time) a few *ſimple women* [q], but euen whole multitudes of all rankes, of all callings, of all degrees? So often as I reade theſe places of Scripture, *The earth was corrupt before God and filled with cruelty* [r], *The men of Sodome compaſſed the houſe round about from the young euen to the old, all the people from all quarters* [s], *They aſſembled themſelues by companies into the harlots houſes* [t], *From the leaſt euen to the greateſt of them, euery one is giuen to couetouſneſſe* [u], *Then they ſtopped their eares, and ranne vpon Stephen all at once* [x], *Then aroſe a ſhout almoſt for the ſpace of two houres of all men crying, Great is Diana of the Epheſians* [y], *All ſeeke their owne, and not that which is Ieſus Chriſts* [z]: ſo often (I ſay) as I reade theſe and the like places, in which mention is made of ſwarmes of people banding themſelues together in euill, I cannot but reckon them as fore-tellings of theſe times, and theſe times as Commentaries and expoſitions of thoſe places. Thoſe maſter-ſinnes, Ignorance, Contempt of the word and godlineſſe, Securitie, and want of awe vnto Gods Maieſtie, neglect of the worſhip of God, ſwearing, abuſe of the Sabboth, whoredome, drunkenneſſe, oppreſſion, pride, cruelty, contention, malice, &c. marke how in euery towne, in euery ſociety, in euery family almoſt, they doe euen ride in a kinde of triumph: if there be any better diſpoſed, labouring to be no longer the ſlaues of ſinne, but to become the *ſeruants of righteouſneſſe* [a], they are as *Iſaiah* ſpeaketh of himſelfe and ſuch as himſelfe, [a] *as ſignes and wonders* among the people: and how the world entertaineth them it is knowne well enough: you know what *Dauid* ſaith [b], *The aboūt: aſſembled themſelues, the ſnare ſet faſt in banket ſware me and ceaſed not; and againe, They that ſate in the gate ſpake of me, and the drunkards ſung of me* [c]. This is the kindnes of this generation to thoſe who *loue the Lord Ieſus in ſincerity* [d]. Thus the vniuerſall yeelding to corruption, men *obeying ſinne in the luſts thereof* [e], *and drawing it as with cart-ropes* [f], argueth that they *fight not* againſt *ſinne*, that *raignes* [g] in them and ouer them, they doe willingly giue vp their members [h] to follow it, and (as the Apoſtle ſpeakes) they *take thought* [i] for it and ſtudy to fulfill it.

[m] Mat. 26.73.
[n] Rom. 2.15.
[o] Iud. 5.29,30
[p] Eph. 5.11.
[q] 2 Tim. 3.6.
[r] Gen. 6.11.
[s] Gen. 19.4.
[t] Ier. 5.7.
[u] Ier. 6.13.
[x] Acts 7.57.
[y] Acts 19.34.
[z] Phil. 2.21.
[a] Rom. 6.20.
[b] Iſay 8.18.
[c] Pſal. 35.15.
[d] Pſal. 69.12.
[e] Eph. 6.24.
[f] Rom. 6.12.
[g] Iſay 5.18.
[h] Rom. 6.12.
[i] Verſe 13.
[k] Rom. 13.14.

The

The third proofe in this part is, the *Fight* which is in the world for corruption: men doe not onely not *fight* against it, but they doe *fight* and ſtriue and labour to maintaine it. I remember what I read of *Iehu* [k] the inſtrument of the Lords vengeance vpon *Ahabs* houſe; as hee entred in at the gate of *Izreel*, and lifting vp his eyes to the window, ſaw that painted *Iezebel* the wife of *Ahab*, hee cryed out, *who is on my ſide, who?* preſently two or three of her attendance looked out, as it were offering their ſeruice. *Caſt her downe* (ſaith hee) and they did ſo: ſo alſo in the Chapter following, when hee ſent to the guardians of *Ahabs* children, willing them, if they thought it good, to create one of their Maſters ſonnes King, and to ſtand vpon their guard, and they returned him anſwere, *wee are thy ſeruants and will doe all that thou ſhalt bid vs*, what ſaid *Iehu? If ye be mine and will obey my voyce, take the heads of your Maſters ſonnes, and come to me to Izreel by to morrow this time.* After the ſame ſort, we profeſsing our ſelues, by our ſhewes to be on the Lords ſide, and to be readie to doe all that he ſhall bid, his charge is, that if we be his, wee caſt *Iezebel* out at the window, we renounce and diſclaime, we *caſt off* [l] *and crucifie* [m] our ſweeteſt, our deareſt, our profitableſt, our beſt pleaſing corruptions: *Mortifie your members which are on earth* [n]. If wee now ſhall not onely (contrary to command) preſerue the life (which may bee imputed to a kind of niceneſſe and pitty) but ſhal *fight* for the life and ſtate of *Iezebel*, and ſhall ſet vp one of *Ahabs* ſonnes, ſome groſſe ſinne to reigne ouer vs, profeſſing our ſelues alwaies ready to defend it, how ſhall the Lord account vs to be his? And yet thus it fareth in theſe euill times. What ſinne, what groſſe corruption almoſt is there, which ſhall want a Patron to defend it, either that it is no ſinne, or that it is but a little ſinne? This glauering and glozing age, which hath deuiſed an art to make deformed faces ſeeme faire, old wrincled viſages, to looke young and ſmooth, hath alſo learned to ſet a colour vpon naughtineſſe, the diuell helping forward, leſt ſinne appearing in it owne proper likeneſſe ſhould affright the conſcience. Thus the *adulterous woman wipeth her mouth, and ſaith, I haue committed no iniquity* [o]. Euery vice doth now goe armed; if you doe touth it neuer ſo gently, yet (like the nettle) it will ſting you; if you deale with it thoroughly and directly, it ſwaggreth like the *Hebrew* with *Moſes*, *Who made thee a man of Authority* [p]? *what? is this ſo great a matter? I truſt, this and this is lawfull, or if not, what needs you bee agreeued?* [q] Thus men ſometimes like *Saul* are not aſhamed to ſay they haue kept the commandement of God, when they haue foulely broken it; ſometimes like the ſtubborne Iewes [r] *cry, wherein ſhall wee returne*, wherein haue we treſpaſſed, *what haue we ſpoken againſt God?* when the very ſtones in the ſtreete are readie to teſtifie againſt them, and the earth is weary in bearing their ſinnes. And thus it appeareth by three vndeniable euidences, that if we be endited before the Lord, for not *fighting* that *Good fight* which *Paul* fought, and which euery Chriſtian ought to *fight* againſt ſinne and corruption, we ſhall be neuer able to pleade *Not-guilty*. I wiſh that which hath been ſaid may ſo conuict vs, that it may conuert vs, leſt going on in rebellion againſt God, that doome befall vs which is foretold. [s] *Thoſe mine enemies, which would not that I ſhould raigne ouer them, bring them hither and ſlay them before me.*

[k] 2 Kin. 9. 31, 32.

[l] Eph. 4. 22.
[m] Gal. 5. 24.
[n] Col. 3. 5.

[o] Pro. 30. 20.

[p] Exo. 2. 14.
[q] 1 Sam. 15. 13.

[r] Mal 3. 7, 13.

[s] Luke 19. 27.

Now as touching our failing in the ſecond fight which is againſt Sathan, conſidering what I haue already ſaide, I ſhall neede to ſpeake the leſſe: for where corruption and ſinne are not withſtood, there Sathan is not fought againſt; where they are entertained, there Sathan is ſerued: ſo that the proofe of the former point, is a confirmation of this alſo. Neuertheleſſe, I will a little inſiſt vpon one ſpecialty, an apparant teſtimony that there is little thought or reſolution amongſt the moſt to fight againſt Sathan: and that is this, the neglect of one of the principall weapons whereby to encounter him. Thinke you that hee meaneth to fight, who goeth vnarmed? nay, who when a weapon is tendred to him, caſts it from him, or who ſeemeth not to care, though it were with the land, as it

was

was once with the state of Israel vnder the Philistimes [t], of which it is said, *There was no Smith found throughout all the land*, and, *neither sword nor speare found in the hands of any of the people*: hee to whom this nakednesse were a pleasure, or a matter of indifferencie, would you imagine him to meane well, or to bee a friend to his countrey? I am sure you would not. Now *Paul*, speaking of the combate wee are to haue with the diuell, and describing by parcels, that holy armour wherewith hee must bee withstood, mentioneth among other things, *the sword of the Spirit, which is the word of God* [u]. This wee see was our Sauiours weapon in that conflict which is storied in the Gospell [x]: with this *two-edged sword* [y] of, *It is written*, hee cut asunder all those knots, wherewith Sathans purpose was to entangle him. Who so then shall despise this weapon, shall cast it behinde [z] them, shall *hate* [a] the knowledge of it, shall say to God, as the wicked are reported to doe, *Depart from vs; for wee desire not the knowledge of thy waies* [b], shall thinke preaching to bee (as was said [c] of old:) *The burthen of the Lord*, shall wish of it as the Gadarens did of Christ [d], that it might *depart out of their coasts*: who so (I say) shall bee thus affected, the charitablest censure, and the most fauourable verdict which can bee giuen of them, is this, that they are wilfull betrayers of their owne soules into the power of the diuell. Now it is no hard matter, to shew how deseruedly this imputation may bee laid vpon our times: *I haue written vnto them* (said the Lord, of olde, to the Iewes) *the great things of my Law, but they were counted as a strange thing* [e]. I doe not see how it can bee denied, but that God may iustly complaine so now. Great hath his kindnesse beene to these times, in enlarging and improouing the free vse of his word: and yet (alas) what a world of people is there amongst vs, to whom the Scripture remaineth as *a booke that is sealed vp* [f], nay, (which is euen fearefull to thinke on) who seeme to bee of that careleſse and negligent humour, as though it were all one to them, though there had beene neuer any Bible written, nor any such booke by the speciall prouidence of God, preserued to his Church? Againe, although the Scripture of God bee entertained into some houses, as a kinde of needfull implement, to fill vp some corner, which otherwise might lie voide, yet with many they are vsed like their harnesse in these peacefull times, made a prey to the rust and dust, or laid vp like the sword of *Goliah* which *Dauid* tooke from him [g], like a monument, that it may be said vpon occasion, *There they be*. Few there be that doe make them their *Counsellors* [h], or that doe endeauour to host them in their best roome, euen to let them *dwell plenteously* [i] in their hearts. Furthermore, for the opening and explaining thereof by those whom God hath deputed thereto, (which is, as it were certaine rules and precepts of defence, teaching vs how to handle this weapon against our spirituall aduersarie) how is it reckoned of? Where it is had, it is little esteemed; where it is wanting, it is lesse desired. Few doe reuerence it as Gods ordinance, few depend vpon it as vpon the *arme* [k], and *power of God vnto saluation* [l]. What fighting can there bee against Sathan, when this *sword of the Spirit* is in disgrace? what spoile of soules will the diuell make, when men are not thus armed to resist? Consider the storie of *Sampson* [m]. When the Philistimes had taken him and put out his eyes, then they might doe with him what they would, though hee were a strong man, and a noble man, yet they bound him with fetters, and made him grinde like a horse in a mill: and so when as the light of Gods holy ordinance is wanting, Sathan hath opportunitie to worke his will: men may bee drawne to any thing; no opinion so grosse, no worship of God so superstitious, no fashion of life so vile, but they will soone embrace it. So then if our consciences tell vs, that Gods word is not to vs, as it was to *Ieremy* [n], *the ioy and reioycing of our heart*; that wee are not like the Samaritans, of whom it is said, that when *Philip* came and preached among them, *there was great ioy in the citie* [o], nor like the man of Macedonia, which appeared to *Paul* in a vision, and because of the want

[t] 1. Sam. 13. 19. 20.
[u] Eph. 6. 17.
[x] Math. 4.
[y] Reu. 1. 16.
[z] Psal. 50. 17.
[a] Prou. 1. 22.
[b] Iob. 21. 14.
[c] Ier. 23. 33.
[d] Mat. 8. 34.
[e] Hos. 8. 12.
[f] Isay 29. 11.
[g] 1. Sam. 22. 9.
[h] Psal. 119. 24.
[i] Col. 3. 16.
[k] Isay 53. 1.
[l] Rom. 1. 16.
[m] Iud. 16.
[n] Ier. 15. 16.
[o] Act. 8. 8.

[o] Acts 16.9. of teaching which was there, prayed him *to come to Macedonia and helpe* [o] them, certainely wee are no enemies vnto Sathans kingdome, but friends vnto it rather, if wee labour not by all good meanes for the enlargement and propagation of Gods truth.

The laſt part of the enquirie concerneth the Fight for the maintenance of the common cauſe of true religion, both with skill againſt cunning and ſubtill vnderminers, and with courage againſt the wrongs and indignities which the world offereth to ſincerity: I cannot now vſe that largeneſſe in this point, which I could wiſh, and which (the times conſidered) were very fitting, I will onely in a word touch two common euils, which ſhall ſerue to iuſtifie this propoſition, that the number of thoſe which fight that part of that *good fight* here ſpoken of, which concernes the vpholding and defence of Gods truth, is but ſmall and

[p] Mic.7.1. thin, euen like *the Sommer gatherings*, which the Prophet ſpeaketh of [p]. The one euill is the want of iudgement and ſoundneſſe of knowledge in the doctrine of religion. This is an vniuerſall and farre-ſpreading diſeaſe, according as euery Paſtor can witneſſe with mee, who according to the Wiſe mans coun-

[q] Prou.27.23 ſell [q], is *diligent to know the eſtate of his flocke*, and to vnderſtand the particular conceipts and diſpoſitions of the people. The multitude is wofully to ſeeke in matters of ſaluation, reſting to this day vpon that olde Popiſh rule, to follow the droue, and to beleeue as the Church beleeueth. I remember what is ſaid

[r] Acts 19.32. of a meeting of the people at Epheſus by *Demetrius* his procurement [r]. *The more part knew not wherefore they were come together*: it may bee truely ſaid ſo of many aſſemblies for holy Seruices, the more part know not wherefore they come: they will ſay in generall termes to ſerue God; but, *what hee is, who hee is, how to bee ſerued, wherein to bee ſerued, and in whom to bee ſerued*, I beleeue you ſhall finde them to bee ignorant: So that the deuotions of many are like the

[s] Acts 17.23. Altar at Athens, *To an vnknowne God* [s]: many are of *Gallio* his religion, of whom

[t] Acts 18.17. it is ſaid, that hee *cared not for* matters of that nature [t]. If the bellie may bee

*Si ventri bene, ſi lateri, &c. Hora.

filled, and the backe fitted, like the Epicure in the Poet *, if with the fat-hearted Iſraelites, they may ſit *by the fleſh-pots* [u], and with thoſe whom *Dauid* ſpeaketh

[u] Exod.16.3. of, * *their wheate and their wine may abound*, they are at a point for religion. Fewe

* Pſal.4.7. there bee whoſe *hearts are ſtabliſhed* [x], and which *know* Chriſts *voice* from the

[x] Hebr.13.9. *voice of a ſtranger* [y]: whether *Baal bee God*, or *Iehouah bee God* [z], their meaning

[y] Ioh.10.4,5. is neuer to put it to enquirie. How ſhall theſe ſtand to defend Religion, who

[z] 1.Kin.18.21 know not what that is which we call Religion? When we ſhall ſee men caring, and ſtudying, and taking paines to finde out that which *Luke* calleth *The Certeny* [a], and not to bee ledde by coniecturall ſuppoſitions, but (as hee ſpeaketh)

[a] Luke 1.4. [b] Verſe 1. to bee *fully perſwaded* [b]; then there will bee ſome hope, that the Lords part will encreaſe; in the meane time, while they make either the times, or tradition, or their owne humour to bee the meaſure of their religion, wee may bee ſure the cauſe of God ſhall from them receiue very ſmall vpholding. The ſecond euill, is the cowardize and faint-heartedneſſe of the moſt profeſſours. That I may follow the phraſe of my Text; they are like to ſome vnexperienced and lately-preſſed ſouldiers, who, while the training and muſter is neere home, vpon a faire greene, where they are neither ſcanted for victuals, nor ſtraitened for lodging, nor in any hazard of life, march with ſome ſhew of reſolution, a man would thinke they would euen eate vp the enemie; but when they come to beholde the face of warre in his true proportion, the battell pitched, and a furious enemy in ſight euen now inſtantly to be charged; their hearts faile them, and the ſound of the drum is vnto them as their paſſing-bell, and they would giue a world to ſee the ſmooke of their countrey chimnies. Euen ſo, many profeſſours of religion, while the world applands their forwardnes, & when the *people before*, and *they*, that

[c] Matt.21.9. follow, crie *Hoſanna* vnto Chriſt, who but they? a man would thinke (that I may

[d] Can.8.7. vſe *Salomons* phraſe) [d] that *much water could not quench their loue, neither the flood*

drowne their zeale : but when it commeth to blowes, the world frownes, profit is abridged, pleaſure is limited, credit and fame is a little eclipſed, their names put out as euill [e]; then they are nipt like an ouer-forward budde with an vntimely froſt, then begin they to grow to a demurre, and in fine, either runne away in the plaine field, or elſe (vnder a colour of diſcretion) fall backe into the rereward, the battell is ſharpe, and it is not good to be too forward. Thus like as in *Gideons* enterpriſe [f], of two and thirty thouſand which tooke armes, when proclamation was made in the campe (the aſſault approching) *Who ſo is timerous let him returne*, at one clap there went away two and twenty thouſand ; ſo of troupes of profeſſors which at the firſt entrance giue in their names, when it commeth to triall, the greateſt part will retire, & they will be but a few that will ſtand vnto it to the end. Hereby you may ſee, that when wee haue (as *Ieremie* ſaith [g]) *runne to and fro through our ſtreetes*, and made enquiry, wee ſhall finde but a few, who if they were now to end their daies, and to looke backe into their courſe paſt, to ſee how they haue demeaned themſelues in this holy warfare, are able to ſay, without any inward check, *I haue fought that good fight, and now I expect the crowne of righteouſnes.*

[e] Luk. 6. 22.

[f] Iudg. 7.

[g] Ierem. 5.

To conclude then, wee haue all heard what *Paul* did, hee *fought that good fight :* how comfortable it was that hee had done it, it emboldened him to expect a *Crowne of Righteouſneſſe :* we haue ſeene our owne careleſneſſe, and what will bee the iſſue if we continue it: *the ſecond death* is prouided for the *fearefull* [h], but ſuch as *ouercome, ſhall inherit all things* [i]. If we deſire comfort in death, and happineſſe after death, let vs henceforth arme our ſelues for this ſpirituall fight, againſt our owne corruption, againſt Sathans temptations, againſt Sathans inſtruments which fight againſt Religion. This is the onely warre which is the way vnto eternall *Peace.*

[h] Reu. 21. 8.

[i] Verſe 7.

THE
Discouerie of Hypocrisie.

The perfect patterne of true con-uersion.

EPH. 5. 13.
It is Light that maketh all things manifest.

PSAL. 119. 127.
I loue thy Commandments aboue golde.



AT LONDON
Printed for *Thomas Man* dwelling in
Pater noster Row at the signe of
the Talbot. 1619.

THE
Diſcouerie of Hypocriſie.

The perfect patterne of true con-
uerſion.

EZEK. 18.
Turne ye, turne ye from your euill wayes.

PSAL. 119. 127.
I loue thy Commandements aboue golde.

AT LONDON
Printed for Thomas Man dwelling in
Paternoſter Row at the ſigne of
the Talbot. 1619.

To the right Honorable, Robert, Lord Rich, *the gracious accompliſhment of the* promiſes both of this life preſent, and of that which is to come

MAY it pleaſe your Lordſhippe, to vouchſafe your Honorable name to be prefixed to theſe fiue following Sermons. The two former, declare the power and efficacie of the Word preached, how it worketh to the ſundring of Hipocrites from ſound profeſſors, and maketh way for that great ſeparation, which the Sheepheard and Biſhop of our ſoules *will ſhortly make betwixt the beleeuing* Sheepe, *and the vnbeleeuing* Goates. 1 Pet. 2. 25. Mat. 25. 33. *The three latter, lay forth the matchleſſe, and vnualuable worth of that grace which is tendered vs in the Goſpel, how by the elect of God, it is entertained, and with what a holy care they labour to cheriſh & encreaſe it in themſelues, that ſo they may* walke worthy of the Lord, and pleaſe him in all things, being fruitfull in good workes. Coloſſ. 1. 10. *The matter of the two Texts is excellent: If the workmanſhip were ſutable, I might boldly ſay, that it were no diſparagement to your Honour, to affoard your Patronage. But now, as the defects of my handling them (fitted after the plaineſt faſhion, to our countrey-hearers) haue neede to be couered and graced by the countenance of ſome, who is of ſome note and reſpect in Gods Church: ſo if your Lordſhip ſhall pleaſe, ſo farre foorth to commiue my preſuming, and to fauour theſe mine endeauours, that by your acceptance they be commended vnto others, I ſhall haue the more encouragement to doe that (which notwithſtanding I am bound to doe)* 1 Pet. 5. 10. *namely, to pray to the God of all grace, to double his graces vpon your Honour, and to preſerue you vnto his Kingdome.* 2 Tim. 4. 18.

From Modburie.

Your Honours to be commaunded.

SAM. HIERON.



THE DISCOVERIE OF HYPOCRISIE.

MATH. 3.10.

Now is the Axe laid to the roote of the Trees: Therefore euery tree which bringeth not foorth good fruit is hewen downe and cast into the fire.

THE FIRST SERMON.

THIS verse is a part of the Sermon, which *Iohn Baptist* the Fore-runner, and (as I may so call him) the harbinger of our Sauiour Christ, made in the Wildernes at the time of his first preaching. It was directed principally to the Sadduces and Pharises, who being transported rather with emulation & malice, then stirred vp by any truth of zeale, went out with others to be partakers of *Iohns* ministery. Now the Spirit of God reuealing vnto *Iohn* their great hypocrisie, in that they accustomed themselues to an outward shew of religion without sincerity, he takes them vp very roughly & very roundly, calleth them a *generation of vipers*, stirreth them vp very powerfully to repentance, laboureth to ouerthrow their presuming vpon the outward priuiledge of beeing *Abrahams* seed, as though God were therefore bound to them; and now in this verse hee threatneth them with eternall condemnation without speedy repentance. This is the occasion and generall drift of this verse. The occasion of the words.

To make way to the profitable handling of it, it shal be very good to examine in particular, the sense and meaning of the words. Know this therfore: It pleaseth God in the Scripture, to take vnto himselfe the name & title of an *Husbandman*[a], in respect that he is the first planter, and the continuall dresser & manurer of his Church, which Church also is sometime called a *Vineyard*[b], sometimes *Gods husbandry*[c]: And here in this place, the people liuing in the Church of God, and professing religion, are called *trees*, such of whom much good & wholesome fruit is expected. By the *Axe*, is vnderstood the powerfull ministery of the word, thereby the hearers are cut (as it were) to hasten either their damnation, or their saluation. By the *roote* of the trees, are meant the soules and consciences of men, to which the word is well applyed: and the latter clause (*therefore euery tree which bringeth not forth good fruit, is hewen downe and cast in the fire,*) figureth out vnto vs the finall sentence which shall passe vpon all those, who vnder the preaching of the Gospel, shall remaine vnfruitfull. So that it is all one as if *Iohn* had said vnto the Pharises; Howsoeuer you haue formerly presumed vpon Gods patience, and haue promised peace vnto your selues, yet now it is time to looke vnto it with greater care, for the Lord will be dallied with no longer, hee now begins to take such a course among you by the ministery of the Gospel, that it shall soone appeare who be his: neither shall now your glorious shewes anaile you any more: for after this, all they that remaine without fruits worthy amendment of life, shall be prepared and fitted by the power of the word, vnto eternall destruction. This is the meaning and true sense of this verse. The meaning.

[a] Iob.15.1.
[b] Esa.5.1.
[c] 1.Cor.3.9.

Hauing found out the meaning, let vs come to the examination of the parts of it, that so we may finde what the intent of the Spirit of God is to teach vs in this place. Marke this therefore, that as the maine thing here meant, is the ministery of the word; so touching the ministery and teaching of the word, wee haue here three things to consider: first, the nature of it, it is an *Axe put to the rootes of trees*; secondly, the vse of it, to shew what trees bee vnfruitfull, and to *hew them downe*; The order of handling the Text.

downe; thirdly, the issue of those *trees*, which notwithstanding the continuall exercise of the word, are found vnfruitfull; *they shall be cast into the fire*. Of these in order.

And first of the nature of the word preached, an *Axe put to the roote of trees*. First it is an *Axe*. As in building the carpenter is a principall workeman; so in the worke of the carpenter, the *axe* is a principall instrument: It serues as in a generality to cut and pare, so in particular to frame and fashion euery peece vnto his proper place. The Church of God is Gods *building* [d]; it is built vpon the *foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone* [e]. The ministery of the word is (as it were) the *Axe* in Gods hand, by which he gathereth together his Saints, and makes them to *grow vp into an holy Temple in the Lord* [f]. Hence it followeth, that it is of a sharpe and cutting nature, and that it is applyed by God for the framing and fashioning of his people, to become true parts and members of his Church. That it is of a sharpe and cutting nature, is manifested both by Scripture, and by experience. For Scripture, therein it is called the *Sword of the Spirit* [g]: it is said to be *mighty in operation, and sharper then any two edged sword* [h]. And as for experience, the furie and rage of euill men against it, is a testimony for it, that it cuts. In the *Reuelation* [i] mention is made of certaine Preachers, which the Lord did promise to raise vp, euen in the middest of the kingdome of Antichrist. After, it is said, that by the cruelty of the times they should bee slaine, and that the people should reioyce at their deaths, and in token of gladnesse, should send gifts one to another: For (saith the Text, giuing a reason of it) those Prophets vexed them that dwelt on the earth; the word that was preached by them, pierced them to the quicke, galled them, and tormented them exceedingly. And so wee see euery day how men of corrupt mindes repine and kicke against the truth, there is nothing that troubleth them more then the hearing of it, nothing that they doe more desire to bee freede from, then the ordinary vse of it. It cutteth the Sabboth-breaker, to heare his prophanenesse still cried out vpon: It cutteth the adulterer, to heare his viciousnesse continually found fault with. It cutteth the drunkard, to heare his excesse so often threathed. It cutteth the ryotous and voluptuous liuer, that his course should euer and anon bee so egerly reproued. And so in the other particulars, it doth euen enrage mens hearts, that the word of God doth so meete with them (as it were) at euery turne; and it causeth many to come to heare it no more then they needes must: because though they set a face vpon it, and would make themselues and others beleeue that it is not so; yet this same sharpe Axe of the word, when the edge thereof is turned toward them, doth strike some wound or other into them almost at euery Sermon. So that as Scripture hath auouched it, so common vse will not suffer it to bee vntrue, that the ministery of the word is a sharpe *Axe*, which hath a byting edge, and cutteth, and pierceth where it goeth.

Vse. The vse of it in a word, is to iustifie, and to maintaine to the faces of all gainsayers, that that very word which they heare daily, and which they would faine make themselues and others beleeue, is but an idle word, is indeede and in truth the very word of God. For I doe but demand of thy conscience, which doest most withstand, or which art the greatest contemner, whether to thy feeling it hath not a sharpe edge, whether thou doest not perceiue it to bee still chopping, to top off some one corruption or other that is in thee: doth it not many times come so neere thee, that thou wouldest thinke it were by the speaker especially intended to thy person? doth it not inwardly trouble and disquiet thee, and breede a kinde of chafing and discontentment in thee? Is it not still striking and piercing, till it come to the very quicke, as if it were a thing which crept into thy bosome thou knowest not how? Why wilt thou then say, this is not the Lords, it is none of his word, when as it hath euen in thine owne apprehension, that cutting nature, which nothing can daunt, but the liuely and piercing

[d] 1 Cor. 3. 9.
[e] Eph. 2. 20.
[f] Verse 21.
[g] Ephes. 6. 17.
[h] Heb. 4. 12.
[i] Chap. 11.

Doct. 1.

cing voice of God. Therefore let men take heede how they traduce or contemne that, for which they haue ſo ſtrong a witneſſe in their own hearts, that it is Gods word. If it were deuiſed by the wit of man, it would be pleaſing to the nature of man, it would ſute with the reaſon and diſpoſition of man, and it would finde a generall approbation among men; but now, ſeeing men themſelues doe finde it to bee alwayes cutting and croſsing mans reaſon, parting and pruning of mens moſt pleaſing deuices, and cutting them ſhort of that which they moſt affect, as namely the liberty and ſway of their own hearts, and for the ſharpneſſe thereof, procuring to it ſelfe many enemies, how can it bee a humane deuice? How muſt it not needes be the ſacred word of the moſt High? There is the vſe.

Another thing in the Axe, is (as I haue ſaid) that as it cuts, ſo it frameth and faſhioneth the hearers to a place in the ſpirituall building of Gods Church. By nature we are no part of Gods Church, wee are ſtrangers from God, and *enemies* vnto him [k], wee haue no aptneſſe in vs vnto any good, we are euen *reprobate* (as the Scripture ſaith) *vnto euery good worke* [l]. And as a crooked and knobby tree muſt firſt be hewed and ſquared, and cut againe and againe before it can ſort with the reſt of the building: ſo muſt wee alſo bee euen caſt as it were in a new mould, and transformed into a new ſhape, before we can haue a place in Gods ſpirituall Houſe; there is a great deale of crookedneſſe and corruption muſt be pared from vs, wee muſt paſſe vnder the workemans toole, before *wee can be an habitation of God by his ſpirit*. Now the meanes to frame vs to become fit for the Lords building, is the publike miniſtery of his word; by it the Lord doth lop off the ſuperfluity of our corruption, thereby hee doth ſmooth vs and make vs plaine, and compact and ioyne vs in, as it were by certaine mortеſſes and ioynts, with the reſt of that holy frame, that beeing once faſt coupled vnto it, hee may preſerue vs euer vnto himſelfe. To make this good, wee may conſider of the ſaying of the Apoſtle, *Hee hath giuen gifts* (ſaith hee) *vnto men, and ordained ſome to bee Paſtors, and ſome Preachers, for the worke of the miniſterie, and for the edification or (building vp) of the body of Chriſt* [m]. Therefore we finde in Scripture, that as the Church of God was neuer deſtitute of this workmanſhip: ſo likewiſe thoſe, whom his pleaſure was to bring into the ſociety of his choſen, they were framed thereby, and firſt felt the power and edge of the word, before they were linked together with Gods people. That glorious Temple at *Ieruſalem*, firſt builded by *Salomon*, was nothing elſe but a type and figure of Gods Church, which though it make no ſhew to the eye (beeing, as the Pſalme ſpeaketh [n], *all glorious within*,) yet (as the Prophet *Haggy* fore-tolde [o],) it farre exceedes the glory of that building. Now as the whole maſſe it ſelfe was a repreſentation of the Church, ſo what was meant by that multitude of workemen which *Salomon* had in the mountaines, as foureſcore thouſand Maſons and Carpenters, which hewed timber and ſtones for the building, but that plentie of ſpirituall labourers, whom God hath and doth, and to the worlds ende will employ in the erecting of his Church? So that as then, no ſtone, or peece of wood was put into that ſtately houſe, which was not firſt ſquared and hewed by the workemen in the mountaine: ſo neither ſhall any (I ſpeake of an ordinarie courſe) bee placed in the ſpirituall Temple, which is Chriſts body, who hath not by the axe of the word beene firſt framed and faſhioned thereunto.

Doct. 2.

[k] Rom. 5. 10.
[l] Titus 1. 16.
[m] Eph. 4. 8. 11
[n] Pſal. 45. 13.
[o] Hag. 2. 10.

The vſe hereof is to let all deſpiſers ſee the danger of contempt, and what enemies they are to their owne good, which are enemies to the preaching and applying of Gods word. For this is a ſure thing (except thou canſt ſhew mee ſome Charter of priuiledge by which thou art exempted,) that if thou beeſt not wrought vpon, and (as it were) hewed and ſquared by the miniſtery of the word; thou canſt not haue any place in Gods Church. Well thou maieſt bee an hypocriticall member of a viſible Church here on earth, in which there are

The Vſe.

(as

[p] Mat.13.47. as in a net[p]) frogges, as well as good fiſh: but that thou ſhouldeſt be a part of that heauenly and ſpirituall houſe whereof Chriſt Ieſus is head, is a thing vtterly impoſsible. Thou thy ſelfe if thou build an houſe, though it be neuer ſo meane, wilt not put a ſtone into it as it comes from the quarry, vntill the Maſons toole haue fitted it for the place where it muſt bee; neither wilt thou ſoyne in a peece of timber as it commeth from the Wood, but ſome what more or leſſe ſhall bee done vnto it: why ſhouldeſt thou then thinke the Lord to bee more careleſſe in the building and beautifying of his Church, then thou art in fitting and framing a dwelling for thy ſelfe? Wilt not thou ſuffer a ragged vnhewen ſtone to bee couched in thy wall, or a miſhapen and vnwrought peece to bee ioyned with thy building? and will he admit of an vntoward, crooked, and vntaught, and vnreformed heart, to bee coupled into that exact and curious and vnſpotted building, which is his Church? Or if thou doeſt thinke and confeſſe, that thou muſt firſt be framed and wrought anew for the Lords worke; ſhew mee, if thou canſt, any other inſtrument appointed by God for that end, then this *axe* of the publike miniſterie; Name mee any one that was euer made a member of Gods houſe, that was found guilty of the contempt and baſe eſtimation of this meanes; which if thou canſt not ſhew, (aſſure I am thou canſt not) why wilt thou then ſtop thy eares like the deafe adder, and caſt the word of God behinde thee, when neither thou canſt ſay, that thou needeſt no framing, neither canſt prooue that there is an other meanes by which the Lord will faſhion thee? Therefore I ſay vnto thee, pleaſe not thy ſelfe in thine owne wilfull obſtinacie, or in the careleſſe neglect of the Lords workemanſhip: for this I will tell thee, and thou ſhalt be ſure to finde it true, that as thou, beeing a builder, when a ſtone breakes, or is vnfaſhionable, throweſt it from thee, to bee troden vnder foote of men; or if a tree which thou haſt brought into thy yard, and thy workeman findeth it to be ſappy or hollow, or ſo full of knots that it will not ſerue for the purpoſe thou intendeſt, thou leaueſt it to the fire to be burned: ſo when the Lord hath tried thee againe and againe with the *axe* of his word; but the ſap of thy naturall corruption will not be cut out, the crookednesſe of thy froward heart will not depart from thee, but thou euen *hateſt to be reformed*[q]; ſurely then the Lord will caſt thee off, and leaue thee vnto that vnquenchable fire, of which we ſhall haue occaſion to ſpeake more hereafter. And ſo much that the miniſtery of the word is compared to and *Axe*.

[q] Pſal.50.17.

It followeth, an *Axe put to the roote of trees*, that is (as I haue expounded it) vrged and applyed to mens conſciences, layed and preſſed to the hearts of the hearers. For looke what the *roote* is vnto the reſt of the tree, the ſame is the *heart* to the whole man. *Therein commeth life*, ſaith *Salomon*[r]. This ſheweth what ought to bee the manner of the handling the word of God, it muſt not bee fitted to pleaſe mens eares, but to ſtirre vp and to affect their hearts. *We doe not* (ſaith *Paul*) *handle the word of God deceitfully*, that is, we doe not huckſter it as men doe their wares, caring rather to beguile, then to profit the buyer, *but in declaration of the truth, wee approue our ſelues to euery mans conſcience in the ſight of God*[s]. The ſame Apoſtle ſaith, that the word of God when it is rightly handled, doth make *the ſecrets of euery mans heart manifeſt*[t]. And it is the nature of the word to enter through, to be *a diſcerner of the thoughts and intents of the heart*[u]. *Nathan* the Prophet laide the *axe* to the roote, when he told *Dauid*, *Thou art the man*[x]. So did *Elias* when he ſaid to *Ahab*, *it is thou and thy fathers houſe that haue troubled Iſrael*[y]. So did *Amos* when he preached at *Bethel*, the Kings owne Chappell, the deſtruction of the Kings owne houſe. So did *Hanany*, when he ſaid plainely to the King, that he had done fooliſhly, not to reſt vpon the Lord[z]. So did *Zacharias*, when he told *Ioaſh*, hee ſhould not proſper, if hee forſooke the Lord[a]. So did all the Prophets, when they ſhewed the

[r] Prou.4.23. *Doctrine 3.*

[s] 2 Cor.4.2. [t] 1 Cor.14.25

[u] Heb.4.12.

[x] 2 Sam.12. [y] 1 Kings 18. [z] Amos 7.

[z] 2 Chro.16. [a] 2 Chro.24.

people

people their tranſgreſſions, as made them for their ſins? So did *Iohn Baptiſt*, when hee ſpake directly to the Phariſies, and called them a viperous generation, and when he told *Herod* to his face, hee might not haue his brothers wife? So did Chriſt, when hee preached woe to the Scribes and Phariſies, woe to *Corazin* and *Bethſaida*. So did *Peter*, when hee told the Iewes, you I ſay haue crucified and ſlaine the Lord of life. So did *Paul*, when he called them *foolish Galathians*? So muſt we all do, leſt we bring the peoples blood vpon our owne heads. If any man will reade the propheſie of *Ieremy*, hee ſhall finde how the Lord threatneth the Prophets, which haue *ſiluer tongues*, and cauſe the people to *truſt by their flatteries*, ſeeking rather by a plauſible courſe to get themſelues a name, then to doe good to the peoples ſoules, by diuiding the word aright, and giuing to euery man his portion in due ſeaſon. It is to no purpoſe, as it were to ſtand hacking at the branches, and to ſtrike here and there vpon the outward rinde, but a man muſt goe to the *roote*, and knocke at the doore of euery mans conſcience, that euerie ſoule may tremble, and men at the leaſt may be conuinced againſt the day of reckoning. If thou *doeſt not well* (ſaith God vnto *Cain*) *ſinne lyeth at the doore*. Sinne is like a cruell beaſt, which lyeth ſleeping at the doore of euery mans heart, it muſt be awaked and ſtirred vp, that men may ſee their danger. *The heart of man is deceitfull aboue all things*, ſaith the Prophet: And there is a whole *bundle of folly tied vp in the heart of a childe*, ſaith *Salomon*: what is there then in the heart of a man, who hath ſetled himſelfe in the dregges of iniquity? This ſubtile heart muſt bee well ſifted, euery corner of it muſt bee ſearched, and (as the Apoſtle ſaith) ſiege muſt be laid to euery *thought, and euery imagination muſt be caſt downe*, the ſoule muſt bee ranſacke, and ripe vp: otherwiſe the ſeede of the word will fall to the ground without profit. This is the right vſe of the word, it was not ordained to be a tale ſounding well in the eare, but to be a ſharpe cutting inſtrument, ſearching deepe into the heart.

The Vſe.

I know this courſe ſhall finde little grace among men, and hee ſhall haue ſomething to doe, that thus applyeth the word to the *roote* of euery mans conſcience. *Elias* was glad for his plaine dealing to hide himſelfe into mount *Horeb*, *Amos* was baniſhed the Court for his boldneſſe, *Michaiah* was made to take the bread of affliction, *Hanani* was put in priſon, *Zacharias* was ſlaine in the court of the Lords houſe. The Prophets generally paid ſweetly for their plainnes; *Which of the Prophets* (ſaith Chriſt) *haue they not killed*? It coſt *Iohn* his head for being ſo forward to reproouе *Herod*: our Sauiour was hated, becauſe *he teſtified of the world, that the workes thereof were euill*: *Peters* mouth was ſtopped, and he was commanded to *ſpeake no more in Chriſts name*: *Paul* was counted an *enemy becauſe hee told the truth*. As it was of old, ſo it is now; hee that ſhall goe about to tread in the ſteppes of theſe holy Prophets and Apoſtles, ſhall goe neere to drinke of the ſame cup; if hee ſhall ſpeake home and tell the ignorant perſon, the Sabboth-breaker, the contemner of the word, the ſwearer, the louers of pleaſure, the adulterer, the drunkard, the vſurer, the fraudulent perſon, the rayler; that no ſuch ſhall inherite the kingdome of Chriſt and of God, though it be not his owne word, but the Lords, plainely and expreſſly ſet downe in holy Scripture; yet hee ſhall be ſure to heare of it, hee ſhall haue cauſe to take vp the complaint of the Prophet *Ieremy*, *Woe is mee my Mother that thou haſt borne mee a contentious man, and a man that ſtriueth with the whole earth: I haue neither lent on vſury, nor men haue lent vnto mee on vſury, yet euery one doth curſe mee*. But what then? it is the Lords buſineſſe, and *woe be to that man that ſhall do it negligently*. Thoſe that feare God muſt labour againſt their owne corruption, and ſtriue to ſubmit themſelues vnto it: they ſhall finde it, though it bee not very pleaſing to fleſh and blood, yet to bee very holeſome for the ſoule and ſpirit, and happy is he that when he commeth to heare, doth beg of God to direct the tongue of the Preacher, that hee may ſpeake to his conſcience. As for others, though they

now miſlike it, yet hereafter they will crie out vpon vs that wee dealt no more plainely with them; and if euer the Lord doe conuert them, they will then confeſſe, that the direct and powerfull applying of the word, was the chiefe meanes vnder God to recouer them. So much for the firſt point, the vſuall of the miniſterie of the Goſpell.

Now next we are to ſpeake of the vſe of it, and that is to diſcouer and make it knowne, what trees be fruitfull, and which bee vnprofitable, who bee true and ſound Chriſtians, and who bee hypocrites. *Now* (ſaith *Iohn*) that the *axe* is put to the *roote*, it will appeare what is in you; before, you were ſhrouded vnder the name of *Abrahams* ſeede: but *now*, *now* that the word is preſſed hard vpon your conſciences, the hypocriſie that lyeth hid will bee made manifeſt, and it will bee found that you are nothing leſſe then you make ſhew of. So that this is the vſe *Doctrine* 4. of the word preached, to make a kinde of ſeparation amongſt men, to bring to light their hypocriſie and falſhood, which before deceiued both others and themſelues, and becauſe of their formall ſhewes were well reputed of. When a man walketh through the wood, it is hard to know by the eye what trees are good, and what vnſound; many a one there may bee, which is ſtraight without, which yet is rotten or hollow within; there may bee a good tinde or a great top to that tree, which yet is good for nothing, but the fire; but when the workman commeth, and laieth his axe to the roote and felleth them, then that will be ſeene which before was vnknowne, and then there followeth a ſeparation of ſome to the fire, and of others to the building; whereas before, they grew vp all together, and there ſeemed to bee no difference. Euen ſo if a man come among an vntaught people, he ſhall finde them, in a maner, all of one minde for matters of religion, holding one courſe, & couched vnder one common title of Chriſtianity: but let this *axe* be once laide to their hearts; then it will appeare what each man is, and till then, it is vnknowne indeed what religion there is in him. Hee that then can endure the hewing, and groweth more and more faſhionable vnto good things, he ſhall be for the Lords vſe: but he, who the more he is wrought on, the more crooked he prooues, and becommeth euery day the more vntoward, ſhall be laid aſide, and reſerued vnto the iuſt iudgement of the Lord. There be ſundrie ſimilitudes in the Scripture, by which this point is declared. In this chapter, the [b] Verſe 12. word is called a *fanne* in Chriſts hand [b], by which he purgeth his floore: the duſt and the good corne lie together vpon an heape, till that parts them; the wind ſheweth what is for the dunghill, and what for the garner. So the Goſpell preached, ſundereth the children of the kingdome from the diuels portion. In the [c] Chap. 23.29 prophecie of *Ieremy*, it is compared to *fire* [c], which hath a double effect, to waſte the ſtubble & the droſſe, and to purifie that which is refineable, as gold and ſiluer. [d] Epheſ. 5.13. It is called *light*, which maketh *all things manifeſt* [d], which before lying in the dark, [e] 1. Cor. 3.9. were thought to be all of one colour. It is called *husbandry* [e], which ſheweth what ground is good, and which is barren. It was ſaid of Chriſt, that he ſhould *bee the riſing* of ſome, and *ruine* of ſome, a *ſtone of offence*, and a *precious ſtone*, and that by [f] Luke 2.35. his comming, the *thoughts of many hearts ſhould bee diſcouered* [f]. As it was in the perſon of Chriſt, ſo in the word of Chriſt, it doth as it were anatomize the hearts of men, and pluckes off the vizard from the Hypocrite, layeth forth the poyſon that lurked before, and diſplaieth the gall that lay hidden in the heart. We may ſee the truth heereof in examples: before *Iohn Baptiſt* came preaching in the [g] Mat. 3.2. Wilderneſſe, *Repent, for the kingdome of heauen is at hand* [g], all things ſeemed to be well, they were all circumcifed, all the children of *Abraham*; but when he laid his [h] Luk. 3.15. *axe* to the *roote*, there followed a diuiſion: ſome thought well of him, and thought [i] Mat. 11.18. that he had beene the Chriſt [h], others ſaid plainly, *He had a diuell* [i]. So when [k] Mat. 8.34. Chriſt came and preached, many falſe hearts were diſcouered, which before [l] Luk. 4.29. were taken to bee good men: ſome deſired their hogges rather then his companie [k]: ſome brought him to the ſide of a hill, from thence to breake his necke [l]:

ſome

some laughed him to scorne [m]: some said, *he hath a diuell and is mad, why heare you him* [n]? others said, *these are not the words of him that hath a diuell*. In like sort it was after with the Apostles; what corruption did discouer it selfe after they began to preach, which before made no shew, and might haue beene thought rather not to be? When *Peter* preached, there were some doubting, others mocking [o]: when *Steuen* preached, there was [p] shouting, and stopping the eares, and running together like men distracted. It was neuer knowne how *Simon Magus* had bewitched the people, till *Philip* came amongst them [q]. When *Paul* and *Barnabas* came to *Iconium*, they found all quiet: but when they spake boldly in the Lord, the people of the *Citie were diuided, and some were with the Iewes, and some with the Apostles* [r]. And let any man obserue the course of that Booke throughout, and he shall see what resisting, what blaspheming, what outrage, what casting dust into the ayre, what conspiring did shew it selfe, when as before there was a shew of nothing else but vnity. When *Paul* was at *Rome*, the *Iewes* appointed him a day, and many came vnto him into his lodging, and no doubt when they came, they were all friends and of one minde; but when hee had preached vnto them, and testified the kingdome of God, some were perswaded, and some beleeued not, and they which came thither peaceably (as may bee thought) when they departed, had much adoe, *and great reasoning among themselues* [s]. This is the nature of the Gospel, still to shew what is in man, and to make way for that great separation which shall be betwixt the sheepe and the goates, at the day of iudgement; yea to enter euen into priuate houses, and to set a kinde of dissention betweene those, betwixt whom nature and blood hath set the greatest amity: yee shall haue the *father against the sonne, and the sonne against the father* [t], saith Christ. And (as it is said) there shall be two in a bedde at the last day, betwixt whom there shall bee a rent made, and *one shall be receiued, & the other refused* [u]. So the power of the word shall goe so neere, as in respect of religion to sunder those whom marriage and the like ciuil bonds may seeme to make vnseparable. Nay, this *Axe* of the word doth not only thus diuide the societies and companies of men, but it entreth euen into the closet of a mans owne heart, it diuides betwixt the *ioynts and the sinewes, and the marrow and the bones* [x] (saith the Apostle,) and maketh a man to know touching himselfe, that which before hee was not aware of. Then shall a man perceiue the crookednes and vntowardnes of his owne heart; then hee shall feele the flesh lusting against the spirit, and the spirit striuing against the flesh: then hee shall know what enmity there is in his nature against GOD, many a combate shall hee haue with his owne thoughts; and that heart of his, which before hee thought to bee very yeelding and tractable, hee shall prooue it to bee stubborne and vnteachable, hardly brought to any obedience. When *Rebecca* was barren, shee felt no trouble in her wombe: but when shee was conceiued of two, the children stroue together within her, and shee cried out, *Why am I thus?* [y]. So when a man is ignorant, barren of all true knowledge, emptie of all grace, all things to his seeming are in peace; but when *the new man* is begotten in him by the preaching of the Gospell, there is an alteration followeth, there is much struggling, and a man shall finde that euill lurking in his bosome, which before hee did not so much as imagine to be in him. Thus wee see the truth of this point, what is the vse of the publike ministery, euen to shew the true estate of men, to discouer to the world, yea and to each mans soule, what is in the heart and bosome of euery man. *Now* (saith *Iohn*) *euen now, that the axe is laide to the roote*, it will bee seene what you are. If you be found, it cannot be hid; if you be hypocrites, it is vnpossible to conceale it. Let vs make vse of it.

[m] Mar.5.40.
[n] Ioh.10.20, 21.
[o] Act.2.
[p] Act.7.
[q] Act.8.
[r] Act.14.4.
[s] Act.8.24.&c
[t] Luk.12.53.
[u] Luk.17.34.
[x] Heb.4.12.
[y] Gen.25.22.

First of all it must be applied to the stopping of their mouthes, who to differe- *The 1. Vse.*
dit the word preached, doe challenge it as the author of diuision amongst men; oh there was much loue, and I know not what in former times (they reckoning no loue, but that which stands in eating and drinking and ryoting together)

but now there is a rent made, and there is not that agreement that hath beene amongst men. A grieuous imputation, if it were true, that the Gospell of peace should breede dissention, and that which tendes to make agreement betwixt God and man, should breake vnitie betwixt man and man. But there is no such matter, it is not the propertie of the Gospell to beget diuision, but it is the malice of Sathan to enrage mens hearts, that they should not receiue it, that his barnes might bee full. Though the word preached and applyed hath a diuers effect, yet it proceeds only from the diuersity of matter that it workes vpon. If the Axe cut down some wood for the fire, some for the building, it is not in the Axe, but in the stuffe: the Axe indeed sheweth what tree is naught, but it makes no tree naught. The Sunne shewes the difference of colours, but it makes not the difference: the plough teares vp the ground, and makes knowne the nature of the soile, but it is not the cause of barrennesse. The Gospel preached brings to light mens corruption, but it neither perswades nor approoues of corruption. How is it possible, but if one of two, who before haue beene companions in ignorance, in misspending the Sabboth, in vncleannesse, in ryot, in common gaming, in exaction, in couetousnesse, in cruelty, bee, by the preaching of the word restrained, the other holding on his course; how I say is it possible, but there shall bee a diuision and a slaking of that mutuall good liking, and ioyning each with other which was before? Hee that is conuerted, must hate the euill course of the other, and the other must needes abhorre the strictnesse and reformation of his old companion: neither doe we finde any enmity so great, as that which is occasioned by religion: what then? should this bee laid to the charge of the word of God, because these two which before were going like friends the broad way to destruction, are now parted, and are not linked in that neerenesse and familiaritie of affection that they were before? God forbid. Let the fault lie where it is, euen vpon the corruption of mens hearts that will not be reclaimed, and neuer will loue any but those which shall bee companions with them in vngodlinesse. Well, the Gospell aimeth at peace, and the preaching of it linketh the hearts of Gods children into one, it must separate the hollow hypocrites from the sound professors, it must reproone the workes of darknesse, it must make the righteous loathe the bad conuersation of the wicked, and it must make the profane hate euen with a deadly hatred, the blamelesse carriage of the righteous; it must shuffle the diuels company together, and range the people of God into one: this is not a diuision, though it be a separation; it tends to the purging of Gods house, and it is the glory of the Gospell, and the credite to the ministery thereof; and they which, by this, endeauour to disgrace it, euen whether they will or no, doe beare witnesse to it by resisting it. This is one vse.

The Vse. A second vse of this point touching the vse of the word preached, to separate and to discouer, is to assure vs of this, that looke what separation the word now makes when it is preached, and taught among vs, the same shall stand for good, and goe for currant at the day of iudgement. The Lord meaning to part and diuide the world at the day of iudgement, makes way thereunto by the publike preaching of his truth; they which stand out against the word *now*, shall not be taken in among those which shall bee saued *then*. Hee whom the word of God, ordinarily taught, can worke to no amendment, it is vaine for him, to expect saluation at the last day. As the ministery of the word, vnder which wee liue, leaueth vs, so shall Gods iudgement finde vs. So it is in vaine for men to flatter themselues in their vnprofitablenesse and contempt; the hewing downe of the Gospell goeth before, and the fire of the last iudgement doth surely follow after.

The

The second Sermon.

Euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

HItherto wee haue heard of the nature of the word preached, that it is an *Axe* put to the *roote* of the *trees*, that is, a powerfull word preſſed and applied to mens conſciences. Secondly, that the intent of the Lord in entring in with the *Axe* among a people, is, to make a ſeparation, to ſhew what *trees* are good, & what are vnprofitable. Now followeth to ſpeake of the Lords proceeding, which doth alwaies goe with, and accompany the effectuall miniſtery of his word, *Euery tree which bringeth not forth good fruit, ſhall be hewen downe, and caſt into the fire*: where we are to conſider, firſt againſt whom the Lord will proceed, againſt *euery tree that bringeth not forth good fruit*: ſecondly, how he will proceed, he will *hew downe, and caſt into the fire*. The order of handling.

Touching the former, wee are firſt neceſſarily to examine, what is *good fruite*; and that is to be examined two waies: First generally, ſecondly, more particularly; generally that is called *good fruit*, which growes out of a good tree. *If you will haue the fruit good, make the tree good*, ſaith our Sauiour[z]; *and a corrupt tree cannot bring forth good fruit*[a]. No man can doe a good worke vntill hee be iuſtified; the perſon of a man muſt firſt bee accepted, before that which hee doth, can bee liked of. *Paul* before he was conuerted, who could except againſt his life[b]? he walked vnrebukeable according to all the ordinances which the law preſcribed: yet after he was called, he accounted all his righteouſnes but as filthineſſe[c]. Many of the heathen by the meere inſtinct of nature, liued in the hatred of groſſe ſinnes, and walked ſoberly and iuſtly without exception in the world, yet theſe workes becauſe they wanted true Religion were not good in them, but were as the learned well call them, *glorious ſinnes*. And ſo, among Papiſts, and many ciuill men of the world it comes to paſſe: eternall righteouſneſſe is a thing that bleareth the eyes of many, and makes them to bee well thought of, and to bee accounted honeſt men; whereas their actions, how glorious ſoeuer to the eye, yet wanting the true ſeaſoning, and their hearts beeing fraughted either with groſſe ignorance in the things of God, or with error and falſe conceipts touching faith, and the meanes of ſaluation by Chriſt; it is as impoſſible for them to be good workes, as it is for a man to bee good without God. And therefore the world is altogether deceiued, and iudgeth wrongfully of good workes, as, that a man may bee an honeſt man and liue well, and doe good among his neighbours, though he be not greatly religious; whereas to the end a worke may rightly be called good, it muſt proceed from an honeſt heart, and driue to a right end, to wit, the glory of God to whom I owe all, nay, more honour and glory, then I can poſſibly performe. So that it cannot bee, that a man erroneous in religion, ſhould bring forth a good worke: that which ſeemeth to bee good in him, is ſtarke naught when it comes to ſcanning and tryall before God.

[z] Mat.12.33.
[a] Mar.7.18.
[b] Phil.3.6.
[c] Phil.3.8.
Splendida peccata.

Euery branch (ſaith Chriſt) *that beareth not fruit in mee, he taketh away*[c]: there may be a kinde of fruit, but yet if hee which bringeth it foorth bee not in *Chriſt*, a man vnited to him by faith, and iuſtified through him before GOD, it is to no purpoſe: euery ſuch ſhall bee cut off by the hand of God. Hee therefore

[c] Ioh.15.2.

that would bring forth good fruit, muſt labour to be a good man, that is, to haue his heart inwardly ſeaſoned with true knowledge, and to ſtriue with his owne heart to relie only for life and ſaluation vpon Chriſt Ieſus. An ignorant man hauing no vnderſtanding in the myſterie of Chriſt, not knowing what it is to neede a Sauiour, not finding in any meaſure how hard a thing it is to beleeue in Chriſt; not endeauouring daily to caſt the whole burden of his ſinnes, by which he findes himſelfe ouer-loaded, vpon the backe of Chriſt, looking by *his ſtripes onely to be healed* [d]; ſuch an one I ſay may blinde the eyes of the world, with ſome ſuch actions as in themſelues may be reputed good: but ignorance and want of faith, blemiſhing his perſon, his workes alſo (whatſoeuer they be, and how great a ſhew ſoeuer they make) muſt needes be hatefull before God.

[d] Iſay 53.5.

Now more particularly, the *fruite* is ſaid to bee *good* when it is brought forth with a ioyne reſpect had vnto all Gods commandements. *Oh* (ſaith *Dauid*) *that my waies were directed to keep thy ſtatutes: then ſhould I not be confounded, when I haue reſpect vnto all thy commandements* [e]: as if he had ſaid, My life and conuerſation ſhall be then ſuch, that I ſhall not neede to bee aſhamed of, when as my conſcience ſhall witneſſe with me, that my heart is ſet to the obedience of all that the Lord requireth, and that I doe not deliberately perſiſt in any groſſe ſinne, which is manifeſtly knowne vnto me to be a treſpaſſe againſt God: otherwiſe if I ſhould retaine a ſecret purpoſe with my ſelfe, to make ſmall account of the breach of ſome one or other of the Lawes of God, for my profit, or pleaſure, or outward credit ſake; though perhaps I might ſeeme to bee zealous in ſome other duties, yea to be euen preciſe in the obſeruing them, yet I ſhould bee aſhamed to looke God in the face, I could haue no comfort in my conſcience, neither could I ſo perſwade my ſelfe that my heart were vpright before the Lord: this was *Dauids* meaning when hee ſaid, *Then ſhould I not be confounded when I haue reſpect vnto all thy commandements. We are aſſured* (ſaith the Author to the Hebrewes) *that wee haue a good conſcience*; Why? *becauſe in all things our deſire is to liue honeſtly* [f]; ſo that if there had beene the breach of any one commandement, which he had willingly and aduiſedly made no reckoning of, it had beene vnpoſſible for him to haue had a good conſcience.

[e] Pſa.119.5,6.

[f] Heb.13.18.

It is worth the noting, the preface which *Moſes* maketh vnto the tenne commandements. *Then* (ſaith hee) *God ſpake all theſe words*; hee ſpake not the firſt commandement onely, nor the ſecond and third, and left there, but hee ſpake them *All*, and gaue as ſtrait charge to keepe euery one, as any one: no one was vttered by Gods voice, or written with his owne finger more then the other: to teach vs, that whoſoeuer will haue any true comfort by his obedience to Gods Law, muſt not content himſelfe to looke to one or two, but muſt make conſcience, and haue a care to keepe them all. He that is the Author of one, is the Author of all the reſt; hee that hath threatned to puniſh the offender againſt one, hath threatned the curſe to him that continueth not in all without exception, that is, alloweth to himſelfe the breach of any one. Hee that keepeth all, *and breaketh one, is guilty of all*, ſaith *Iames* [g]. You will ſay to mee, that it is a hard ſaying: who is there but hee breaketh ſome one, if not more? I anſwer thee, that the meaning of the Spirit of God is not, that if a man through infirmity ſlippe into any fault, hee is made thereby ſtraightway guilty of the whole law; becauſe it may bee truely ſaid, that hee which breakes all through weakeneſſe, not allowing himſelfe in it, but ſtriuing againſt it, and groning vnder it, the ſame for Chriſts ſake is guilty of none. But this is Saint *Iames* his meaning, that whoſoeuer ſeemeth to keepe all the other commandements, and yet will willingly maintaine and beare with himſelfe in the breach of ſome one, the ſame cannot bee ſaid to performe true obedience vnto any. The example of *Herod* is pregnant for this purpoſe [h], hee feared *Iohn*, hee reuerenced him, hee heard him, hee did many things, yet hee would not reforme his ſinne of vncleaneneſſe; was

The 1. doct.

[g] Chap.2.10.

[h] Mark.6.

he

he a good man? did he shew foorth good fruit? surely no; nay we see how that taking liberty for the seuenth Commandement, he fell to cast away the care of the rest; as, of the third Commandement in swearing to that wanton damsell to giue her any thing she should aske; and of the first Commandement in being a persecuter of the same *Iohn*, whom hee so much reuerenced before; so dangerous a thing is it to liue willingly and purposely in the breach of any one Commandement. So that this is the conclusion, that our fruit is then said to be good, when as there is a respect had to all Gods Commandements, without taking liberty to a mans selfe to liue in the breach and ordinary neglect of any one. Let vs make vse of this.

The 1. Vse.

First of all it serues to shew vnto vs, that howsoeuer Papists doe pretend to stand much vpon good workes, and would be thought zealous therein, yet it is not possible that a Papist should bring foorth good fruit, such as all those must bring foorth, which would escape the casting into the fire, which is heereinmentioned in the latter end of my Text. And my reason for that I say is, because euery Papist doth continue in a wilfull, setled and aduised breach of the second Commandement, which forbids expresly all making of grauen images for the worship of God. All the shift they can make, all the distinctions they are able to coyne, cannot quit them from the breach of that lawe. For it is a cleare case, that that which was the Israelites sinne in making the golden Calfe, is the thing chiefly forbidden in the second Commandement; now their sinne was, the making of an image by which to worship God, and to preserue the memorie of God; for so *Aaron* proclaimed, *To morrow shall bee the holy day of Iehouah*[i]. And the Psalmist saith, *they turned their honour or glorie* (that is, their God; the true worship of whom was the glory among men) him they turned *into the similitude of a bullocke that eateth grasse*[k]: neither could they be so grosse as to thinke, that that molten stuffe, the casting whereof they themselues beheld; was their deliuerer out of *Egypt*; common reason would not suffer them to be so foolish: the truth was; this they would haue, after the fashion of other Nations, to worship God by. And this same is the right idolatrie of Papists, they will not bee thought to worshippe Images, but to worship God by, and at the Images: and therefore it is a plaine breach of the second Commandement, the continuance wherein makes all their great workes abhominable before God, though they bee neuer so chargeable to their purses, or painefull to their bodies. So that wee must learne to beware of those fauourable speeches which wee will vse touching such, as to say, It is pitie of their errour, they are otherwise thus and thus, and full of good workes; whereas indeede, that which they doe, as giuing to the poore, &c. though in it selfe it bee good, yet in them it is not so: for hee which commands giuing to the poore, commanded also to make no Image; so that he will not be pleased with the one, where and when there is no reckoning made of the other.

[i] Exod. 32. 5.

[k] Psal. 106. 20

The 2. Vse.

Secondly, this plucketh off the vizard from many hypocrites, which liue in the face of Gods Church, who stand much vpon their learnes, and brag of their fruites, and thinke themselues to be such as they ought to bee, because (it may bee) they can name, or the world may beholde in them, some one or two things, which are esteemed to be good workes, as (perhaps) some hospitalitie, or now and then some largesse to the poore, or peaceablenesse, or kinde and gentle conuersation, or truth, and keeping promise in the dealings of the world; and such like. An other (perhaps) will say that he is no adulterer, or no theefe, or no slanderer, or he neuer went to lawe with any man, &c. Wee finde many such, that for these causes are well thought of with the men of the world, and which doe soothe vp themselues for these things, as though their fruit were as good and wholesome as it neede to bee: and therefore when they heare of any iudgement of God against sinne, they suppose it concernes them not. But by this rule

rule which I haue taught touching the neare of *good fruite*, ſuch men ſhal be ſoon tried to be hypocrites; for came we but to one particular, and that is touching the exerciſes of Gods word, and the holy keeping of the Sabboth, that will try and by diſcouer them. The preaching of the word hath no reliſh with them; they will bee ready to ioyne with the worſt people that are, in diſgrates of it; they haue no appetite to the Lords Table, but once a yeare, if then; make no conſcience of ſpending the Lords day, but imagine it may be made either a day of buſineſſe, or pleaſure, as they ſhall please, or as they ſhall haue occaſion: yet ſuch men muſt be ſaid to bring foorth good fruite, and who is able to ſay to the contrary? I demand of thee therefore that art ſuch an one, and it may bee, doſt now thinke with thy ſelfe that this is meant of thee, what is the reaſon why thou doeſt giue to the poore? why art thou peaceable among thy neighbours? what moueth thee to deale vprightly, and to keepe thy word carefully, amongſt men? why art thou no adulterer? what reſtraineth thee from ſtealing? what maketh thee to doe any one of thoſe things, for which either thou thinkeſt thy ſelfe, or art taken by others to be a good man? Thou wilt ſay (I doubt not) that therefore doſt ſuch and ſuch good things, becauſe God hath commanded them, and that thou abſtaineſt from ſuch and ſuch euils, becauſe hee hath forbidden them. I aske of thee therefore againe, whether God hath not alſo enioyned the holy keeping of the Sabboth day, whether he hath not commanded, *to loue the place where his honour dwelleth*[l], and to giue *attendance at the poſts of the doores of his houſe*[m], whether hee hath not appointed hearing as the meanes to bring vs vnto faith; whether it be not his will that wee ſhould doe (often in remembrance of him) what he did the night before he was betraied, the ſame we ſhould doe (often in remembrance of him)? I know thou canſt not for ſhame but ſay, that theſe things which I haue named, are his Commandements as well as any of the former which thou pretendeſt to doe, becauſe he requireth them: well then, if thou confeſſeſt theſe things to bee commanded by God, this muſt needes be turned vpon thee, why doeſt thou not make conſcience of thoſe other alſo, which in thine owne acknowledgement are eſtabliſhed by commandement? Thou wilt ſay (it may bee) no man can doe all; wilt thou therefore determinately and vpon purpoſe not doe all? Surely, if it were the care, and conſcience, and deſire to obey God, which makes thee liberall, iuſt, chaſte, peaceable, the ſame conſcience, and ſame care, the ſame deſire would make thee alſo delight in the worſhip of God, loue his word, take comfort in the Communion of Saints at Gods Boorde, and ſanctifie his holy day; all which are the lawes of God, nay lawes of greater waight and more moment, then thoſe other which thou ſtandeſt vpon, and for the ſuperficiall performance whereof, thou thinkeſt thy ſelfe vnblameable. Therefore ſeeing it is certainely true, that if conſcience to obey God draw thee to one good worke, the ſame would draw thee to others alſo, which thou now neglecteſt and makeſt no account of; it followeth, that thoſe things which thou bringeſt foorth are no good workes, and therefore thou but an hypocrite, and one of thoſe naughty trees, which without ſpeedy and great repentance, ſhall bee hewen downe and caſt in the fire.

[l] Pſal. 26.8.
[m] Prou. 8.33.

The 3. Vſe. Now as there are ſome, who becauſe of ſome commendable ciuill practiſes, thinke themſelues full of good fruite, though they neglect the worſhip of God, and the particulars belonging to it; ſo others there are, who if they ſhewe ſome forwardneſſe and care in the outward duties of Gods ſeruice, thinke that to bee ynough, though their life otherwiſe bee a diſcredite to the Goſpell, and a very ſhame to their profeſſion: (and of this kinde there are two ſorts. The one ſort are tainted with ſome ſuperſtition, and thinke, if they ſhew a little diligence outwardly in keeping their Church, though they full little know what belongs to any dutie that ought there to bee performed, then that may bee a kinde of diſcharge vnto them, for many other euen groſſe defaults, ſuch as are ſwearing, drunken-

drunkennesse, whoredome, filthinesse, &c. They bee iust such ones as *Ieremie* toucheth: they would *steale, murther, and commit adulterie, and sweare falsely* [n], and then thinke to escape all, by comming and standing before the Lord in his house. The other sort are such as seeme to affect the best things, and a man would thinke they loued to heare, and did take delight in the exercises of religion and of Gods worshippe; yet when their liues are looked into, they take a kinde of libertie vnto themselues, to holde on in the ordinarie breach of some part of Gods will, either for lucresake, or for needelesse pleasure sake, which they will follow with as great eagernesse, and as great sharpenesse of desire as any other, yea and will therein bee good fellowes with those, to whom they would bee loath to bee thought like in religion. Both these sorts must bee admonished, that this same looking to some one or two peeces of religion is to no purpose. It is no good fruite that proceedes not out of a heart ayming at the obedience of all Gods will: such kinde of men are but almost Christians, and shall bee but almost saued: such as their Christianitie is, such shall their saluation bee; they are come neere to religion, so they shall but come neere to heauen. That God which bids thee come to Church, bids thee not to sweare, not to lie, not to slander, not to bee drunke, not to bee filthy: if desire to obey him, make thee to doe the one, it will mooue thee to doe the other also: he which commands thee to heare the word, which willeth thee to accustome thy selfe to the publike duties of Gods seruice; bids thee also follow thy calling, bids thee deale faithfully, bids thee *redeeme thy time* [o], biddes thee not to conuerse with those, and to delight with them, that are enemies to Gods truth, bids thee to beware of being a *louer of pleasure, more then a louer of God* [p]: if thou be found a transgressour in these things still, it is not thy seeming to bee well affected, or thy doing so and so by fits, that shall serue thy turne, the word of God will finde thee out, and hew thee downe and make thee ready for the fire. This is the vse of this point.

[n] Cha 7.9.10.

[o] Eph.5.16.

[p] 2.Tim.3.4.

Doct.2. Another thing necessarily required to good fruite is, that there bee speciall regard had to the duties of that particular calling wherein a man is placed by Gods prouidence. As God hath fitted euery man to liue in some calling, so each mans calling is appointed him for that end, to be as it were the testimony of his religion, and the matter in which hee should shew himselfe what is in him. For this is to be held for a rule, that religion doth not abolish ordinary callings, nor exempt any man from taking some lawfull way or other, by which to doe good to himselfe, and humane society; but rather it is a mans onely direction for the chusing of a calling, and for the lawfull imploying himselfe in the same. *Paul* writing to the Thessalonians & exhorting them to *increase more and more* [q] in Religion, perswades them also to *meddle with their owne businesse*, and to worke with their hands. It is said of the shepheards to whom the birth of our Sauiour was reuealed by the Angels, that when they had beene and seene the babe in the manger, they returned backe to their callings [r]. *Iohn the Baptist* preaching repentance to the people, when they flocked about him, euery man asking what he should doe, he put them euer all to their callings; *What shall we doe* (saide the Publicanes) *I require* (saith hee) *no more then that which is appointed vnto you*: and *what we* (quoth the souldiers) *doe violence to no man, neither accuse any falsely, and be content with your wages* [s].

[q] 1.Thes.4.11

[r] Luke 2.20.

[s] Luk.3.13,14

It is the doctrine of the Apostle touching seruants, that they should be true and faithfull in their places, that (saith hee) *the name of God and his doctrine bee not euill spoken of* [t]. So that from thence may bee drawne a generall rule, that the truth of God is discredited, if men professing religion, be not diligent and faithfull in their particular callings. Hee that being called to bee a Magistrate, doth not care to performe the duty of a Magistrate, the same is no good Christian. He that being by profession a Minister, faileth in the office of a Minister, whatsoeuer

[t] 1.Tim.6.1.

soeuer he be otherwise, yet is nothing in account before God: So of euery man in his place, it is true, that he which is not a good man in his calling, is no good man in the eyes of the Almightie; he brings foorth no good fruit, but must bee hewen downe and cast into the fire.

The Vse. The vse of it is, to admonish all those that haue no callings, and doe liue in no certaine course of life, to take heed; it is vnpossible for them, continuing as they be, to auoid the wrath that is to come; He that liueth in no calling cannot bring forth *good fruit. To walke inordinately* (as the Apostle phraseth it[u]) and to bee a good Christian, is a thing altogether impossible. He that hath no honest businesse about which ordinarily to be imployed, no setled course to which hee may betake himselfe, cannot please God.

[u] 2. Thes. 3. 11

Againe, it maketh against those which make no conscience of their callings, but doe either neglect them, spending more time in idlenesse and pleasure, then in their needefull imployments: or else, in the following of their courses, care not what falshood they vse, or what indirect course they take, or how they oppresse, or whom they defraude, so that they themselues may haue the gaine. That cannot be good fruite, because though it bee sweete in the mouth of him himselfe, yet it is sowre and noysome to the taste of euery other, whose good the Lord commands to bee respected with as great care, as our own priuate commoditie. So that this is necessarily required to make good fruit, the diligence and plainnesse in each mans calling. He that either hath no calling, or is not diligent therein, the same cannot scape hewing downe and casting into the fire.

Thus far then I haue proceeded to shew what is to be called good fruit, namely: that which commeth from a good man, grounded in the knowledge of God, and relying by faith vpon onely Christ; that which comes from a heart respecting all Gods Commandements, and not allowing to himselfe the free breach of any one; and that which is done with speciall care had to glorifie God in an honest calling. Now out of this we haue learned what kind of men the Lord will proceede against. First by his word, Secondly, by his iudgement to come; *viz.* 1. all ignorant people, voide of the knowledge of Religion, and the grounds of faith: 2. all Papists, which relye not onely vpon Christ: but more, or lesse, vpon something of their owne: 3. all hypocrites which doe in shewe some commendable duties, but yet wilfully neglect many other, which the Lord hath commanded as straitly as those which they themselues would seeme to approoue of: 4. all inordinate liuers who haue no calling; al such as hauing a calling, either neglect it, or else in following it, seeke *their owne*[x] onely, without any charitable regard had vnto others. All these the Lord will proceede against, according to the tenour of this present place: they shall be hewen downe and cast into the fire. This is the summe of all that I haue said hitherto. It followeth yet to examine the place a little further.

[x] Phil. 2. 21.

Doct. 3. *Euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.* From hence may be gathered, that for the auoiding of the iudgement to come, it sufficeth not, not to doe euill; but it is damnable not to doe good. Saint *Iohn* here saith not, *euery tree* that brings forth no fruite, but *euery tree which bringeth not foorth good fruite.* The owner of an Orchard is not contented that his trees beare no naughtie fruit, but if they beare not fruit which is good & wholesome, he will not suffer them. *Cease to doe euill* (saith the Prophet) that is something, but not all, therefore he ioynes to it, *learne to doe well*[y]. *Abhorre that which is euill* (saith the Apostle) that is the halfe, *and cleaue vnto that which is good*[z], that maketh vp all.

[y] Isay 1. 16, 17
[z] Rom. 12. 9.

It was not enough for *Zacheus*, that after his conuersion hee was no poller or robber of the poore as he had bin, but he must proceed to the *good fruit*, to satisfie for the wronga done, by restitution, and to giue liberally[a]. It is no-

[a] Luke 19. 8.

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ted as a fruit of *Rahabs* faith, not only that ſhe did not hurt the meſſengers which came to ſpie the City, but ſhe entertained them too, & ſent them away ſafe[b]. *Deborah*, in her ſong after the deliuery from the Midianites, pronounced a curſe againſt them of *Meroſh*; and why? not becauſe they hindered or hurt the people in their enterpriſes againſt the Midianites, but becauſe they came not out to *helpe the Lord*[c]. And they did not the good they might haue done. So at the day of iudgment[d], it ſhall not be ſaid, *Come ye bleſſed*, becauſe ye haue not perſecuted nor ſcorned the truth and the profeſſors thereof; but becauſe this and this good hath beene done by you, yee haue releeued, ye haue viſited, &c. So to the damned, it ſhall not be ſaid, *Go ye curſed*, ye haue put to death, and by all vniuſt meanes vexed and abuſed Gods children: for, the good that they haue omitted, rather then the euill they haue committed, ſhall come into iudgement; as, *yee haue not clothed the naked*, nor fed the *hungry*, &c.

[b] Iames 2.25.
[c] Iudg. 5.23.
[d] Math. 25.

Therefore it is not ynough I ſay, not to haue brought foorth ill fruits, but the tree which abounds not in good fruit, euen that ſhall be caſt into the fire.

The Vſe.

The vſe is, to ouerthrow the idle fancie that many haue, which thinke they haue ſaid a great matter in their owne defence, when they can ſay they neuer did any man harme: wherein howſoeuer they are hardly to be beleeued; yet, ſuppoſe it were ſo, you ſee by my text it is not enough; for the Lord will in the day of reckoning demand of thee, what good thou haſt done, how haſt thou beene helpefull vnto others? wherein haſt thou bin profitable to the ſoules of thy brethren? If thou canſt ſhew no good thou haſt done, it will bee proued to bee hurt enough, and there will be no way with thee, but to the fire. Againe, it condemneth thoſe, which I know not what pollicie and pretended diſcretion, will carry a kind of temper in matters of religion, ſo as they will goe no further then this, that they will not be found enemies to good things; but to be friends and furtherers, they will no way ſhew themſelues: ſuch they are as thoſe were whom *Elias* challenged for halting betwixt two opinions: *If the Lord be God, follow him, but if Baal be he, then follow after him* (ſaith he,) *but* (ſaith the text) *the people helde their peace*[e]: indeed they ſpake not againſt the Prophet, but they durſt not ſpeake with him. Many ſuch cold friends religion hath now adayes, who if they heare the word of God reproached, or any good courſe ſpoken againſt, thinke it enough if they haue not ioyned with euill ſpeakers, although they haue ſaid nothing for the truth. The ſaying of Chriſt agreeth well to ſuch, *He that is not with me is againſt me*[f]: our Sauiour accounts them all as enemies to him & to his word who are backward to ſhew themſelues friends thereunto. It is not ſo much, how we haue hindered the courſe of the Goſpell in the place where we liue, that ſhall be asked after; and how we haue furthered it: if we haue not laboured the inlargement of Gods truth, if we haue not ſought by all meanes to credite and aduance it, and to maintaine it to our power againſt all gainſayers; we ſhall be found bad trees, and caſting into the fire muſt needs be our portion: the mouth of the Lord hath ſpoken it, and it cannot be vntrue.

[e] 1 Kin. 18.21.
[f] Mat. 12.30.

Doct. 4.

Another thing which wee may learne out of this clauſe, to reaſon after this faſhion; that if the trees not bearing good fruite, ſhall be cut downe, and bee throwne into the fire; what ſhall then become of thoſe trees that bring foorth vnſauorie and ſtinking fruit? If the rich man bee damned, that did not giue bread to poore *Lazarus*[g], what ſhall befall thoſe that take away, and grinde the faces of the poore? If he were bound hand and foot[h], that proſecuted his owne right extreamely againſt his fellowe; whither ſhall they bee caſt that labour &c. the vniuſt vexation of men, the things wherein they haue no colour of right? If the flood ſwept away them that did but builde and plant, and giue in marriage (all things in themſelues good and lawfull, and are noted onely but in men guiltie of not regarding the Lords warning) whither ſhall the tempeſt of the Lords furie carry them that blaſpheme his name, reproach his truth,

[g] Luke 16.
[h] Mat. 18.28,

truth, and like ſwine doe wallow in their owne filthineſſe? If the Phariſes that came to heare *Iohn* preach, with ſome ſhew of a good mind, were ſharpely taken vp, and called vipers; what ſhall bee ſaid of thoſe that doe altogether refuſe to here, yea and ſpeake euill of the way of God, and doe neuer vouchſafe with any religious hearts to entertaine the meſſage of ſaluation brought vnto them. In a word, if the not being fruitfull in good workes ſhall be puniſhed ſo ſeuerely, what ſhall be done to thoſe that abound in euill deeds, whoſe mouthes are full of curſing and bitternesſe, whoſe tongues are expert in nothing ſo much as in the defaming of Gods word, whoſe liues are ſtained with wantonneſſe, with whoredome, with drunkenneſſe, with pride, with oppreſſion, with fallhood, with vniuſt gettings; where ſhall ſuch appeare? what vengeance is in the iudgement of God reſerued vnto ſuch? *Oh conſider this ye that forget God, leſt I teare you in peeces*, [i] *and there be none that can deliuer you*.

[i] Pſal. 50. 22.

Doctrine 5. Further, we may obſerue here the ſtrictneſſe and ſtraitneſſe of Gods proceeding; *Euery tree which bringeth not foorth good fruit, is hewen downe and caſt into the fire*; no man ſhall be exempted, neither Prince nor Prelate, neither high nor low, neither poore nor rich; there is no *reſpect of perſons with God*; *Tribulation and anguiſh ſhall be vpon the ſoule of euery* barren and vnfruitfull Chriſtian [k]. No mans wealth ſhall buy him out, no mans high lookes and great place in the world ſhall diſcharge him, no mans baſeneſſe ſhall make him to bee paſſed by; no excuſe that any man can deuiſe ſhall ſerue his turne; the ſcorner ſhall not ſhift it off with his ſcorning, nor the proud man with his contempt: *euery tree, euery tree*, if the *fruit of it* be not found *good*, eſpecially if in ſtead of good fruit, there be found nought elſe but corruption, downe it muſt goe, it ſhall be hewen *downe, and caſt into the fire*.

[k] Rom. 2. 9.

Expoſition: ſhewing what it is, to hew downe, &c. Hitherto we haue heard againſt whom the Lord will proceede; let vs now examine briefly the manner of his proceedings; and that is two-folde: firſt, *hew downe*: ſecondly, *caſt into the fire*. This hewing downe, is a courſe performed by the miniſterie of the word. In the Prophecie of *Ieremie*, it is noted as a part of the miniſters office, *to deſtroy, to plucke vp, to throw downe* [l]. And in *Hoſea*, *I haue cut downe* (ſaith the Lord) *by my Prophets* [m]: wee haue *readie* (ſaith the Apoſtle) *vengeance againſt all diſobedience* [n]: So that this *hewing downe*, is a thing executed by the ordinarie miniſterie, and the meaning is this; that thoſe who making an outward profeſſion of religion continue ſtill fruitleſſe and are not reformed, at laſt this heauie ſentence ſhall paſſe vpon them, that they are paſt recouerie, and ſo the Lord will euen giue them vp vnto hardnes of heart, and leaue them to their owne deſerued condemnation. This is the nature of the puniſhment, this is the reward of vnprofitableneſſe. So that the outward agent herein is the Miniſter, denouncing the heauy vengeance of God vpon vnreformednesſe; the inward worker is the Lord, making that good which is ſo denounced by good warrant and ſufficient authority from his word. And to effect this, hee doth either take his word from them, or them from his word. He takes his word from them, when for their contempt, he doth vtterly deprriue them of the outward meanes [o]; euen as the Husbandman forbeares his paines, where no fruite followes after many trials. He takes them from the word, when he brings vpon them the ſpirit of ſlumber, *making their hearts fat, and their eares heauie, and ſhutting their eyes* [p], that albeit they doe enioy the outward meanes, yet they cannot profite; which, of all other iudgements which God can inflict in this life, is the moſt fearefull.

[l] Chap. 1. 10.
[m] Chap. 6. 5.
[n] 2. Cor. 10. 6.
[o] Acts 13. 46.
[p] Iſay 6. 10.

Doctrine 6.

The Uſe. Whoſoeuer feareth not this iudgement, is alreadie partaker of it: hee that cannot be perſwaded by the foretelling of it, to auoide it, is already plunged into it. There is nothing that the children of God deſire more, then a melting heart; nothing that they feare more, and more pray againſt, then a hardned heart: they would rather be plagued with all the miſeries of *Iob*, or botches of *Ægypt*, then with a heart that is hardened. It goeth not well with vs then, when

wee

we feare worldly and bodily punishments, more then wee doe hardnesse of heart, and spirituall punishments. If we be it is, a hard heart is a fearefull very punishment, so is the falling into sinne; but, as this brings death, so the other brings hell at the last. Therefore when we heare this fearefull saying, namely, that if the Lord still seeke for fruit and find none, he will *hew* vs downe: let vs learne to tremble at it, and feare this sinne, euen this sinne of barrennesse, which is the onely way to subiect vs thereunto.

The second part of the Lords proceeding against vnfruitfull trees, is, casting into the fire, which is to bee performed at the last iudgement, and is the most certaine and vndoubted sequell of the hewing downe by the ministery of the Gospell. Those whom the Ministery of the word heweth downe now, the iustice of God at the last day shall send them to the fire. Let men imagine as they list, and say of the preaching of the word, that it is but a blast, and the threatnings thereof are but winde; yet to their eternall woe, they shall one day finde it otherwise; the sentence of the word goeth before, the fire of Iudgement shall surely follow after. *The 7. doct.*

Dost thou liue vnder the ministerie of the word, where it is told thee againe and againe, and probed to thy conscience out of the word of God, that continuing in thy sinne, thy ignorance, thy contempt of Gods worship, thy prophaning his Sabboth, thy blaspheming his name, thy filthinesse, thy excesses, thy pride, thy couetousnesse, thy exaction, thy falshood, thy vncharitablenesse: thou canst neuer be saued: be not deceiued, doe not *bleſſe* [a] thy selfe without a cause, saying to thy soule, tush, it shall not be so; for thou shalt surely finde it, when it shall bee too late to auoide it; thou shalt feele it to be true, when as all in vaine, thou shalt euen curse thy selfe that wast so backeward to beleeue it. *The Vse.* [a] Deut. 29. 19.

Now for the Iudgement it selfe, it is here called *fire*, as it is often in Scripture, with threats of some addition, as, vnquenchable fire, fire & brimstone, &c. termes vsed by the Spirit of God, to expresse the vnspeakeable torment of it, which is not to bee comprehended, much lesse to bee endured. The torments of fire and brimstone euen to flesh and blood, are strange and terrible: therefore such speeches are vsed, to conuey to our vnderstanding, that which wee before were not able to conceiue. The Scripture (the more to affect vs) is large in describing this torment; as namely, first, the extremity of it: secondly, the continuance of it. The extremitie of it is made knowne two wayes, one by the vniuersall torment which shall be in euery part: secondly, by the consideration of the happines lost, which euen in their sight, those whom they haue despised in the world, shall bee partakers of. All this shall bee without any intermission, without so much as a drop of water to coole it; but the violence of it shall make them continually to blaspheme God, for which they shall be continually tortured. Now to this the Scripture addes the endlesnesse of the torment, it is a fire that neuer goeth out, a worme that neuer dieth. If there were but as many yeares to bee endured, as there be grasse piles on earth, or starres in heauen, yet there were some hope; but the end thereof cannot be imagined, and the word *wunr* is exceeding fearefull. *The 8. doct.*

Let this teach vs to embrace the Gospell, and to yeeld obedience to it, and to shew the fruite of it. If fire come, why will wee be as stubble? if this fierie argument will not cause vs to feare, nothing will cause vs. Let vs feare these things before hand, and we shall escape them; let vs neglect them, and we shall fall into them; no man is so deepe in hell, as he which least thought of these things. And if the speaking hereof be vnpleasant, what thinke we, shall it be to feele it? Well, though we were not told, or I should hold my peace, the fire burnes still: and if we neglect to heare of it, by experience we shall feele it. *The Vse.*

THE PERFITE PATTERNE of true Conuersion,

The first Sermon.

MATH. 13. 44.

Againe, the kingdome of heauen is like vnto a treasure hidden in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that hee hath, and buyeth that field.

THis text which I haue now chosen, followeth fitly vpon the former; for if any man hearing how full of danger it is to liue vnder the setled ministerie of the word, and not to profite by it, should demand what were best to bee done for the auoiding of so great a iudgement; our Sauiour would answere him, that this were his best and surest course, that when he hath found this treasure of the Gospell, he should hide it, hee should goe his way and sell all that euer he hath, that he may purchase it. So that my two texts, howsoeuer they be not ioyned together in one vndiuided course of words, yet in order of nature they doe well agree; this latter beeing a direction to all those, whose hearts haue beene affected and mooued by the former.

The scope of the parable.

But to come more nearely to the verse it selfe; The drift and scope of it, is to shew that the kingdome of God, and the things appertaining to it, ought to bee, and are so highly prised by all Gods children, that they are willing and ready to forgoe any thing that may bee a hinderance to them in the attaining of it. For

The diuision.

orders sake in teaching, it may be diuided into two parts; the first setteth downe the inestimable value of the kingdome of God, *It is as a treasure hid in the field:* the second sheweth the high account that all Gods children make of it; *Which when a man hath found, he goeth and hideth it, and for ioy thereof, he departeth, and selleth all that he hath, and buyeth that field.* First of the former part; *The kingdome of heauen is like vnto a treasure hid in the field.*

The exposition: The kingdome of heauen, what it is.

The thing which is heere so much commended, is called *the kingdome of heauen*; and therefore we must first enquire what is meant by it here in this place. *The kingdome of heauen* is taken in Scripture, two waies; First for that glorious estate which the Saints and children of God shall enioy when they shall rise with Christ Iesus, and shall raigne after this life with God and his Angels; sinne, death and hell, being vtterly conquered and subdued: the vse of this phrase (*the kingdome of heauen*) is plaine ynough and needs no proofe. Secondly, it is taken for the meanes to bring vs to this kingdome, and to enter vs into the assurance and possession of it in this life; namely the preaching

[a] Mat. 24. 14.

of the word (which is called *the Gospell of the kingdome* [a]) and the graces of Gods spirit which are offred with the word, and wrought thereby in the hearts of Gods people. That the preaching of the Gospel is called *Gods kingdome*, and is our entrance into future happinesse, I proone it thus. When as Christ sent out his Apostles to preach, among other directions he prescribed this, that if they were in any place refused, at their departure they should say, *Euen the dust that cleaueth on vs of your Citie, we wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you* [b]: that is, the word being begun to be preached vnto you,

[b] Luk. 10. 11.

God

God intended to set vp his kingdome among you, and to offer you the meanes how you might haue come to raigne for euer with him in his glory. Againe, Christ threatned the Iewes for their vnthankefulnesse, that the *kingdome of God should be taken from them* [c]: that is, the Gospel should no longer be preached among them, and so they should be depriued of all ordinary meanes of life eternall. The word shalbe remoued, & when it is once gone, be sure that the gates of heauen are euen barred vp against you. We reade that *Iacob* when he saw in his trauell, the ladder of God, and the Angels ascending and descending, and had the comfortable promise of saluation and of Gods continuall presence and assistance made vnto him, then awaking he said, *This is none other but the house of God, and this is the gate of heauen* [d]: so that where God doth please to manifest & make knowne the sweetnes & riches of his mercy (as he doth in his word & Sacraments) there is the *gate of heauen*, there is the way and passage vnto happines. Christ reproueth the Pharises and Doctors of his time, *Woe be to you* (saith he) *you haue shut vp the kingdome of heauen before men* [e]. If you demand how it was in their power to shut vp heauen, our Sauiour himselfe shall expound it, *ye haue taken away the key of knowledge* [f]: they nouzled the people in ignorance, and did not teach them the wayes of God, as they ought to doe; therefore they were said to stoppe vp the way to heauen: so that where knowledge is offered, the truth taught, the doctrine of saluation discouered, there the gate of heauen is opened, there the way to happinesse is made plaine to all that desire to enter in into it. As the preaching of the Gospel is called the way and entrance into the kingdome of glory in heauen; so are those inward graces which the Lord worketh in his children by the word, stiled with the same name; for which purpose I referre you but to one place of *S. Peter* [g]; where the Apostle commending vnto them to whom hee wrote many graces, as *vertue, faith, knowledge, temperance, patience, godlinesse, brotherly kindnesse, loue*, and exhorting them by these things to make their *calling and election sure*, addes this as a reason; *By this meanes an entrance shall be ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauiour Iesus Christ*. So that these graces bestowed in this life, doe giue an entrance into that happinesse which is looked for in the life to come. And therefore also the Apostle *Paul* calleth those spirituall graces, *righteousnesse, peace, ioy in the holy Ghost, the kingdome of God* [h], because where they are, there the Lord raigues, and they which are endued with them, shall raigne for euer with him in his glory. So that by this that I haue saide it is plaine, that according to the language of the Scripture, this title (the kingdome of heauen) doth fitly appertaine vnto the good meanes which the Lord hath appointed, by which to bring vs to his kingdome, whether it be the outward exercise of the word and Sacraments, or the inward grace which by the outward meanes hee conueyeth into the heartes of his chosen. And in this sense is this phrase the *kingdome of heauen*, to bee taken in this place: so that when it is saide, *The kingdome of heauen*, it is all one as if it had beene saide thus; The meanes of saluation, by which the way to heauen is made knowne vnto vs, and the true knowledge of God, and of his Sonne Christ, begotten in our hearts, *is as a treasure hid in the field, &c.*

[c] Mat. 21. 43.
[d] Gen. 28. 12.
[e] Mat. 23. 13.
[f] Luke 11. 52.
[g] 2. Pet. 1. 4.
[h] Rom. 14. 17.

Out of this interpretation which out of the Scripture I haue iustified touching this phrase, *the kingdome of heauen*, we may by the way learne thus much; That no man shalbe admitted into the kingdome of heauen hereafter, who doth not make entrance into it in this life. For seeing (as hath bin proued) the kingdome of God hath two degrees; (it is begun here on earth, it is perfited & made vp hereafter) it must needs follow, that no man shall possesse it in heauen, that doth not take possession here on earth. The manner of speaking vsed in Scripture, is for opening of this point worth the noting. Our Sauiour in his prayer a little before his death, saith, that *to know God and him whom he hath sent Christ Iesus, is life euerlasting* [i]: marke

The 1. doct.

[i] Ioh. 17. 3.

marke what is ſaid, *is life euerlaſting*, meaning that it is the meanes to put a man into a ſetled aſſurance of ſaluation; ſo againe it is ſaid of thoſe that beleeue, that
k 1.Ioh.3.14. they are alreadie *tranſlated from death to life* [k]. The future happineſſe is begunne in this life: according as it is ſaid of the vnbeleeuers, that they are *condemned al-*
l Ioh.3.18. *readie* [l]: that is, their damnation is as certaine, as if they were already plunged into it. So againe, the ſeruants of God beeing furniſhed with thoſe heauenly graces which God offereth in his word, are ſaid to haue the *firſt fruites of the Spi-*
m Rom.8 23. *rit* [m], and the *earneſt of their inheritance* [n], becauſe theſe things are gages, and
n Eph.1.14. pledges, and ſeales vnto them of that happineſſe which hereafter they ſhall enioy. Thoſe whom the Lord will admit to dwell in his glorious preſence in the world to come, he doth firſt traine them vp in the ſchoole-houſe of his Church, and frames them by his word and Spirit vnto the inheritance, which hee hath reſerued for them with himſelfe. It is a true ſaying of the learned, *Oportet vt quibus Deus pater ſit, ys Eccleſia ſit mater*, they which will haue God for their father, muſt haue the Church for their mother. Heauen is ſaid to bee a *new Ie-*
o Reu.21.2. *ruſalem* [o], into which none ſhall come, but *new creatures* [p]: now in the Church of
p 2.Cor.5.17. God is kept that *immortall ſeede of Gods holy word* [q], by which we are borne anew,
q 1.Pet. 1.23. and begotten vnto a *liuely hope of eternall life* [r].
r 1.Pet.1.3. So then, heauen cannot bee enioyed in another world, except entrance bee made vnto it in this world: except the word of God haue outwardly called vs, and his ſpirit inwardly renued vs, there is no ordinary poſsibilitie of ſaluation.

The Vſe. The vſe of this is, to diſcouer vnto vs a notable pollicy of the diuell, and that is this: In euill things he ſeparates the end from the meanes, in good things hee ſeuereth the meanes from the end. As for example, in euill things hee beareth men in hand, that they may ſafely aduenture to vſe the meanes of damnation, and go the way that leades to hell, and yet that for all that they ſhall not be damned. He makes a young man beleeue that he may reioyce in his youth, and walke in the way of his heart, and yet that he may eſcape that which *Salomon* ſaith muſt
s Eccl.11.9. come after, namely, that for all theſe things, *hee muſt come to iudgement* [s]: and yet God hath ſo ioyned theſe together, that neither the ſubtiltie of youth, nor any wit of man, nor all the diuels in hell can ſeuer them, (the pleaſures of the fleſh, and the iudgements of God). After this faſhion Sathan beguiled our firſt pa-
t Gen.2.17. rents; God had ioyned thoſe two, *eating and dying* [t] with an Adamant chaine; he that did the one, muſt needes haue the other: yet he brought them into that idle conceit, that they might eate and yet not die, (Yee ſhall not die at all). Oh the world of ſoules that Sathan hath beguiled with this ſubtiltie. Well, as in euill things hee cuts the end from the meanes, ſo in good things hee cuts the meanes from the end: he perſwades men that they may be Saints in heauen, though they bee diuells on earth; that they may haue glory in heauen, though they haue no grace in earth; that they may raigne with God, though ſinne raigne with them; that they may bee Citizens of the new *Ieruſalem*, though they bee no new creatures; that they may euer dwell with Chriſt, though his word doe neuer dwell with them; that the Lord will crowne them with immortalitie, though as long as they liue heere, they doe euen drowne themſelues in worldlineſſe. Hence it is that many will profeſſe to ſeeke Gods kingdome, that yet care not for
u Mat.6.33. the *righteouſneſſe* of his kingdome [u]; that will crie with *Balaam*, *O let my ſoule die*
x Num.23.10 *the death of the righteous* [x], who neuer would ſay with *Dauid*, *O that my wayes*
y Pſal.119.5. *were ſo directed, that I might keepe thy ſtatutes* [y]. I beſeech you let not Sathan any longer couſen vs, if hee haue thus hitherto deluded vs. The *kingdome of heauen* is begunne heere: if wee bee not begotten vnto God by the preaching of the Goſpell in this world, wee can neuer bee heires with Chriſt in an other world; if wee be not ſanctified heere, wee cannot be glorified there; if the word of God be not now ſweet vnto vs, if it be not (as *Ieremy* ſaith it was to him)

the very *ioy, and reioycing of our hearts* [z], we exercising our selues therein, and fra- [z] Ier.15.16.
ming our hearts thereto; it is a matter of impossibilitie for vs to be saued. *Strangers* (saith Saint *Paul*) *from the life of God through ignorance* [a]: art thou a stranger [a] Eph.4.18.
to the word? thou art a stranger to God, heauen cannot bee thy portion, except thou claime the Lawe of God as thy heritage: neuer looke for the fulnesse of ioy, except thou labour for the first fruits of the Spirit; if thou doe not learne truely to know God heere, thou shalt neuer see his comfortable countenance in his kingdome. Thus much I thought good to obserue hence, that by the kingdome of heauen, are meant the meanes of saluation: if we enter not into the gate of heauen by the key of knowledge in this world, we shall be euerlastingly banished from heauen in the world to come.

The kingdome of heauen, these meanes of saluation, are called a *Treasure*: *The 2. doct.*
what a Treasure is, you doe all well know. That the meanes of saluation, which giue vs an entrance into the kingdome of heauen, are a *treasure*, wee cannot doubt, vnlesse wee will call the testimony of Gods Spirit in this place into question: why it is a *treasure*, this one reason may suffice, because the word of God and the knowledge of saluation contained therein, bring vs vnto Christ Iesus, in whom *are hid all the treasures of wisedome and knowledge* [b], and in whom [b] Col.2.3.
it hath pleased the Lord, that *all fulnesse should dwell* [c]. If it bee a *treasure* to en- [c] Col.1.19.
ioy Christ, then surely that thing deserueth to be called a *Treasure*, that bringeth vnto Christ. How excellent a treasure it is, will soone appeare, if we shall a little compare it with those earthly treasures, for which the men of this world doe engage their owne soules, and euen sell away themselues. First, an earthly treasure, though it be of neuer so great price, though it may make a man richer, yet better in any one respect it cannot make him; well it may make him worse, and draw him farther from God, but it is not able to bring him one haires breadth neerer vnto heauen: Assoone as he doth but entertaine a desire to get it, forthwith (as Saint *Paul* saith) *hee falleth into tentation and snares, into many foolish and noysome lustes, which doe drowne men in perdition and destruction* [d]: when he hath it, [d] 1.Tim.6.9.
without extraordinarie and speciall heede taken, it steales away his heart, and when hee heares of any good matter, it *chokes* [e] it vp, it makes him proud, dis- [e] Mat.13.22.
dainefull, vainely to presume that hee is highly in Gods fauour, and so to become careless of the chiefest good: so that it was truely said of Christ, that it is a *very hard matter for a rich man to enter into the kingdome of God* [f]. Thus I say an [f] Luke 18.24.
earthly treasure, howbeit it may better a mans outward estate, yet it can adde no good to his soule, nay it may make his soule a great deale poorer then it was, and make the way to heauen harder then before. But now this treasure of true knowledge and of grace, which is begotten in vs by the preaching of the Gospell, is of an other nature. For whereas the soule of man by nature is of all other things the vilest, and most polluted and loathsome in the sight of God, this beautifieth the soule, this purifieth and cleanseth the heart, this enlighteneth the minde, this purgeth the conscience, this renueth the spirit, and in the man that hath this treasure, is that most heauenly promise verified and made good, *I and my Father* (saith Christ) *will loue him, and wee will come vnto him, and wee will dwell with him* [g]. Againe, whereas of our selues we were strangers from God, and [g] Ioh.14.23.
were with *Adam* banished out of his presence, and shut out of Paradise, this treasure, as wee thriue in hauing it; so, it also brings vs still neerer and neerer vnto God, euery day fitting vs vnto that vnseparable and eternall vnion with the Lord, in which wee shall see him face to face, and knowe him as hee is, and raigne with him in his glory. This is one excellencie of this treasure aboue all earthly Iewels; they doe no good to the soule, but poyson it rather, and draw a man further from God; this garnisheth the soule, and brings it euery day neerer vnto God.

A second excellencie which wee shall finde by comparison, in this trea-

ſure aboue earthly treaſures is this; there is no earthly treaſure able to giue vnto a mans ſoule any true contentment: It is a true ſaying of *Salomon*, *He that loueth ſiluer, ſhall not be ſatisfied with ſiluer* [h]. A ſtreame when it commeth forth out of a ſpring, is but little and ſhallow; but running further, and hauing other ſtreames falling into it, it ſwelleth bigger, and groweth to ſuch a ſtrength, that it beareth all before it: ſo the deſire of man at the firſt ſeemeth but ſmall, and pretends to bee onely for needfull things; but the more it receiues, the bigger it waxeth, and becomes at the laſt (as the Prophet ſpeaketh) *like hell* [i], and ſwalloweth vp all that comes into it; and is as the Horſeleaches daughter, *Which alwayes cryes, Giue, giue, and can neuer ſay it is ynough* [k]. The Prophet *Iſay* vſeth a ſimilitude of an hungry man, *Who dreameth* (ſaith he) *and behold he eateth, and when he awakes his ſoule is emptie* [l]: ſo it is but a conceit of ſatisfaction which theſe outward treaſures doe affoard, and no true contentment. On the other ſide, this treaſure ſpoken of here in my text, it breedes contentment in euery eſtate. If a man haue much, it teacheth him the ſober and moderate vſe of it, and allaieth the greedineſſe of his deſire; and ſo rauiſheth his minde with the loue of Chriſt and the things of God, that it maketh him thinke euen baſely of the *things below* [m], which the world ſo much admireth, and ſo greedily catcheth for. If he haue little, it teacheth him ſo to reſt vpon Gods prouidence, and to delight himſelfe with the hope of the glorie to come, that a *ſmall thing to him, ſhall be better then great riches to the wicked and mightie* [n]. It cauſeth him to hold this faſt as a ground that cannot deceiue him; that he that hath *giuen Chriſt vnto him, cannot but with him giue him all things alſo* [o].

[h] Eccleſ. 5, 9.
[i] Hab. 2, 5.
[k] Pro. 30, 15.
[l] Iſa. 29, 8.
[m] Col. 3, 2.
[n] Pſal. 37, 16.
[o] Rom. 8 32.

Thirdly, of the treaſures of this world there is no aſſurance; this is the end of all earthly poſſeſſions, either they are taken from vs, or wee from them; and hee that hath the moſt, and with the greateſt ſetledneſſe, yet (as *Dauid* ſaith) *hee ſhall take nothing away when hee dyeth, neither ſhall his pompe deſcend after him* [p]; he *came naked*, and muſt *returne naked* [q]. It is true which I haue read vſed in a plaine compariſon, that it falleth out with many of the great ſtorers of this world, as it doth with a Sumpter-horſe, who all the day carrieth the treaſure of his Lord vpon his backe; but at night it is taken from him, and hee thruſt into a foule ſtable, and all the benefit he reaped by the carriage, is, that hee is euen tyred with the waight of it: ſo, many wealthy ones of the world, they are but the carriers of wealth through the toyleſome iourney of this preſent life: but when death comes, their treaſure is taken from them, and they perhaps for their ill vſing it, thruſt into hell; where they finde, that all the good they reape by their ſuppoſed good, is this, that it is an euerlaſting burthen to their ſoule, and an eternall gall vnto their conſcience. But now this *treaſure* is ſuch, as neither by fire, nor tempeſt, nor violence of robbers, nor by death it ſelfe can bee taken from him that once enioyeth it. It is truely tearmed *durable riches* [r]; and *a bagge that cannot waxe olde, a treaſure that can neuer faile* [s]. It accompanieth the ſoule, when death hath parted it from the body, into the preſence of God; it giues him comfort before him, and ſhall helpe to encreaſe his happineſſe, and to fill vp the meaſure of his ioy, which the Lord hath prepared for him in his kingdome. Thus I haue ſhewed you, that as the things pertaining to life eternall are a treaſure, ſo they goe farre beyond the treaſures of the greateſt price, which the men of the world doe ſeeke for: They beautifie the ſoule, and further the ſaluation of it, they giue contentment to the ſoule, whereas outward treaſures breede vexation: they laſt euer, whereas all other things are ſubiect to vncertainety.

[p] Pſal. 49. 17.
[q] Iob 1, 21.
[r] Prou. 8. 18.
[s] Luke 12, 33

The Vſe. There is a good vſe to be made of this point. *There be many* (ſaith *Dauid*) *that ſay, Who will ſhew vs any good* [t]? There is a kinde of deſire in man by the very inſtinct of nature, to be partaker of the true good, by which to make himſelfe happy in the end. Wee all agree, good is to be ſought for: but about the particular,

[t] Pſal. 4. 6.

what

what is good, there we are moſt deceiued. The things of the world, with the glittering ſhewes thereof, haue ſo bewitched vs, that (like the Cocke vpon the dunghill) wee doe more eſteeme a barley corne, then the true *treaſure* of Gods holy word, then *the Kingdome of God, and the righteouſnes thereof*[o]. That which may doe our ſoules good, that we care not for: that which a thouſand to one will poiſon vs, and like bird-lime ſo gleweth together the wings of our minds, that wee can hardly ſoare vp aloft after heauenly things, that all our ſtudy is to obtaine. The treaſure which is onely able to content vs, is euen loathſome vnto vs: but that fading and ſeeming good, which is a torment to the minde, and can breede nothing but vexation, that wee affect; and it is the principall exerciſe of out thoughts, how we may procure it. The commoditie which neuer faileth, and neither Sathan nor death can depriue vs of, is vile before vs; and the more freely it is offered, the more baſely it is eſteemed: that which while we liue here, we cannot for our liues be ſure of, and when we die we are ſure to leaue behinde vs, euen that we onely aime at, and it is the principall end of our chiefeſt endeauours. Thus as *Iſay* ſaith, *we lay out ſiluer, but not for bread*[x]: and as *Salomon* ſpeakes, we caſt our *eyes vpon that which is not thing*[y]. He that ſhould take vpon him to reade a lecture of thrift, and to teach men a way, by which they might be rich quickely, it is very like hee ſhould haue many ſchollers; and moſt mens eares would bee open to heare his counſell. He that ſhould (as the Prophet ſpeaketh) *preach of Wine and ſtrong drinke*[z], or of gay cloathing, or giue men precepts of pollicie and diſſembling, ſuch an one ſhould be well followed. Onely the ſchoole of Chriſt, in which the rules are taught of life eternall, hath few that care, more then for cuſtome and neceſsitie, to come vnto it. Thus we are (as the Scripture ſpeaketh) right *like children*[a]; an Apple, a toy, a baby pleaſeth vs, but to talke to vs of a happines that ſhall neuer be ended, of comfort that ſhall neuer bee remooued, of glorie that ſhall neuer be diminiſhed, of a *kingdome that cannot be ſhaken*[b]; it is (as *Salomon* ſaith) *like ſnow in ſommer*[c]; a thing that alwaies ſeemes vnſeaſonable. Well whatſoeuer mens opinions or conceits be, yet the word of God is true and cannot faile; the word of GOD and the knowledge thereof, is a pearle of inualuable worth, the graces of Gods Spirit are a treaſure, the price whereof cannot duly be eſteemed, he that hath this treaſure cannot bee poore, though to the world he be neuer ſo miſerable; he that hath it not, cannot be rich, though in the eyes of men he be neuer ſo glorious. Art thou a man that art ignorant of the myſterie of Chriſt, that takeſt no delight in the knowledge and vnderſtanding of his word, that doeſt not feele in thy ſelfe the power of Gods Spirit to renue thee, be thou what thou wilt, for riches, for birth, for opinion of honeſty in the eyes of men; yea diddeſt thou weare a crowne, or couldeſt command a kingdome, yet art thou a baſe and wretched creature before GOD. On the other ſide, is the word of God precious in thy ſight? doeſt thou finde the opening and applying thereof ſweete vnto thee? doeſt thou feele Chriſt Ieſus reigning in thy heart, by the ſtrength and power of his ſpirit? though thou bee *behinde the Ewes with young*, with *Dauid*[d], or ſit in *the aſhes* with *Iob*[e], or lye at *the gate full of ſores* with *Lazarus*[f], yet thou haſt a rich ſoule; whileſt thou liueſt here, God will not forſake thee; when thou art gone hence, he will receiue thee into euerlaſting habitations. I would this might worke with vs, to make vs value this treaſure as it doth deſerue, and to ſet our ſelues from henceforth to be partakers of it. Well, to the end wee may marueil the leſſe that the meanes of ſaluation offered in the word being a *treaſure*, ſo few (for all that) doe make reckoning of it, let vs come to that which followes.

[o] Math 6.33.
[x] Iſay 55.2.
[y] Prou 23.5.
[z] Mich.2.11.
[a] Eph.4.14.
[b] Heb.12.28.
[c] Prou 26.1.
[d] Pſal 78.71.
[e] Iob 2.8.
[f] Luk.16.20.

It is a *treaſure hid in the field*. It is ſaid to be a *hidden treaſure* for two cauſes: firſt becauſe it carrieth no ſhew to the eyes of worldly men; but is, in the prouidence of God, carried after ſuch a ſort, that carnall men can ſee no worth or excellency to be in it: begin firſt with Chriſt, in whom the ground of all our happineſſe

Expoſition. A hid treaſure.

Doctrine 3.

[g] Col.3.3. *lyeth hid* [g] (as *Paul* ſpeaketh) what appearance of any excellencie to be in him is there in the opinion of a naturall man? A man exceeding poore, not hauing whereon to lay his head, ill followed with a ſilly ſort of fiſhermen, and men of no note, hated, perſecuted, euill ſpoken of, deſpiſed by thoſe that were reputed wiſe, accuſed, condemned, put to a ſhamefull and opprobious death; what likelihoode is there in this in the iudgement of a man, that vnder all this baſeneſſe and contempt, the treaſures of happineſſe ſhould lie hid? who would thinke that this [h] Mat.21.42. reiected perſon, this *ſtone whom all the wiſe builders refuſed, ſhould be the head of the corner* [h], and ſhould be the peacemaker betwixt God and man, the conquerour of Sathan, the maſterer of death, the reconciler of mankinde vnto God? This is a myſterie of myſteries, this is (as the Apoſtle calleth it) *the very hid wiſedome of* [i] 1.Cor.2.7. *God* [i]. And this was as a veile before the eyes of many, euen the wiſe of the world, When the Apoſtles preached of one Ieſus that was crucified, they could ſee nothing in it, why they ſhould beleeue or place their hope vpon ſo vnlikely a Sauiour. Come downe next vnto the ordinarie meanes the word and Sacraments. [k] 2.Cor.4.7. *The treaſure* of the word is brought to vs *in earthen veſſels* [k]. It doth not ſeeme probable, that by the preaching of a ſilly man, one of little note in the world, Ieſus Chriſt with all his treaſures ſhould be offered vnto vs. It hath beene the an- [l] 1.Cor.1.21. cient phraſe of profane men, to tearme it *the fooliſhnes of preaching* [l]; not one among many that imagineth that there is ſuch ſtore of excellent matter tendred vnto vs by ſo baſe a meanes as the miniſtery of man ſeemes to be. When *Naaman* the Syrian [m] 2.Kings 5. [m] being a leper, came to the Prophet of God to bee healed, and he ſent him out word to goe waſh himſelfe in *Iordan* ſeuen times, hee was much diſcontented and thought it an idle thing, that hee ſhould come ſo farre out of his owne country, as though there had not beene riuers there, as good as *Iordan*: ſo when the ſeeming wiſe men of the world, heare the charge and direction that GOD giues, that if they would haue the treaſure of his heauenly grace, by hearing they muſt ſeeke to receiue it, they ſcorne it by and by, meaſuring all by the outward appearance; and doe not ſee the grace that is hidden vnder it. The ſame may be ſaid of the Sacraments. There is bread and wine in the Lords Supper, there is water in Baptiſme, ſimple things to a carnall eye; who would thinke that vnder theſe creatures were hid the ſeales and pledges of the kingdome of heauen? No maruell then that it is called a hidden treaſure, it is ſo wrapped vp in a ſimple hiſtorie of a crucified Sauiour, and tendred vnto vs in ſo ſilly a meanes as the voice and miniſterie of a mortall man, and in ſuch ſlender and vnlikely elemens, of water, bread and wine, and ſo croſsing in all things vnto reaſon, that the quickeſt eye of a naturall man can neuer ſpie it out, hee would rather thinke to finde the treaſure of grace and life eternall euery where, then there where it is by the wiſedome of God pointed out vnto vs. This is one reaſon why the treaſure of ſaluation, and meanes leading vnto it, is called a hidden treaſure. Before we come to note the ſecond reaſon, let vs make vſe of this: wee may learne ſundry good things from it.

The 1. Vſe. Firſt, it ſheweth vnto vs the true cauſe why ſo few doe eſteeme and make reckoning of the meanes of ſaluation, but doe euen paſſe by it, as a thing not worth the looking on: Saint *Paul* giueth the reaſon, *The God of this world* (that is, the diuell) *hath blinded their mindes, that the light of the glorious Goſpel of Chriſt* [n] 2.Cor.4.4. *ſhould not ſhine vnto them* [n]. Through the iuſt iudgement of God, their eies are holden that they cannot ſee the *treaſure* that lyeth hidden in the miniſterie and Sacraments of the Church. I remember what the Apoſtle ſaith of the great men which put Chriſt to death, that if *they had knowne it they would not haue* [o] 1.Cor.2.8. *crucified the Lord of glorie* [o]. I may truely ſay the ſame of the contemners of the word and Sacraments, that if they knew what riches were couched vnder (euen) the miniſterie of man, and vnder thoſe bare elements of bread and wine at the Lords Table; they would neuer dare (as they doe) to treade thoſe holy things

things as it werevnder their feete, to ſtop their eares to the calling of the one, and to turne their backs from the partaking of the other. But the wiſedome of God is infinite, and his iudgements are ſecret, *his Spirit bloweth where it liſteth*[p]: it pleaſeth him (as Chriſts words are) *to hide* theſe things from the *wiſe and prudent, and to reueale them vnto babes*[q]. The great men and the Doctours in our Sauiours time, could ſee nothing in him, why *they ſhould deſire him*[r]; but yet the choſen of God ſaw his glory, *as the glory of the onely begotten Sonne of God, full of grace and truth*[s]. When the greateſt part could behold no excellencie in him; but preferred euen their ſwine before him, and called him *Samaritane*, and ſaide *hee had a diuell*; yet then ſome (as *Martha* and *Marie*, and their brother *Lazarus*, and *Zacheus*, and ſuch like) ſaw the treaſure of grace, which was ſhrowded vnder that weake and ſimple ſhew, which he made to the world. So it fell out afterwards in the times of the Apoſtles, a great many deſpiſed both them and their doctrine as matters of no worth, in which there was no likelihood of any heauenly thing; yet euen then the eyes of ſome were opened, and they ſaw in that baſeneſſe the wiſedome of God, and the power of God. This is the wiſe and vnſearchable diſpenſation of the moſt high: and with this, in all humility it becommeth vs to remaine ſatisfied; onely this *caueat* muſt bee giuen to all thoſe whoſe hearts ſecretly doe tell them, that they are the parties who ſee no ſuch great matter in theſe things, which ſome ſo greatly magnifie (I meane the word and Sacraments) they cannot perceiue any ſuch power to bee in the preaching and publiſhing of the Goſpel, that they ſhould ſo much reuerence it, or come to heare it, or be ruled by it; they cannot vnderſtand how theſe creatures of bread and wine, ſhould be ſuch notable helpes to ſtrengthen a mans faith, and to comfort his ſoule: I ſay, let not ſuch pleaſe themſelues in their ſenſeleſſe blindneſſe, but let them remember the fearefull ſaying of the Apoſtle, *If our Goſpel be hid, it is hid to them that are loſt*[t]: if the treaſure of ſaluation bee holden from vs, through the ſeeming baſeneſſe and weakeneſſe of the meanes, by which it pleaſeth God that it is offered to vs, it is no matter to be reioyced in, it is a fearefull ſigne; it is ſo ſtill with none but thoſe that are loſt, whom the Lord hath left vnto deſtruction. This is one vſe.

A ſecond is to admoniſh vs to beware, how in the things which concerne the kingdome of God, we doe meaſure matters according to the outward ſeeming. *Paul* ſaith, writing to the Corinthians; That when he preached Chriſt among the *Iewes*, they *required a ſigne*[u], they looked for ſome great miracles, and ſome extraordinarie teſtimonie from heauen, to be giuen to the doctrine: the Gentiles who abounded in humane learning, and were skilfull in Artes, they expected wiſedome, eloquence, excellencie of words, and by this meanes, the Goſpell of Chriſt was *fooliſhnes* to the one, and a *ſtumbling blocke* to the other: they looked ſo high, that they deſpiſed and thought baſely of the ſimplicitie of the Goſpell. Their error muſt be an example vnto vs. Our manner is to looke vpon outward circumſtances, the age, degree, birth, wealth, learning of the ſpeaker: and as there was a queſtion made of Chriſt, when he was called Ieſus of *Nazareth*, *Can there any good thing come out of Nazareth*[x]? ſo wee imagine there can come no great thing, where, in the iudgement of fleſh and blood, there is ſo great vnlikelihood. But we muſt remember that this is called a hidden treaſure; which many times, is, where a man would leaſt of all ſuppoſe it to be. The rich treaſures of the earth (gold, ſilver, and ſuch like) are not ordinarily fetched out of the goodly fields adorned with graſſe, flowers, trees, hearbes, &c. but out of the more barren places, out of grounds which otherwiſe may ſeeme to bee good for nothing: ſo the graces of God are for the moſt part brought to vs by the weakeſt inſtruments, and by thoſe which carry the leaſt ſhew in the world: and the Apoſtle giues a reaſon for it ſufficient to ſatisfie any man, *That the excellencie of the power might be of God & not of vs*[y]: & againe, *That our faith ſhould not be in the wiſedome of men*,

[p] Iohn 3.8.
[q] Math. 11.25
[r] Iſay 53.2.
[s] Iohn 1.14.
The 2. Vſe.
[t] 2. Cor. 4.3.
[u] 1. Cor. 1.22
[x] Iohn 1.46.
[y] 2. Cor. 4.7.

but

[a] 1.Cor.2.5. *but in the power of God* [a]. If the Lord ſhould vſually employ ſuch inſtruments, as for outward reſpects we ſhall be ready to admire, it would be an occaſion ſome-thing to darken the glorie of God, & we would aſcribe that to the meanes, which is in the power of God onely to performe; whereas now, God vſing weak and vn-likely means, it muſt make vs to ſay, when we feele our ſelues converted & cõfor-

[b] Pſal.118.23. ted therby; This is the finger of the Lord, *It is his doing, & is marueilous in our eyes* [b].

The 3. Vſe. Thirdly, we are yet to make an other vſe thereof, to wit, that ſeeing this treaſure is hidden to the naturall man, therefore we would beg earneſtly of God, to enlighten our minds: we would pray with *Dauid, O Lord open my eyes, that I may*

[c] Pſal.119.18 *ſee the wonders of thy Law* [c]. When *Eliſha* the Prophet and his ſeruant were toge-ther, and the King of *Aram* had ſent an hoſte of men, with horſes and Charlots to take him, his ſeruant at the ſight of it was afraide, and cried out, *Alas Maſter what ſhall we doe? Eliſha* prayed to the Lord, and ſaid; *Lord, I beſeech thee open his*

[d] 2.Kin.6.17. *eyes, that he may ſee* [d]. He ſaw not the multitude of heauenly ſouldiers, who were there ready to guard *Eliſha*, till the Lord opened his eyes: ſo when we come to

[e] Ioh.4. the exerciſes of religion, it fareth with vs as it did with the woman of *Samaria* [e]; little thought ſhee that that ſilly man that ſate there alone, craning of her a little water, was the Sauiour of the world: ſo we doe not imagine, that life and ſaluati-on is tendered to vs, in thoſe baſe meanes which are vſed in the Church; but if we ſhall pray the Lord to open our eyes, as *Eliſha* did for his ſeruant, then we ſhall

[f] Iſay 53.1. [g] Rom.1.16. ſee that which before lay hidden, euen the *arme* of the Lord [f], the *power of God vnto ſaluation* [g]. This is one reaſon why it is called a hidden treaſure; and theſe be the vſes of it.

Doctrine 4. A ſecond reaſon why it is called a hidden treaſure, *is*, to put vs in minde of the great paines and care which we muſt vſe in the ſeeking after it. Treaſures cannot be gotten but by digging deepe, & by ſearching euen into the very bowels of the earth. *The kingdome of heauen* (ſaith our Sauiour Chriſt) *ſuffereth violence, and men*

[h] Math.11.12 [i] Luke 13.24. *take it by force* [h]; there is no comming in at the *ſtraite gate*, without *ſtriuing* [i].

The Vſe. It condemnes our careleſneſſe and niceneſſe, we thinke to goe to heauen as it were in beds of downe; of all other matters we count it the eaſieſt thing to be ſaued. We confeſſe, a man cannot be rich without care, without induſtrie, without riſing early, and going late to reſt, without forwardneſſe to take euery opportu-nitie, without ſauing: but as for life eternall, the riches of Chriſt, the treaſure of ſaluation; we thinke, that, though we loyter at home, & lye in bed when we ſhould come to heare, though we care not to lend our eares when wee are at Church, though we ſeeke for no knowledge in the Scripture, though we haue no wraſtling againſt our owne corruptions, yet we may doe well enough, heauen ſhall be caſt vpon vs, though we doe neglect and deſpiſe the meanes to come vnto it. So a-gaine, the bare reading of the text of the Scripture, would well enough content vs; we make no account, we haue no deſire of any further opening. To reforme theſe euils, the Spirit of God cals the meanes of ſaluation a hid treaſure. In-deede the word of God is the field where it is hid; but as, in ſearching for ſiluer and gold, we ſtay not vpon the vpper face of the ground, but digge into the very heart of the earth: ſo in labouring after the knowledge of ſaluation, and the com-fortable vnderſtanding of the myſterie of Chriſt, the vpper face and letter of the text muſt not ſatisfie vs; but we muſt deſire to haue the hidden myſteries there-of ſought out and reuealed to vs, that will enrich our ſoules with wiſedome and ſpirituall vnderſtanding. The ſpeech of *Salomon* (with which I will conclude) is very agreeing hereunto, to ſhew what paines and diligence muſt be vſed, in ſee-king out the hid treaſure of this ſauing knowledge: *If thou calleſt after knowledge, and cryeſt for vnderſtanding; if thou ſeekeſt her as ſiluer, & ſearcheſt for her as trea-*

[k] Pro.2.3,4,5. *ſures; then ſhalt thou vnderſtand the feare of the Lord, and find the knowledge of God* [k]. So that by a ſlight, careleſſe, and ſuperficiall carriage, men ſhall not attaine to the hidden treaſure of ſalnation.

The

The second Sermon.

Which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

WEe come now to the second part of this text, which sheweth the high account which all Gods children make of the things which concerne the kingdome of God; *which when a man hath found, he hideth, and for ioy thereof selleth all that he hath to buy it.* This high account made by the children of God, is shadowed forth vnto vs, vnder the person of a man, that hath found a treasure of some more then ordinarie worth, in whom (as arguments of his esteeming it) are noted these things; First his care to hide it, secondly his ioy that he hath found it, thirdly his consultation what is best to be done for the obtaining it, fourthly his resolution, to sell all that euer he hath, rather then misse it; and lastly his buying it. All these doe note out something or other in a Christian in his entertainement of the meanes of saluation when it is offered, and in his labour to possesse it, according as (God willing) by the examination of the seuerall points wee shall perceiue. *The exposition.*

The first is, he hides it: farre to pursue and presse euery thing in a parable, is not the soundest and surest way, except it be agreeing and proportionable to the maine drift and scope of the whole place. And therefore wee must not imagine the *hiding* here spoken of, to be like that which is vsed by greedy minded men, which seeke by all meanes to secret & keepe close the treasure they haue found, to the end that no man else may be partaker of it; for, in the finding of the treasure of saluation, it is farre otherwise; whosoeuer hath found it indeed, is desirous to bring others to the knowledge of it, as we see in the examples of *Andrew* [k] (who assoone as hee had found Christ, went to call *Peter*) and of the woman of *Samaria* [l], that ran in haste, to make all her neighbours acquainted with that shee had seene; thence is that which *Dauid* said, *I haue not hid thy righteousnes within my heart, but I haue declared thy truth and thy saluation, I haue not concealed thy mercy and thy truth from the great congregation* [m]: but this hiding is otherwise to be taken. For, setting aside the greedy intent of hiding a found treasure, there may bee a good and an honest purpose in keeping it close, arising partly out of the feare a man hath of being againe deprined of the good thing hee hath found, and partly also out of a purpose better to examine it, he knowing that he may be perhaps deceiued, supposing that to be a treasure which is but a trifle, and to be of great value, which yet indeede is nought worth. To this hiding, arising out of these causes, and done for these ends, the holy Ghost alludeth here in this place; and such a kinde of *hiding* is vsed by euery true Christian, when the meanes of saluation and life eternall is tendred vnto him in the preaching of the Gospell. *I haue hid* (saith *Dauid*) *thy promise in my heart* [n]: *the Virgin Mary kept al Christs sayings in her heart* [o]: *the words that I command thee shall be in thy heart* [p]; *euen in the middest of thy heart* (saith *Salomon*) [q]; and againe, *If thou wilt receiue my words, and hide my commandements within thee, then thou shalt finde the knowledge of God* [r]. The necessitie of this so diligent and carefull hiding, ariseth out of the malitious subtilty of the diuell; who like a rauenous bird, waiteth vpon the sowing of the good seede; and because he knoweth that the laying it vp, is such a step vnto life eternall,

[k] Ioh. 1.41.
[l] Ioh. 4.28.
[m] Psal. 40.10.
Doctrine 1.
[n] Psal. 119.11
[o] Luke 2.51.
[p] Deut. 6.6.
[q] Prou. 4.21.
[r] Prou. 2.1, 2, 3, 4, 5.

eternall, therefore he laboureth to locke it away out of the heart, and by diuerting mens thoughts to some other matter, to bring them by all meanes to forget it. Now as speaking of the hiding of an earthly treasure, I shall obserue one of two things: first, a feare to lose it: secondly, a care to examine it: so this spirituall *hiding*, fetcheth the beginning from the same causes. First of all, the childe of God, hearing the doctrine of saluation truely and powerfully discouered by the preaching of the Gospell, the sufficiencie that is in Christ to saue all beleeuing sinners, the riches of Gods mercie in him, the kindnesse and graciousnesse of his promise to prouoke all to come vnto him; together with some liking that hee hath of the doctrine, and some feeling of the good that might returne vnto his owne soule thereby, there is a feare also, least through some either neglect or vnworthinesse of his owne, he should misse of so excellent a commoditie, and cut himselfe short of such a heauenly blessing. To this end, to make good this point, (which yet notwithstanding is by good experience sufficiently knowne to euery true Christian) we may alleadge that saying of the Psalme, *O Lord there is mercy with thee that thou mayst be feared*[t]: so that even the very mercy of God causeth the godly to feare, least they should any way depriue themselues of so gracious a God as the Lord is, by the report and testimonie of his word. Saint *Paul* speaking of the sorrow which was among the Corinthians, which he tearmes *a godly sorrow*, and euen the very mother of *true repentance*, among other fruits that it brought forth, reckoneth vp *feare: yea, what feare* (saith he) *hath it wrought*[u]? By which *feare*, I see not what other thing can be meant, then a certaine frightfull passion in the minde, springing out of some conceit, that they might by their owne folly shut themselues out of the fauour of God, and debarre themselues of the comfortable enioying of his mercy. And it seemes to mee, that this was the very thing, which the Apostle, knowing the behoofefulnesse of it, perswaded and exhorted the Hebrewes vnto. *Let us feare therefore* (saith he) *least a promise by forsaking the promise of entring into his rest any of you should seeme to be deprived*[x]. As if he had said, You see what a gracious promise the Lord makes, what comfort will follow vpon the entertaining it: let vs therefore looke to it, that we cut not our selues off by our owne neglect, and so come short of that *rest* which is set before vs. I may adde to all this the words of *Paul*, which doe well agree with this matter, *make an end of your owne saluation with feare and trembling*[y]. The seruants of God still, the fuller sight they haue of the riches of Christ, and of the *treasure* of the word, the more is their feare, least by any meanes they might not enioy it. This feare causeth them to make much euen of euery word of comfort which the Scripture affoards them, and to be vnwilling to let any of it fall to the ground vnremembred. Euen as a man that hath offended the Law, and by desert knoweth himselfe to be the childe of death, greedily laieth holde vpon each word, which (comming from him, in whose power it is either to saue or destroy him) may put him into any small hope of escaping; euery syllable, nay euery kinde looke is deare vnto him: so he that findes his own miserable and wretched estate through sinne, when he heareth any thing of the grace and mercy of God, catcheth at it with that eagernesse, and listeneth to it with that feruencie of desire, as if he were loth that ought should escape him; hee laieth vp euery speech that carrieth with it any comfort, and giueth it a dwelling euen in the most secret corners of his heart. I remember what I read in the Booke of Kings[z], that the King of *Aram*, being in the warre taken by the King of *Israel*, his seruants came in all humble and submisse manner to aske pardon, with sacke-cloth vpon their loynes, and ropes about their neckes; now (saith the text) *the men tooke diligent heede if they could catch any thing of the king of Israel*[a]: and when they heard him say, *Is he yet aliue? he is my brother*; *they made haste and said, thy brother Benhadad*; they laid hold vpon that word, because it seemed to argue some relenting and compassion in the King toward their Master. And so fareth it with a man whose heart

[t] Psal. 130. 4.
[u] 2. Cor 7. 11.
[x] Heb. 4. 1.
[y] Phil 2. 12.
[z] 1. King. 20.
[a] Verse 33.

heart God hath touched, his heart is open to treasure vppe the words of grace, and to lay holde euen vpon the least inkling of saluation. So that *feare* to lose the blessing, begetteth a care to hide the blessing. The next thing that doth moone the children of God to hide in their hearts the doctrine of saluation offered vnto them in the preaching of the Gospell, is, an intent and purpose which they haue, seriously to scan and throughly to examine it; euen as a man (according as I saide before) that hath found a treasure, keepeth it close, till hee bee sure that it is as good as hee take it to bee. There is nothing so secure and presuming, as ignorance and blindnesse: and none seeme to bee freer from all doubts that they are in the way to life, then they which are not as yet entred, no not the very first step vnto it: on the other side there bee none so iealous ouer themselues, none that cast so many perils, none that are so inquisitiue, and so diligent to search out touching matters of religion, and the meanes of saluation, as those who are now as it were in the first degree of conuersion. They thinke with themselues, they doe indeede heare of a way and meanes to come to heauen, which if it bee the right way, is very worthy the entertaining; therefore as they will not rashly embrace it, till they know more of it, so will they neither vtterly disclaime it, but will lay it vp in their hearts, (meaning by prayer and hearing, and obseruing the Scripture, and by the vse of all good meanes, to labour to know whether it bee the very thing which it is said to bee) *the gate of grace*, and the way to happinesse. This is a thing whereof wee haue a memorable example in those of *Berea*[a]; they found a *treasure* in *Pauls* preaching, yet because they knew well they might bee misledde, therefore they laid it vp in their hearts, and brought it to the touchstone, to see whether it would holde there. *They searched the Scripture* (saith the text) *whether those things were so*[b]: they did neither reiect the doctrine vnder a pretence that the Apostles were but men, and might deceiue them, neither yet did they hand ouer head without enquirie entertaine it; but they heard it with reuerence, and then examined it. It is the thing which the Apostle exhorts euery man vnto, *Proone your selues* (saith hee) *whether yee are in the faith*[c]. Trie againe and againe how it fareth with you; it is an easie thing to bee deceiued, and in such a case as this is, which concernes your soules, it is a dangerous thing to bee mistaken. This is the second cause of *hiding* and storing this *treasure*, the meanes of saluation, the knowledge and vnderstanding of it in the heart, euen that by that meanes it may bee tryed and examined, that so a man may say with *Dauid*; *O Lord, thy word is prooued most pure, and thy seruant loueth it*[d]; I haue tryed the worth of it, and I cannot choose but embrace it. Thus much for this *hiding* (which I may call the first degree in a sinners conuersion) the meaning, and the causes of it. Let vs make vse of it to our selues.

[a] Acts 17.
[b] Verse 11.
[c] 2. Cor. 13. 5.
[d] Ps. 119. 140

The Vse. The vse of it is, to teach vs what wee must first doe, if wee desire to bee saued, wee must endeauour to lodge euen in the best and safest closet of our hearts, the true knowledge, and right vnderstanding of the meanes of eternall life, with which the Lord hath beene, and is daily pleased to make vs acquainted by his word. If wee suffer our thoughts to bee fraughted and stuffed with other idle matters (in comparison,) as of worldly profit, of vaine pleasures, so that there is no roome for the word of truth to harbour; if wee let ignorance, blindnesse, vncharitablenesse, obstinacy, frowardnesse, so to keepe as it were the doore of our hearts, that the things that belong to the Kingdome of God can haue no entrie, wee shall but deceiue our selues in hoping to bee saued. As I prooued that there is no happinesse in the world to come, except it bee begunne in this world; so it is certaine, true happinesse cannot bee begunne in this world, without the right vnderstanding of the doctrine of saluation, grounded vpon Christ Iesus: except this pearle bee stored vp carefully, and hidden in our hearts, wee can neither liue the life of grace now, nor the life of glory hereafter.

I pray then, let vs thinke well with our ſelues, what ſhall become of a great many of vs; put caſe the ſecrets of our hearts were as well knowne vnto men, as they are vnto God, or to our owne ſelues, alas what poore ſtorers ſhould wee be found to bee of this heauenly commodity. The heart of man is of great receit, and able to containe many things; I know that vpon this priuie ſearch wee ſhould not bee found empty, but euen peſtered rather with the world and the things thereof, and euery one of our inward lodgings euen altogether taken vp therewith: but this in the end would bee the iſſue, that the word of Chriſt, the doctrine of God, the knowledge of ſaluation, the way to life is a meere ſtranger vnto vs, one that through a kinde of neceſſity entreth in ſometime at the outward gate of our eares, but can neuer finde any entertainment in our hearts. Nay, many will bee found rather to vſe meanes to keepe it out, then to make a way to receiue it: for what elſe meaneth the ordinary and voluntary abſence of ſo many from the Church, their dulneſſe and careleſneſſe when they are there, their falling by and by to their owne courſes, as ſoone as they are gone; but, that men haue euen determined with themſelues, that let the word of the Kingdome rouſt where it will, ſure with them it ſhall not harbour, it ſhall knocke and knocke againe and againe at the doore of their hearts, but yet they will not open to receiue it. For ſure, if wee had a diſpoſition to make our ſoules as a cheſte for the knowledge of GOD in Chriſt to bee hidde in, wee ſhould ſee and beholde better fruites then theſe. Hee that had a meaning to hide the meanes of ſaluation in his heart, would not hide himſelfe in a chamber, or vnder a hedge, or in an alehouſe, when the ſame were offered to him; the publike aſſemblie ſhould bee a witneſſe of his deſire; and his diligence there, ſhould diſcouer the readineſſe of his heart, to treaſure vp the knowledge of GOD which is reuealed in the Scripture. But whence is it may wee thinke, that men had rather affoard the vſe of their hearts to any thing then to this hidden treaſure of the Goſpell? Surely euen from hence, that men haue no feeling of their owne ſpirituall pouerty? and therefore finding this *treaſure*, and meeting with it againe and againe, neither doe any thing feare the loſſe of it, neither doe they entertaine any ſuch opinion of the goodneſſe of it, as to grow into an examination thereof, to ſee whether it bee indeede that *treaſure*, which is able to make their ſoules rich vnto eternall life. For, if they were once come ſo farre as to bee in feare to loſe heauen, or to bee in any doubt and iealouſie of their owne eſtate, or to intend the ſifting and ſcanning of euery pretended way of ſaluation, till they had found out the true path; then ſhould that which is heard, bee more eſteemed of, and euery little word of comfort bee made much of, and held as a Iewell of ſome worth: whereas now euery man thinking his owne ſoules eſtate ſure enough, and boſing without all feare of that which is to come; this pearle is vile in mens eyes, neither doe they make any conſcience to hoord it vp in their hearts, but are very willing to forgoe it. Well, howſoeuer wee haue done formerly, or whatſoeuer others doe, let vs hereafter perſwade our ſelues of the truth, againſt which I am ſure wee can make no exception, (If the word of God bee true) that the very firſt ſteppe to heauen, is to lay vp in our hearts the Goſpell of the Kingdome, euen that comfortable knowledge of ſaluation and eternall life, which is grounded onely in Chriſt Ieſus. If wee doe not beginne heere, but affoard entertainement to any thing rather then to this, ſuffering ignorance, and contempt of godlineſſe to keepe poſſeſſion in vs, vnleſſe wee looke that God ſhould worke a miracle in ſauing vs, there is no ordinarie way left to bring vs vnto heauen. Thus much for the firſt argument of eſteeming the *treaſure* of ſaluation; hee that hath found the meanes, *hideth it*.

The ſecond argument of eſteeming and valuing this heauenly *treaſure*, is

Ioy. It is a thing incident to treasures, when they are found, to worke ioy, and great is their reioycing that can make themselues the owners of them; but farre greater is his ioy, that findeth the *treasure* of saluation. *O Lord* (saith the Prophet [o]) *lift thou up the light of thy countenance vpon vs: and this shall make vs to haue more ioy of heart, then the men of the world haue, when their wheate and their wine doth abound.* When the Eunuch reading by himselfe in the Bible, had by the great mercy and goodnesse of God, attained to the vnderstanding of a notable place in *Esay* touching Christ, the Scripture saith, hee went *on his way reioycing* [p]. In the beginning of the same chapter it is said, that when *Philip* the Apostle came into *Samaria*, and preached Christ vnto them, *there was great ioy in that citty* [q]. So it is said of the Iayler, that hee *reioyced, that hee with all his houshold beleeued in God* [r]. *I reioyced* (saith *Dauid*) *at thy words, as one that findeth great spoyles* [s]: great is the ioy of them that finde spoyles; for spoyles bring victory, and victorie makes the triumph: spoyle brings profit, and victory brings pleasure; both then must needes cause exceeding ioy. *Dauids* meaning then was this, that what battell soeuer hee did fight, what towne soeuer he spoyled, his ioy was nothing so great, as it was by taking pleasure in the knowledge and vnderstanding of Gods word. The Scripture is very large in the commendation of this ioy. It is better *then life* (saith *Dauid*; [t]) It is a *peace which passeth all vnderstanding*, saith *Paul* [u]. It is a *ioy vnspeakeable and glorious* saith Saint *Peter* [w].

Of all other ioyes it may be truely said, as *Iob* speakes of the ioy of hypocrites, they *are but for a moment* [x], like a fire of thornes, that casts a great blaze, & crackleth greatly for the time, but is out with the turning of a hand; yea as *Salomon* saith, euen in *the laughing of worldly men, the heart is sorrowfull*, and the end of *that mirth is heauinesse* [y]: but the ioy of Gods children in the things of God, is setled and perpetuall; *your ioy shall no man take from you*, saith Christ [z].

As reioycing and gladnesse of heart is a thing common to all Gods children, when the knowledge of Christ is reuealed, and is also a farre more excellent ioy, then the fading and deceitfull ioyes of the sonnes of men; so the reason and cause of it is expressed.

When as the people of the Iewes in the time of their captiuity lited vnder *Ahashuerosh*, one *Haman* an enemy to God, and to them for their Religion sake, moued the King, and wrought him to make a bloody decree against them, for the rooting out of the whole nation: hereupon (saith the text) the people were in great perplexity; but afterwards, when as by the mediation of Queene *Hester*, the cruell sentence was reuersed, and newes thereof sent by postes into euery quarter of the Countrey, *then was ioy and gladnesse to the Iewes, a feast, and a good day* [q]. There was once a bloody hand writing stood in force against vs in the high Court of heauen; the tenour whereof was this, That seeing wee were vnable to continue in the things required by the Law of God, wee should bee condemned euerlastingly: neither was there any creature to bee found either in heauen or in earth able to alter it, or to pacifie the displeasure of God against vs. But now, by the mediation of the sonne of God, Christ Iesus, this bill is cancelled, hee *fastened it to his Crosse* (saith Saint *Paul* [a]) and the newes heereof is the very summe and substance of all our preaching, to proclaime this peace, and to worke our hearts to a willingnesse to entertaine it. Why then should there not bee a farre greater ioy in our hearts, to heare of this, then there was among the Iewes to vnderstand of a bodily deliuerance? If wee were as sensible of the miseries of the soule, as wee are of the calamities of the body, wee could not choose but shew a greater measure of reioycing. *When the Lord brought againe the captiuitie of Zion* (saith *Dauid*,) *then was our mouth filled with laughter, and our tongue with ioy* [b]. See what ioy was here after the freedome from an earthly bondage: what then must it bee, to heare, but especially to feele a mans selfe set at liberty, from the tyranny of the diuell, and brought into the glorious

The 2. doct.

[o] Psal. 4. 6, 7.
[p] Acts 8. 39.
[q] Verse 8.
[r] Acts 16. 34.
[s] Ps. 119 162.
[t] Ps. 63. 3.
[u] Phil. 4 7.
[w] 1. Pet. 1. 8.
[x] Iob 20. 5.
[y] Prou. 14. 13.
[z] Ioh. 16. 22.
[q] Hest. 8. 17.
[a] Col. 2. 14.
[b] Psal. 126. 2.

glorious liberty of the ſonnes of God? Wee reade in the ſtorie of the Goſpel, that as Chriſt was going out of *Iericho*, there was a poore blinde man that was very earneſt with him, to take pitty on him, and to heale him; within a while our Sauiour hauing a little tryed his patience, commanded him to bee called: ſome came to him, and ſaid to him; Bee of good comfort, ariſe, hee calleth thee: they were not ſo forward to bring him this newes, but hee was as full of ioy to receiue it; *He threw away his cloake* (ſaith the text) *and aroſe and came to him*[c]. I warrant you, it did euen reuiue his ſpirits to heare the tydings. After the ſame manner, when as a poore diſtreſſed ſinner, that feeleth the wofull blindneſſe and darkneſſe of his owne ſoule, ſhall bee tolde out of the word that Chriſt Ieſus calleth him; nay, when as he ſhall euen heare himſelfe calling, *Come to mee thou that art laden, I will refreſh thee*[d]: muſt it not needes put ſpirit into him, and euen reuiue his heart to bee partaker of ſo gracious a calling? Yes verily; all that are the Lords finde it, and know it to bee ſo: and they are as yet none of Gods, that haue no feeling of this ioy. Thus much for the opening of this point, touching the ioy of thoſe that finde this treaſure. Let vs come now to apply it.

[c] Mar. 10. 50.
[d] Math. 11. 28

As it was ſaid of *Niniueh*, in her pride, that ſhee was a *reioycing City*[e]: ſo may it bee ſaid of this our age, it is a reioycing age, euery man hath ſomething or other wherein hee reioyceth. There is the Epicures ioy, who thinkes there is no goodneſſe vnder the Sunne, but to *eate and drinke, and ſo to reioyce*[f]. There is the malicious mans ioy, he reioyceth at *the deſtruction of him whom he hates*[g]. There is the worldlings ioy, *becauſe his ſubſtance is great, and his hand hath gotten much*[h]: he ſaith to his ſoule; *Oh ſoule, now thou haſt much laid vp for many yeares, liue at eaſe, eate, drinke, and take thy paſtime*[i]. There is the young mans ioy, *Hee lets his heart cheare him in the daies of his youth, he walkes in the waies of his heart, and in the ſight of his eyes*[k]. There is the prophane mans ioy, *who reioyceth to do euill*[l]; *it is a paſtime to him to doe wickedly*[m]. There is the ioy of the ſcorners of religion, which reioyce at the troubles and infirmities of Gods children, *In my aduerſitie they reioyced* (ſaith *Dauid*) *yea the very abiects aſſembled themſelues againſt mee*[n]. There is the adulterers ioy, *his eye waiteth for the twilight*[o] (ſaith *Iob*) hee is glad of an opportunity to commit filthineſſe. There is the drunkards ioy, the practiſe of his ſenſuall beaſtlineſſe is ſo pleaſing to him, that hee cannot ſleepe for it: *Hee riſeth early* (ſaith the Prophet) *to follow drunkenneſſe, and hee can ſit euen till night, till hee be inflamed*[p]. There is the deceiuers ioy, *The bread of deceit is ſweet in his mouth* (ſaith *Salomon*[q].) Thus I ſay in this ſecure age, mens mindes doe finde ſomething or other wherein to reioyce: but now where are they that can ſay with *Ieremy, O Lord, thy word is vnto me the ioy and reioycing of my heart*[r]: that cry and pray with *Dauid, O reſtore vnto me the ioy of thy ſaluation, make my heart within me to heare of this ioy and gladneſſe*[s]? This kinde of ioy is rightly called the *ioy of Gods people*[t]. And therefore as the people of GOD are but a ſmall portion in compariſon, ſo their number is but ſmall, whoſe hearts are poſſeſſed with this ioy; no doubt if enquirie were made, many would be found to pretend that they are merry in God, that they reioyce in Chriſt, and take comfort in his word: but yet, not to ſtand vpon many particulars, there bee two things which doe prooue it to vs to be cleane contrary.

[e] Zeph. 2. 15.
The Vſe.
[f] Eccleſ. 8. 15.
[g] Iob 31. 29.
[h] Iob 31. 25.
[i] Luk. 12. 19.
[k] Eccleſ. 11. 9.
[l] Prou. 2. 14.
[m] Prou. 10. 23
[n] Pſal. 35. 15.
[o] Chap. 24. 15
[p] Iſa. 5. 11.
[q] Prou. 20. 17.
[r] Ier. 15. 16.
[s] Pſa. 51. 8. 12
[t] Pſal. 106. 5.

Firſt, our ſlender ioy in the exerciſes of religion, our ſmall delight in the holy duties of the Sabboth day: you haue heard alleadged many teſtimonies touching *Dauid*, reioycing in the knowledge and vnderſtanding of Gods word. There are as many, of his reioycing in the publike duties of Gods ſeruice; *O Lord, I haue loued the habitation of thy houſe*[u]. *I ledde the multitude into the houſe of God, with the voyces of ſinging and prayer*[x]. *I reioyced when they ſaid vnto mee, wee will goe into the houſe of the Lord*[y]. Hee that ioyed in the word, ioyed alſo in the exerciſes of the word; his loue to the one, could not chooſe but breed loue to

[u] Pſal. 26. 8.
[x] Pſal. 42. 4.
[y] Pſal. 122. 1.

the

the other. Sith then the common duties of the Sabboth day, are such a burthen vnto vs, the hearing of the word doth euen tire vs out, and make vs so dull, that wee shew our selues to haue no life in receiuing it, but (euen like trewantly schollers) to bee glad when the houre is come, that wee may bee dismissed: seeing we holde that there is no comfort on the Sunday, vnlesse wee may spend it more or lesse in our owne fooliſh pleasures; wee cannot bee saide to ioy in this *hidden treasure*, seeing when the Sabboth comes, which is the market day of our soules, we preferre any businesse, any idle vanity, any odde occasion before the means to gaine this spirituall commodity. Till we call the *Sabboth a delight to consecrate it as glorious to the Lord*[q], till the exercises of the word and Sacraments be precious vnto vs, and that we thinke the time comfortably spent, which is bestowed either in fitting vs to them, or in labouring to receiue profit by them: let vs neuer open our mouthes to say, that the *treasures* of saluation is our ioy, and the knowledge of God is a matter we delight in.

[q] Isa. 58. 13.

A second thing which prooueth vs to bee farre from that ioy mentioned in my text, is our eager following of vaine end earthly pleasures. This is a sure rule, that the more a man tastes of heauenly things, the lesse is his ioy in earthly things: and so on the other side, the more a man feeleth earthly things pleasant, the lesse ioy can hee haue in heauenly. When *Cain* had lost his title and interest vnto heauen, then hee fell to building of Cities[r], and to make himselfe a seate on earth: and when hee had lost the harmonie of a good conscience, his Nephew *Tubal* inuented Organes, that hee might haue at the least some solace in outward things. So that when men set their affections vpon the fading and transitory pleasures, and there is their iollity; it is an euill signe, it shewes that the heart is not seasoned with the true reioycing. It is true, there may bee a time for these inferiour and baser things; neyther was it vntruely saide of the Heathen; *Without ioy, the life is no life*: but when men shall once take pleasure in pleasure, when (as *Salomon* for seauen yeeres spent in building Gods house[s], spent thirteene in his owne) men bestowe more time, double and treble in vaine ioyes, then they employ either in their honest callings, or in the seruice of God; It cannot bee good, nay *Iudas* himselfe, if hee should see it, would say; To what ende is this waste[t]? I must needes say of such mirth, as *Salomon* did, *thou art madde*[u]: and of such ioy, *What is it that thou doest*? It is good for men to be affraide of themselues in these cases; the diuels rules neuer haue exception; but the seruants of God must euer learne restraint, and not goe so farre as they may: hee that auoideth not something that is not euill, must needes fall into euill. In riding, wee will not ride so neere the edge of the ditch as a man may possibly ride, and yet escape; but wee will leaue a good deale betweene. It is no Christian wisedome to goe as neere euill as wee can: sinne is very reasonable at the beginning: but before men bee aware, they may bee soone drawne into excesse. It was not simply a sinne in *Esau* to goe a hunting: but yet the more hee vsed it, the more prophane hee waxed, and at last came to contemne his birth-right. So then, this is the issue of my speech; Our slender ioying in the duties of the Sabboth, and our large reioycing in the pleasures of vanity, shew, that though there bee in the world much carnall ioy, yet there is but little spirituall ioy.

[r] Gen. 4.

[s] 1 Kin. 6. 38. & 7. 1.

[t] Math. 26. 8.

[u] Eccles. 2. 2.

Verecunda sunt omnia initia peccati.

Indeede some haue seemed to take comfort in the best things: it may bee so saide to them, as Christ saide to the Iewes, *Iohn was a burning and a shining candle, and for a season yee reioyced in his light*[x]. And our Sauiour in this very chapter speaketh of some, *who receiue the word with ioy, but they are but for a season*. Such I haue knowne: the time was, when as the Apostle saith of the Galathians, *They would haue pluckt out their owne eyes*[z]; they would (as they made shew) haue done any thing to enioy the benefit of the word: but now they are ful,

[x] Ioh. 5. 35.

[z] Gal. 4. 15.

profit hath bewitched them, pleasure hath besotted them, and there is little left but a forme of godlinesse. I pray God they make not their end worse then their beginning.

So much of this second token of esteeming this treasure, *Ioy*.

The third followeth, and that is a consultation, in these words, *And for ioy thereof departeth*: or as it is properly out of the Greeke, *He withdrew himselfe*. When a man hath found a treasure, and hath well examined it, and by examination found the worth of it; as hee reioyceth in his owne good fortune (as wee say) that contrary to his expectation hee should light vpon so great a commodity, so hee goeth aside, and layeth all other busines apart, to aduise with himselfe of his owne sufficiencie, what the fielde in which this treasure is, may cost him; whether if hee should lay out all his substance vpon the purchase of it, it might countervaile his charge. This is the withdrawing of a mans selfe, or the going aside, which beeing vsed as a preparatiue in earthly purchases, is applied to the manner of seeking of this heauenly commodity: to signifie vnto vs, that a true Christian, whose heart the Lord hath truely touched, when he heares out of the word, what happinesse is prepared for those that beleeue, what an exceeding gracious God the Lord is; as his heart is inwardly affected with the ioy thereof, so that hee gladly suffers the holy doctrine thereof to enter in into his heart: so likewise he falleth into an earnest, serious, and deliberate consultation with himselfe, what it must cost him, if hee will bee religious indeed; how many vaine pleasures he must forgo, what disgraces he must endure, what iniuries in the world he must put vp, what conflicts hee must haue with Sathan, through how many *afflictions he must enter into the kingdome of God* [y]; what temptations he shall be assaulted with, sometimes with wealth to choake him, sometimes losses to discourage him, sometimes the applause of the world to puffe him vp, sometimes reproches to make him droup; after this, he enters into himselfe, to see whether he can find himself content to put himself to all this charge, for the gaining of this treasure; and whether if he do, he shall not lose his cost, but shall haue a better treasure in lieu of his expense. This preconsideration is that which is meant heere in this place; and it is the same which our Sauiour commends vnto vs in two parables; the one of a *Builder*: the other of a *King going out to warre* [z]. The wise builder sits downe first (saith he) and counts the cost, whether he haue sufficient to performe it: the prouident Captaine first takes counsell, whether he be able to go through with that seruice hee vndertakes; so should euery man that would bee religious, grow to a demurre, and to an aduised questioning with himselfe, touching the value of this offered treasure; whether hee can finde in his heart to hazzard and aduenture all to obtaine it. You shall reade of a fellow in *Luke*, that was very hasty to tender his seruice vnto Christ, *I will follow thee Lord whithersoeuer thou goest* [a]: our Sauiour had his humour straight, and sawe his drift, and whereat hee aimed; hee imagined some great outward reward, for beeing one of Christs retinew; or at least thought vpon no great hardship that might follow it: therefore Christ gaue him this lesson; *The Foxes haue holes and the birds of the heauen haue nests, but the Sonne of man hath not wherein to lay his head* [b]. It is like hee was soone full of it, and was weary of his seruice before hee began it. Therefore the Scripture deales plainely with vs at our first calling; Heere is the crowne, and heere is the Crosse: if we will *raigne with him, we must suffer with him* [c]. Christ himselfe (as a man) went not into glorie, but by suffering [d]. If we will be his Disciples, we must follow him: wee may not thinke to finde a fairer way, then that through which he is gone before vs.

ἀπάγει.

Doctrine 3.

[y] Acts 4.22.

[z] Luke 14.

[a] Chap. 9.58.

[b] Verse 53.

[c] 2. Tim. 3.12

[d] Luk. 4.26.

The Vse. The vse of this is, to shew vs the cause why there are so few religious. There are to bee found two sorts of people. The first looke onely on the charge, but neuer examine the worth of the commodity: therefore when they finde that there must bee so much adoe, so much hearing, praying, meditating, such labouring

ring for knowledge, ſuch ſtraightneſſe of life, ſuch watching ouer a mans owne heart; they neuer goe further, come what will, they will none of it: whereas if they did compare the good of the thing, with the charge of getting it, and did remember or know what Chriſt ſaid *, they would neuer grudge at that coſt, which is rewarded with ſuch a commodity. The ſecond ſort of people looke vpon the worth of the treaſure, (though yet not ſo throughly as they ſhould,) and gladly they would haue it, but yet they conſider not, as they ought, of the things that doe accompany it: ſome generall conceipt perhaps they haue of ſome ſuch thing, but yet they did neuer ſeriouſly conſult with themſelues about it: and therefore after they haue made ſome little entry into religion, and meete with ſome incombrances they were not ware of, or for which they were not ſo well prouided, they fall backe, loſe their firſt loue, ſuffer their zeale to decay, and grow into an vtter neglect of that treaſure, which they ſometime ſeemed to eſteeme. It is good for euery man therefore that would be religious, and beginnes by hearing to haue ſome good liking to bee bred in him, to *withdraw himſelfe*, and to caſt vp his accounts, to ſee what he muſt put himſelfe vnto, if he will be a Chriſtian, leſt he doe after fall away, and doe thereby make himſelfe ſubiect to a greater iudgment.

* Mar. 10. 30.

The third Sermon.

And selleth all that he hath, and buyeth that field.

WEe are now come to the fourth argument or testimony of high esteeming the treasure of saluation, the meanes of life eternall, namely, the resolution, *to sell all that a man hath.* To finde out the meaning hereof, wee are first to see *what a man hath*: secondly, *what it is to sell it.*

The Exposition. Touching the former, it may perhaps at the first seeme to be spoken of the wealth and riches of the world, or to insinuate some such vo'untary pouerty; into which vnder a shew of holinesse, and of forsaking the world, Monkes, and such like doe cast themselues: but indeede there is no such meaning in the words. For first, the things which appertaine to the Kingdome of God, cannot bee purchased by money. Secondly, there bee many poore soules in the world that shall bee saued; that yet haue little wealth to part with, to obtaine heauen by. Thirdly, the riches of the world are not our owne, neither can they properly bee so called, for they are but lent vnto vs, and the Lord doth giue them, and take them at his pleasure. The like may bee said of health, beauty, fauour, reputation and credit in the world; which though many men by the goodnesse of God doe enioy, yet they cannot bee called theirs: so that wee must enquire out something which may truely and properly be tearmed a mans owne; and that is no other thing but onely *sinne*: which as it comes to euery man by inheritance, (so that though hee bee borne with a naked bodie, yet his soule is full of it;) so likewise there is nothing dearer or of greater price vnto a naturall man, then it, nothing that he is lother and more vnwilling to forgoe; and this is that which is meant by the spirit of God in this place. Now to sell this, is (as the nature of selling we know requires) to part with the right, and title, and interest that a man hath into it, the secret and inward loue to it, and the outward and common practise of it. Thus much briefly and plainely to open the meaning of this clause; you see that *by that a man hath*, is meant *sinne*; and by *selling* it, the renouncing and disclaiming of sinne. Let vs now come to the more particular examination, for our instruction.

The 1. doct. There hee sundrie points arising out of this clause, as in the further scanning of it (God willing) shall appeare. The first which is the ground of all the rest, is this; That in all those which thinke and hope to bee saued, there must bee a disclaiming, a renouncing, an vtter forsaking of those sinnes, which heretofore in the dayes of their ignorance and childhood, and vanity they delighted in. This is the very substance of *selling that which a man hath*, here spoken of. A man cannot keepe still his ancient possession in sinne, and in the lusts and waies of his owne heart, and yet get heauen too. It is good to search for this rich *treasure* into the very heart and bowels of the Scripture; it is good when a man hath found it, to *hide* it, and to lay it vp in the store-house of a mans memorie; it is good to bee *glad of it*, and to *reioyce* in it; it is good to grow into a consultation with a mans selfe, what is to be done for the obtaining it; all these things in themselues are good: but yet they are all in vaine, except a man doe ioyne vnto them this same *selling* of his olde and accustomed sinnes, and the entring into a new course of holinesse. To manifest this point, wee may consider the examples of some

some whose conuersation is recorded in the Scripture, in whom there is noted a plaine forsaking of former euils, and an vtter disliking and abhorring of the things which before they tooke pleasure in. Those Iewes of whom 3000. were conuerted at one Sermon of Saint *Peter* [f]; indeede at the first they were hardned and sensuelesse, they reproched the Apostles, and called them drunkards; they scoffed at the word, and cared not for the hearing of it: but we do not finde they continued so afterwards, but the contrary rather; their hearts were *pricked*, they honoured the Apostles as Gods Ministers, they trembled at the word, their eares were open to heare, and their hearts prepared to learne any thing. So *Paul* once *breathed out threatnings and slaughter against the Disciples of the Lord* [g], once hee was a *blasphemer*, and an *oppressour* [h]; but was hee such a one still after GOD had called him? no; nay he *preached that same faith which before hee destroyed* [i], and sacrificed his life for the religion which hee sometimes persecuted. Those of Ephesus before they had the true and sound knowledge of religion, vsed curious *arts*, and were giuen to *witchcraft*, and *sorcery*: but after their hearts were touched, there was a change, *they came and confessed* (saith the text) *and shewed their workes, and burnt their bookes before all men* [k]. *I heard Ephraim* (saith Ieremy) *lamenting and saying; Surely after that I was instructed, I smote vpon my thigh, I was ashamed and confounded, because I did beare the reproach of my youth* [l]. Behold here, in stead of a delight in former sinnes, a blushing at the very remembrance of them. *Paul* writing to the Corinthians, and making mention of sundrie kindes of euill doers, *fornicatours, idolaters, adulterers, wantons, couetous, drunkards, raylers, extortioners*, & such like, saith indeed, *that such some of them were sometimes: but now you are washed, now you are sanctified* [m]. The like testimony he giues of the Ephesians, *Ye were once darknes; but now ye are light in the Lord* [n]: of the Colossians, *In these things* (saith he) *you walked once; but now you haue put off the old man* [o]. That woman that washed *Christs feete*, of whom mention is made in Saint *Luke* [p], had beene a woman of a notorious euill life; but when shee once had a feeling of the grace of God, and that *many and great sinnes were forgiuen her*, had her vnchast life in such deepe detestation, that in token thereof, shee made her eyes which had allured others to vncleanesse, as vessels of water, in which to wash the feete of Christ; and the haire of her head, which no doubt had beene platted and laid abroad for the same purpose, as towels to wipe them cleane. By this plenty of examples, to which others might be added, it appeareth, that there is a selling and a forsaking of former sinnes, a disliking them, a growing wearie of them, in all that are truely conuerted vnto God. A man that liueth in prison, and is there hardly dieted, feedeth with very great appetite and greedinesse vpon scraps, and parings, and the refuse of other mens tables, and thinkes himselfe very well, if he may fill his belly therewith: but when he is set at liberty, and commeth among his wealthy friends, where he findes variety and plenty, after hee hath once tasted of it, hee knoweth not how to fall to his olde diet againe; but wonders rather with himselfe how hee could finde any fauour in those course and homely leauings: after the same manner, a man being held captiue by Satan at his pleasure, taketh great contentment and delight in the practises of vile and filthy sinnes, and thinks himselfe happy if hee may euen fill himselfe therewith; but beginning once to be set at liberty by the power of God, and tasting of the sweete priuiledges of a Christian, hee groweth euen to a loathing of his former iniquities, and doth meruaile how it was possible for him to reioyce, and please himselfe in such grosse and abhominable courses. Thus you may see the truth of this first point touching the relinquishing the interest and possession of olde sinnes, for the obtaining of this eternall inheritance. Let vs make vse of it.

[f] Acts 24.1.
[g] Acts 9.1.
[h] 1. Tim. 1.13
[i] Galat. 1.22.
[k] Acts 19.19.
[l] Ier. 31.19.
[m] 1 Cor. 6.11
[n] Ephes. 5.8.
[o] Colos. 3.7.
[p] Luk. 7.37, 38

If we doe thinke that there is a God in heauen true of his word, and iust and vpright in all his courses, and that this verse which we haue in hand, is a part of *The Vse.*

that

that holy truth by which wee shall be iudged at the last day if wee be not able to deny, that by *selling that which is ours*, is meant the renouncing and forsaking of our old and accustomed sinnes, which haue beene as deare vnto vs as any mans land or inheritance is vnto him, how then (if we will deale as we ought, seriously & faithfully with our own soules,) how then I say can we with any colour or shew of likelihood, or appearance of reason make our selues beleeue that wee are truly turned vnto God, and that we are well onward in the way that leadeth vnto life? Seeing that our owne hearts doe know it, and the world may see it, that looke what sinfull courses heretofore we liued and delighted in, in the same wee go on and continue to this day. It is true now which *Ieremy* the Prophet spake of in his times, [q] *I hearkened* (saith he) and *heard*: he was carefull to see what reformation was wrought among the people, and full glad hee would haue beene to haue seene some fruits of amendment: but in what state thinke wee did hee finde them? none (saith he) *spake aright*, no man *repented him of his wickednesse, saying, what haue I done?* there was no desisting from former courses, no breaking off of olde sinnes; but what then? *euery man turnes to his race, as the horse rusheth into the battaile*; there was as great boldnes and resolution in naughtinesse, as was wont to be. It is the very true proportion of our times: no man entreth into examination of himselfe, no man saith to his owne soule, *What haue I done?* how is it with me? how can my course be iustified which I haue held hitherto? how shall I answer God at the day of reckoning? am I in a good way wherein I may bee bolde to goe on, or haue I beene hitherto misled, and is it now time for me to returne? Where is the man that thus communeth with himselfe? Euery man holdes on in his wonted fashion, vaine pleasures, greedy and violent catchings after the things of this world, (without any charitable respect had to others,) mercilesnesse, cruelty, want of compassion to the miseries of the needy, wantonnesse, excesse, abuse of Gods creatures, ignorance of religion, contempt of the word and Sacraments; no conscience of the holy vse of the Sabboth, no care to worship God in our families: these and the like were our sinnes in times past, and the very same bee our sinnes to this day. If there bee any change, it is rather in the shameless encrease, and hardned boldnesse of euill, then in the dying and decaying of iniquity. And that I may speake to euery mans soule, let euery one of vs aske of our owne hearts, what one euill there is, what one vngodly course which wee were sometimes giuen vnto, and now (since it pleased God to reueale his will more plentifully vnto vs) wee haue for conscience sake reformed, vowing with our selues neuer hereafter to imbrace it. How shall we haue any courage to looke Christ in the face, when hee comes to be our iudge? how shall we say to him with his Apostles, *Master, wee haue forsaken all for thy sake* [r], when as that witnesse in our bosome cannot testifie for vs, that we haue (out of a setled desire not to offend God) reformed one corruption? How happy a thing were it if we might see but one *Zacheus*, that had heretofore beene an extortioner, and a liuer vpon the vndoing and spoile of others, now to breake off his sinnes by restitution for wrongs done, and by mercy to the poore: but one *Dauid* that hath beene an adulterer, now to groane for the griefe of his fact, and to giue publique testimony of his repentance: but one *Rahab* that hath beene a harlot, to manifest the truth of her conuersion: but one *Salomon*, that hath giuen himselfe ouer to take pleasure in pleasant things, now to cry out, *Vanitie of vanities*; I haue said of *laughter, thou art mad* [s]; but one *Manasse* that hath beene an idolater, and a false worshipper of God, now to bee humbled before the Lord: but one prodigall youth, that hath wasted his goods with ryotous liuing, now at last to come to himselfe, [t] with *Lord? I haue sinned against heauen and against thee, and am no more worthy to be called thy sonne*: but one *Lydia* that had once a dull heart, now to haue a heart opened to attend: but one Corinthian that had beene a drunkard, a rayler, a couetous person, now

[q] Ier. 8.6.

[r] Mat. 19.27.

[s] Eccl 2.2.

[t] Luk. 15.18.

now to bee washed and sanctified by the Spirit of our God: I say, how happy and comfortable were it, to see as it were but one of a kinde, thus to haue renounced his former vngodlinesse; the very Angels in heauen, as Christ saith [a], would reioyce in it: but when there shall be a generall resistance of the truth, and (as the Prophet *Isay* saith,) men shall *fall away more and more* [x]; and they will not, as Christ said to *Ierusalem*, *vnderstand the things that belong vnto their peace* [y]; what shall wee then say, but pray with *Dauid*; *It is time for thee Lord to worke, for men haue destroyed thy Law* [z]: And to cry with the soules vnder the Altar; *How long O Lord, holy and true, when wilt thou iudge & auenge them that dwell on the earth* [a]? Well, to ende this point, this is the summe, know this whosoeuer thou be, if thou dwell still in the house of thy olde sinnes, this pearle of saluation and life eternall, can neuer bee thine; he must be a *new creature* [b], that will come into the new *Ierusalem*: there stands an Angel with the blade of a sword shaken to keepe the olde *Adam*, a man liuing in his olde corruption, out of Paradise [c]. And this is the first point.

[a] Luk. 15. 10.
[x] Isay 1. 5.
[y] Luke 19. 42
[z] Psal. 119. 126
[a] Reu. 6. 10.
[b] 2. Cor. 5. 17
[c] Gen. 3. 24.

Doctrine 2.

The next point that I obserue hence, is; that alteration from the former manner of behauiour which is required to saluation, is no exchange of one sinne for another, but a sale: for this cause it is, that repentance (without which wee *shall all perish* [d], as Christ saith) is defined to bee a turning from sinne vnto God. *O Israel, if thou returne, returne vnto me, saith the Lord* [e]; and for default hereof the people are blamed, *They returne* (saith the Prophet) *but not to the most high* [f]. If a man should turne from one sinne to another; as for example; leaue prodigality, and fall to couetousnesse, this were no repentance. Therefore I say, Christ mentioneth here a plaine, and direct, and simple sale of a mans sinnes, and not an exchange.

[d] Luke 13. 3.
[e] Ierem. 4. 1.
[f] Hos. 7. 16.

The Vse.

It is a point worth the noting; for many of vs that professe religion now adaies, shall bee found rather to haue changed away some of our olde sinnes, then truely to haue solde, and simply to haue forsaken them. As for example, if wee consider their estate which liued in the daies of Popery and blindnesse, we shall see how they haue exchanged those sinnes which then they were giuen to. Then they had the Pope in estimation, and the religion of Antichrist; now, hauing left them, they are become contemners and despisers of the Gospell: then they were affraide of the fained paines of a supposed Purgatory; now the torments of hell (then the which nothing are more certaine) cannot feare them: then they praied in an vnknowne tongue, not vnderstanding what they did say; now they care not to pray in a knowne language, though they may easily learne what they deliuer: then there were many Sacraments which indeede were no Sacraments, and they were much accounted of; now there are but two, and the same which Christ only did ordaine, yet are they not esteemed: then men obserued many superstitious holy dayes; now the Sabboth of the Lord is not esteemed: then they gaue more then they needed to the maintenance of a sort of slow-bellies, whose seruice to Gods Church was altogether vnprofitable; now they are slacke to giue a needfull allowance to the poore: then they would goe barefooted on pilgrimages, many a wearie steppe; now they are slothfull to goe a mile or two to serue God. In a word, then men were altogether superstitious; but now they are wholly prophane: then in many things they did more then the Lord required; now it is a burthen to doe the one halfe of that that they ought to doe. Here is a kinde of alteration; yet it is not such a selling as is here mentioned, but a plaine exchange: false worshippe turned into a contempt of true worship: a delight in falshood, turned into the hatred of the truth: a multitude of many ceremonies in the Church, changed into a rude and vncouth kinde of behauiour: mens daies were then miserable, yet it might seeme pardonable, because they were no better taught; but now it is damnable, because they haue so many meanes of instruction. So also to come neerer; some amongst vs through

a kinde

a kind of importunity, hath left their negligent comming to Church: but what haue they changed it into; but a diſſolute, careleſſe, ſleepy, and vnreuerent carriage when they are here? ſome haue forborne their Sunday ſports, but they will be ſure to take their fill vpon other daies; they ſeeme to ſay as the drunkard in *Iſay*; *To morrow ſhall bee as to day, and much more abundant* [i]. Some, that (it may be) heretofore cared not to reade in the Bible, or in any other book, now becauſe of their reading, deſpiſe hearing, and thinke they haue no neede of inſtruction: here bee miſerable exchanges, but this is not the *ſelling* which Chriſt meanes here in this place. And therefore let vs all learne this leſſon; that it is not enough by the preaching of the Goſpel, to be brought from ſome euils, to which before we haue been accuſtomed, and withall to entertaine ſome others as bad as they were: but we muſt reſolue vpon a ſimple and plaine forſaking; intending as we forbeare one ſinne, ſo likewiſe to ſet our ſelues againſt all. This is the ſecond point.

[i] Iſay 56.12.

Doctrine 3. The third point is, that the ſale here required, is an vniuerſall ſale; *Hee ſelleth* (ſaith the text) *all that he hath*; not ſome peece of this ſinfull poſſeſsion, but euery parcell of it, euen the very whole and entire inheritance. This point I ſpake of not long ſince, in the opening of that text, *Matth.* 3. where I ſhewed that that *is good fruit*, which proceeds out of a ioynt reſpect vnto all *Gods Commandements*: it muſt not bee grieuous vnto vs to haue the ſame point againe inſiſted vpon. Alwaies when one and the ſame doctrine comes often, wee are to account it ſo to fall out by the ſpeciall prouidence of God, and that it is ſo in his great wiſedome, either becauſe when we heard it before, we heeded it not as we ought to haue done, or vnderſtood it not throughly, or elſe did not ſo carefully ſet our ſelues to the practiſe it: ſo that now the Lord doth againe call vpon vs, to lay as it were better holde vpon it, and from henceforth to looke better to the performance of it. Well then, for the point it ſelfe, thus it ariſeth from this place: that hee which would enioy this heauenly treaſure, which the Lord doth ſo freely and graciouſly tender vnto vs by the preaching of the Goſpell, muſt reſolue to make a through-ſale, and to forſake not ſome, but euery ſinne, euery corruption, euery breach of the will of God whatſoeuer. For the better vnderſtanding of this point, to auoide all miſtakings, and to direct vs the better in the practiſe and performance of it (it being indeed the very life of all religion, and that which the Scripture calleth the *power of godlineſſe* [h],) I will thus diſtinguiſh the poſſeſſion of ſinne. It is held and poſſeſſed by vs, either in our hearts, and inward affections, or elſe in our liues and outward practiſe. In the heart it is harboured, loued, delighted in, ſtudied vpon, cared for: In the life it is exerciſed, and by often practiſes receiueth ſtrength and increaſe, and is brought by degrees vnto a kinde of ripeneſſe and perfection. The intereſt that we haue either of theſe waies into ſinne, muſt neceſſarily bee forſaken. *Cleanſe your ſelues* (ſaith the Apoſtle) *from all filthineſſe, both of the fleſh, and of the Spirit* [i]: firſt of all, wee muſt labour to let goe the holde that the heart hath in it: for all godlineſſe is but a fancie, vntill the heart be reformed. Though the branches and boughs of a tree bee cut, yet ſo long as the roote lieth faſt in the earth, there will alwayes ſome buddes ſpring forth. A riuer may be dried vp, euen to the very head and fountaine; but if that be not emptied and choaked vp in time, it will encreaſe againe: & ſo long as corruption *raignes* [k] within in the heart, ſome offences or other muſt breake out. You ſhall reade in the Pſalmes, that the Iſraelites many times turned vnto God when they felt his hand heauy vpon them [l]; but yet becauſe their heart was not vpright, they ſinned ſtill, when the ſtorme was ouer, and prouoked him afreſh as they were wont to do. The prince of this world, the diuell, dwelt in euery one of vs by nature, and the ſcepter of his kingdome is corruption: till by the weakning of the ſin, Sathan begin to be diſplaced, the Spirit of God can haue no dwelling in vs. You will ſay perhaps vnto mee; how is it poſsible to caſt all corruption

[h] 2. Tim. 3. 5.

[i] 2. Cor. 7. 1.

[k] Rom. 6. 12.

[l] Pſalme 78.

out

out of our hearts, seeing the Scripture saith: No man *can say my heart is cleane* [m]? And that as long as wee doe liue heere in the world, wee shall haue cause to acknowledge with Saint *Paul*, that *in our flesh dwelleth no goodnesse* [n]? I answer, that though it bee true, that as long as wee abide in this world, corruption and sinne will finde a place within vs, yet the interest and possession that we haue into it, is solde and disclaimed by doing two things: the first is by mourning for it and daily bewailing it: the other by labouring to grow continually into a deeper detestation of it.

Touching the former, wee haue the charge of the Spirit of God by Saint *Iames*, *Purge your hearts you sinners* [o]: there is the very thing wee haue now in hand: but how shall they purge their hearts? It followeth, *Suffer afflictions, and sorrow, and weepe, let your laughter be turned into mourning, and your ioy into heauinesse*. This is that which the Scripture calleth sometime the *renting* [p], sometime the *breaking* of the heart [q]: and to shew the earnestnesse of this sorrow, the Prophet *Zacharie* [r] compareth it to a mans mourning *for his onely sonne*, or his first borne: and to that solemne and publike lamentation which was for the religious King *Iosiah*; of which it is said, that all *Iudah and Ierusalem mourned, Ieremiah the Prophet mourned, all singing men and singing women mourned* [s]. We reade often of *Dauids* teares [t], of the sorrowes of his heart, of the groanings of his spirit: of *Peters* bitter weeping [u]: of the Corinthians mourning, [x] that *Paul* was faine to write vnto them to comfort him. The father of the possessed childe that was brought to Christ, when our Sauiour tolde him of the power of faith; straightway (saith the text) he cried *with teares, Lord I beleeue, helpe my vnbeliefe* [y]. His heart was euen woe within him to thinke vpon his owne hardnesse, and the blindnesse that hee had liued in. And Saint *Paul* commendeth *Timothy* for his *teares* [z]. The more a man encreaseth in this bewailing, and priuie bemoning of the hidden corruption of his owne soule, the better hee hath proceeded in this same *selling* of sin. The way to sell sin out of the heart, is to striue to grow into a detestation and loathing of it. Was not *Dauid* thinke we wearie of his sins, when he said, they were *like a waighty burden, too heauy for him to beare* [a], and were like to rotten and festered wounds? Did not *Paul* euen abhorre his owne corruption, when he cryed out, *O wretched man that I am, who shall deliuer mee from this body of death* [b]? The same Apostle speaking of the repentance of the Corinthians among other fruits that it brought forth, names *indignation* [c]: what Indignation (saith he) hath it wrought? What meaneth he by this *Indignation*: surely nothing but a kinde of discontentednesse that they were growne into, chasing as it were and vexing with themselues that they should so foulely offend God. This is the *crucifying of our affections* [d], which the Scripture speaketh of, when as that naturall hatred which is in vs against God and all goodnesse, is turned into a hatred of sinne in all, but especially in our selues. Thus then you see the first degree of making this through sale of sinne, to let goe that hold and interest that the heart hath into it: which is done by sorrowing for sinne, and by labouring more and more to abhorre and to detest sinne.

The next interest and hold that wee haue of sinne, is in our outward practise, and this must bee sold and forsaken also. For, as to make some outward shew of reformation without purging the heart, is but hypocrisie: so to pretend (as the manner is) a good heart without fruits of amendment, is but vanitie. This is a thing which the Scripture still requireth of all that professe religion; *Let your light shine before men* [e]: *let your conuersation be such as becommeth the Gospel* [f]: *let them that beleeue in God, be carefull also to shew forth good workes* [g]. These and the like are common exhortations in the Scripture. Now, this outward reformation must bee vniuersall, of all knowne sinnes: the words of my text are plaine; *He selleth all that he hath*: if hee willingly keepe the least peece behinde, the blessing it selfe can neuer be obtained. It is plaine by the Scripture, that true

[m] Prou.20.9.
[n] Rom.7.18.
[o] Chap.4.8.9.
[p] Ioel 2.13.
[q] Ier.4.4.
[r] Zach.12.10.
[s] 2 Chr.35.25
[t] Psal.6.6. Psal.56.8. Psal.119.136.
[u] Luke 22.62.
[x] 2.Cor 7.8. &c.
[y] Mar.9.24.
[z] 2.Tim.1.4.
[a] Psal.38.4.
[b] Rom.7.24.
[c] 2.Cor.7.11
[d] Gal.5.24.
[e] Math.5.16.
[f] Phil.1.27.
[g] Tit.3.8.

turning vnto God, and the addicted and willing remaining in the practise of any one euill, which is discouered to a mans conscience by the light of Gods word to bee a sinne, cannot stand together. It is (as wee would thinke) but a small sinne that Saint *Iames* speakes of, the sinne of the tongue: and yet
[h] Iam. 1.26. hee saith, *That if any man professe religion, and yet refraineth not his tongue*, all his religion is idle, all his profession is vtterly in vaine. And indeede, if a man refraine the practise of one sinne, and doe it therefore because it is a sinne, an offence against God, and a breach of his will; the same reason must needes draw him to refraine others also, it being the generall nature
[i] Mark. 6.20. of euery sinne to bee displeasing vnto God. *Herod* reformed something in the young man that came to Christ had solde many lands, and had many
[k] Mar. 10.21. good thoughts in him, and therefore the text saith, *Christ loued him*: yet when it came to one particular about riches, hee fell off, and marred all. Yea, no doubt, *Iudas* had many good things in him, otherwise Christ would neuer haue chosen him to bee an Apostle: yet there was left a certaine Leauen behinde, a secret poyson that brast out in the end, and discouered his hypocrisie. So then, as all inward corruption must bee sorrowed for, and laboured against; so all outward knowne iniquitie must bee renounced, and no manifest euill willingly continued in. Hee that keepes sinne in part, shall lose grace in whole. To loathe some sinne, and so loue and liue in some other, is but halting: and with GOD it is no safe dissembling. Hee that is godly indeede, must needes bee out of loue with the whole course of iniquitie.

This is the doctrine. Let vs make vse of it to our selues.

The 1. *Vse.* First, let it bee a motiue to vs to gage the the very depth and bottome of our hearts, to see how wee haue carried our selues in this selling and forsaking of that wee haue, for the gaining heauen, and for the profitable embracing the meanes of saluation and life eternall: how haue wee mourned for the hidden corruption of our hearts? where bee our groanes and sighes? where bee our teares that wee haue shed to consider the vntowardnesse and crookednesse, and obstinacie that is in vs against God? where is our loathing and detestation of our owne secret enormities, and of those inordinate and rebellious lustes, which are still fighting against the soule? where are our vowes with our selues, to set our selues against sinne, and to giue vp our whole *spirits, soules, and bodies*, to please him in all things? Are these strange questions vnto vs, or doe wee not know out of our owne experience, what these things meane? are the lustes of the flesh still pleasing vnto vs? did it neuer grieue vs at the heart, that the Maiestie of God hath beene offended by vs? did the consideration of our owne wretchednesse neuer yet make vs to mourne secretly? or to crie vnto the Lord to weaken in vs the power of iniquitie? or did wee neuer yet thinke with our selues, how happie wee should bee, if the Lord would giue vs the victorie ouer our owne vnbrideled affections? If this bee our case, wee haue not yet solde our sinnes, wee possesse them, and they possesse vs, wee can neuer (if wee so continue) come to the fruition of this heauenly and spirituall inheritance. Thus, for making the first vse of this doctrine, wee must bee put ouer to this priuate communing with our selues, to see how wee haue begun this sale, by reforming our hearts, and renouncing the secret harbouring of priuie corruptions.

Vse 2. Now for a second vse touching outward reformation: our pinching dealing with the Lord, sheweth how loath we are to sell all. We deale in this case as
[l] Acts 5. *Ananias* did [l]: when in the beginnings of the Church, because of the necessitie of the times, many sold their lands, and brought the price and laide it in at the Apostles feete, to bee distributed by them, as euery one had neede: *Ananias* would needes seeme to bee as forward in this course as any other; hee solde

his

his fandes alſo, hee brought in the money, and tendered it (as the faſhion was) at the Apoſtles feete; but yet diſtruſting the prouidence of GOD, and fearing leſt hee himſelfe ſhould want alſo, hee kept backe one part, pretending notwithſtanding to haue brought in all. But the hand of GOD was vpon him for his diſſembling; *Hee fell downe* (ſaith the text) *and gaue vp the ghoſt*. A fearefull example, and worthie to bee laide to the hearts of a great many of vs. Some would ſeeme to bee as forward in the reformation and amendment of their liues as any other; but yet there is ſomething or other ſtill behinde, either for their worldly profit, or vaine delight, or ſuppoſed credite: there is ſome one euill courſe, which they themſelues their conſciences beeing well ſifted) knowe to bee naught, which yet they continue in; whoſoeuer thou art that findeſt this to bee thy caſe, I muſt ſay to thee as *Peter* ſaid to *Ananias*; *Why dooſt thou thus let Sathan fill thy heart? thou haſt not lyed vnto man, but vnto GOD*. And hee whoſe vengeance ouertooke *Ananias*, will not let thy hypocriſie eſcape away vnpuniſhed.

Therefore let vs bee mindfull of this point, either to reſolue vpon a through-reformation, or no reformation. Now that is called a through-reformation, which is vndertaken with a purpoſe not to holde on in the willing practiſe of any one knowne iniquitie.

And this is the third thing noted out of this ſale.

There is yet a fourth thing behinde, and that is this, that this ſale is not for a ſeaſon, but perpetuall and for euer; for ſo it is implyed here in this parable; The man that hath found this pearle, for joy of it, ſelleth all: but yet hee keepes not his money by him, as though hee had a purpoſe in time, to buy the ſame thing againe which hee had once ſolde; but forthwith hee layeth out his ſtocke vpon that fielde, in which this treaſure *lyeth hid*.

So that by the proportion of the Parable it is plaine, that this ſale, that is, this renouncing, this leauing of olde ſinnes, is not for a time, for a fit onely; and then to returne backe to a mans old faſhion, but it is finall, without euer embracing that euill againe, which a man hath once diſclaimed. This is a point plaine enough in Scripture. *Doctrine* 4

Chriſt giueth vs a ſpeciall charge, to *remember Lots wife* [m]: now wee know what is ſaid of her, That when GOD had deliuered her and her husband out of *Sodome*, and had commanded them not to looke behinde them; ſhee notwithſtanding thinking vpon the pleaſantneſſe of the place, and the eaſe and proſperity ſhe there liued in, looked behinde her, as it were repenting ſhe was come thence: hereupon the ſtory ſaith; The hand of God was vpon her, and ſhee was turned into a *pillar of ſalt* [n]: now *remember* her (ſaith Chriſt) take heede of her ſinne, if you feare her puniſhment. Beware of longing after thoſe ſinnes which we haue begun in ſome meaſure to reforme like the Iſraelites, that luſted after *the fleſh-pots of Egypt* [o], and prized not their deliuery from bondage as it did deſerue: our Sauiour ſaith; That if Sathan, hauing begun to bee caſt out of a man by ſome degrees of reformation, haue leaue and liberty to returne againe, hee brings with him ſeuen diuels worſe then himſelfe, and *makes that mans end worſe then the beginning* [p]. It *is better for men* (ſaith S. *Peter*) *neuer to haue knowne the way of righteouſnes, and to haue eſcaped the filthines of the world, if after againe they be intangled therein* [q]. If a man *haue once bin enlightened, and then fall away, it is impoſſible to bee renued by repentance*: a fearefull ſaying. Let vs all make this vſe of it, To take good heede to our ſelues of going backe from good purpoſes, and good motions, if we haue had any, and from good beginnings. It is a daungerous thing to continue in any hardned courſe without remorſe: but, to haue ſet a ſtep or two forward in a good way, and then to flie backe, is infinitely more dangerous: for it is a hard matter to returne againe to amendment. There is no ſickeneſſe more dan-

[m] Luk 17.32

[n] Gen.19.26.

[o] Exod.16.3.

[p] Luke 11.24 &c.

[q] 2.Pet.2.20.

Heb.6.4.5.6.

The Vſe.

dangerous then a relapse, and no state of the soule more fearefull, then his that
[r] Hos.7.16. hath begunne well, and now starts aside, like a *broken bowe*, to his old wont. There bee that haue giuen some hopes, and haue made some offers as it were to come out of *Sodome*, and this and that good course they haue begun, but it is much to bee doubted it was but a fit; their righteousnesse is (as the Prophet
[r] Hos.6.4. speaketh) *like a morning cloude*; that with one blast is soone vanished; or as a dewe, which the heate of the Sunne drieth vp very quickly. Others I haue seene and heard, who when they haue beene sicke, and their conscience hath beene waked, and death hath beene looked for, haue seemed very pensiue and sorrowfull for their life past, and haue promised (if the Lord spare them life and health) great amendment: Well, the Lord hath restored them, they haue health, they haue strength; but where is their amendment? They are fallen backe, like the
[s] 2. Pet. 2.22. *dogge to his vomit, and like the sow to the myre* [s]; A wofull case. Thou whose conscience telleth thee, that this is thy case, that thou didst, when the Crosse was vpon thee, fall away thy sinnes, but now thou hast bought them againe, Remember
[t] Psal.67.11. what *Dauid* did [t]: And what *Salomon* said, *When thou hast vowed a vow to God, deferre not to pay it* [u]. It is better that thou shouldest not *vow, then that thou shouldest vow, and not pay it*. It is no dallying with GOD: to renounce sinne for a fit, to
[u] Eccl 5 4. let it goe for a season, and then to fall to it againe, is but mockery. This is a repentance that God delights not in.

One word more touching the last point, which is the vpshot of all: *He buyeth that field*, saith my text. This is the thing to which all the former tended. Wee know what it is to buy, euen to make a thing a mans owne, that it may bee free to him for his vse, and that he may take comfort of inioying it: so, to *buy* this spi-
Doctrine 5. rituall *treasure*, is to endeauour by all meanes to become the owners of it, to feele and know it to bee ours; not onely to possesse the knowledge of it in the minde, but to enioy the sweetnesse and comfort of it in the heart. This is the true good of all religion; not onely to know there is a Sauiour, but to know him to be my Sauiour; not simply that there is eternall life; but that eternall life is ordained for mee; not barely that my sinnes are pardonable; but that they are pardoned.

The former knowledge is necessary, but yet the treasure is not bought, till this latter be attained. A man may see a piece of land and like it, and know the worth of it, and be willing to giue the price; but yet the matter is not at an end till the writings bee made, and the seales interchangeably set too, and the thing solemnely passed ouer to him that desires it. So this is the full period and full shutting vp of this spirituall purchase, when as the Lord giueth (as *Paul* speaketh)
[x] Eph 1.14. *his spirit to be an earnest penny* [x], and a pledge, that it shall certainely be ours, and the assurance thereof is sealed vp secretly to our soules. And the making
The Vse. vp of this assurance, is that which euery Christian must daily labour in, and carefully vse all good meanes appointed of God for that purpose: as, often hearing, by which the promise may bee applyed; diligent and prepared comming to the Lords table, which is a seale to strengthen his faith; earnest prayer, that so by often comming before God, hee may feele himselfe to haue daily more and more interest into his loue. This is the buying of the field, these two things, the selling away of all a mans sinnes, by wrastling with inward corruption, and labouring against outward euils; and the seeking to finde Christ to bee a mans owne, that hee may bee able to say with the comfort of a good conscience, with the *spouse* in
[y] Cant.2.16. the Canticles, *I am my beloued's, and my beloued is mine* [y]; these two things I say will finde a Christian man worke while hee liues; neither can hee haue any true comfort in his owne soule, that doth not spend some part of euery day in one of these two.

THE BAPTIZING OF THE EVNVCH.

Mark. 16. 16.

He that ſhall beleeue and be baptized, ſhall be ſaued.



AT LONDON
Printed by IOHN BEALE, *for* IOYCE MACHAM. 1619.



To my verie worſhipfull good friend GEORGE CHVDLEIGH *of Strachley in Deuon. Eſquire.*

SIR, I haue much deſired to preſent you with ſome teſtimony of my loue. Being therefore moued to the publication of theſe Sermons touching the initiating of the Eunuch by Baptiſme, into the number of profeſſed Chriſtians, I thought fit to commend them by this more ſpeciall inſcription to your reading: I preached vpon the whole hiſtory, touching what paſſed betwixt Philip, and this noble Conuert: but leſt I ſhould be thought to oppreſſe the times with ſo many of my publiſhings in one kinde, therefore I ſelected that which God gaue mee to deliuer out of this paſſage; and that principally for the furtherance of their vnderſtanding into whoſe hands this ſhall come, in the point of ſauing faith, and in the manner of applying Chriſt vnto the ſoule. My hope is (through Gods mercy) it may doe ſome good that way. Your ſelfe are one to whoſe ſoule I wiſh the beſt; as an vndiſſembled argument whereof, I beſeech you to accept theſe ſheetes. Your reſpect to me in my Miniſtery (out of which, what am I?) doth I confeſſe deſerue more: but where power is defectiue, I muſt pray you that ſincerity of affection, may make the ſupply: the truth is I am paid before hand, for this, and for more then I now make offer of; but yet I will craue this recompence of you, that if either by this or any other my endeauour, you receiue comfort, you would deſire God to make me faithfull and profitable in my function to the end: In aſſured hope that you will doe ſo, my ſelfe doe here promiſe vnder my hand to remaine. (Modbury.)

Your worſhips remembrancer

to the throne of grace,

SAM. HIERON.

THE BAPTIZING OF THE EVNVCH.

Acts 8. 36. 37. 38.

And as they went on their way, they came vnto a certaine water, and the Eunuch said,
See, here is water, what should let me to be baptized?
And Philip said vnto him, If thou beleeuest with all thy heart, thou mayest. Then he answered, I beleeue that Iesus Christ is the sonne of God.
Then he commanded the chariot to stand still, and they went downe into the water, both Philip *and the Eunuch, and he baptized him.*

The first Sermon.

IN this report here made of the baptizing of the Eunuch, there are two things considerable: 1. The Eunuch his motion for baptisme: 2. *Philip* his condescending to the motion. Touching the former, this is to bee conceiued, that *Philip* among other things deliuered in the opening the doctrine of Christ Iesus out of *Isaiah*, spake also concerning Baptisme: by which those that professe Christ are admitted into the society and fellowship of beleeuers, and haue also their owne personall interest into Christ sealed vp vnto their soules. Heereupon these two, *Philip* and the *Eunuch* trauelling together, and in their iourney comming to a riuer, the *Eunuch* made this motion, to a like effect as if he had thus said, *Thou speakest of Baptisme as a necessary badge of Christian profession, see here is a place conuenient, heere is matter for the purpose, let me I pray thee receiue this Sacrament, for what should hinder?* Now the points of doctrine to be gathered out of this motion, are these. First, *That to an obedient and cheerefull hearer, the word of God is neuer preached without successe.* The generall purpose of this verse is to shewe vs how *Philips* doctrine wrought vpon the *Eunuchs* heart, and wee see heere how powerfull it was: For this one discourse preuailed through Gods mercy, to the enlightning of his minde, making him to conceiue *the hope of his calling, and the riches of that glorious inheritance which God hath in his Saints*[a]; it wrought also vpon his affections in such a measure, that nothing was more desired by him then to shew himselfe a Christian, and to haue some pledge of the fauour of God in Christ gaged to his soule. An admirable issue of one Sermon, and a notable instance of the blessing of God, vpon such an hearer as the *Eunuch* was, one who came to heare with desire, and submitted himselfe to the authority of the word with an obedient heart. The word neuer is vnprofitable where it meetes with such an auditor. It is saide of those three thousand which were added to the Church by one Sermon of Saint *Peters* (when the spirit of God beginneth to relate their obedience,) that they were such as *gladly heard the word*[b]. This was an excellent preparatiue to obedience, when their hearts longed for the word, when it was a ioy to them to be taught: *Dauid* saith his *heart stood in awe of the word*[c]; so did theirs, for it is said before, *they were pricked at their hearts.* So I note, that as it is saide in one place of Antioch, that by reason of the number of beleeuers, the *Disciples that were first called*

The diuision of the Text.

The meaning of the words of the 1. *part.*

The 1. *doct.*

[a] Eph. 1. 18.

[b] Acts 2. 41.

[c] Psal. 119. 161

[d] Acts 11.26. called Christians[d], so in another place the forwardnes to heare is reported in the inhabitants there, as that they besought Paul to preach the same words to them, and [e] Act.13.42.44 accordingly at the time, came almost all the whole citie together to heare[e]: so againe [f] Verse 48. in the same Chapter, it is saide, that when the Gentiles heard, they were glad[f]: and then strait it followeth, Thus the word of the Lord was published throughout the [g] Verse 49. whole country[g]. See what wings were giuen to the Gospell, by the desire and gladnesse of those to whom it was deliuered. The word of God by this meanes grew mightily and preuailed. The Apostle to the Hebrewes, insistes vpon the want of this readinesse and yeeldingnesse of the inward man, as the cause of the vnprofitable hearing of the ancient Iewes; The Gospell was preached also vnto [h] Heb 4 2. them, but it profited not, because it was not receiued with faith in those that heard it[h]. I may applie to this purpose as very fitting to that of Salomon, He that reproueth the wise and the obedient eare, is as a golden earing and an ornament of fine gold[i]. [i] Pro.25.12. His meaning is, that if a man haue to doe with men of obedient and yeelding hearts, it will bee a credit to his paines and labour in perswading; the successe with which his endeauours shall be crowned, will make his speech as beautifull as an ornament of gold. Now besides these proofes, it is easie to make it manifest, that successe cannot bee wanting, where there is such a disposition to heare, as the *Eunuch* had: For God hath promised to fulfill the desires of those that feare him[k], and that the hearkening eare, which doth (as it were) thirst [k] Psal 145.19 for knowledge, shall lodge among the wise[l]. He will guide the meeke in iudgement[m], [l] Pro.15.31. [m] Psal 25.9. He will reueale his secret vnto such[n], Euen that which is called, the hid wisedome [n] Verse 14. of God[o], and the mind of Christ[p]. The vse is, to shew vnto vs the true cause, why [o] 1.Cor.2.7. there is no such profiting of the word preached, as there should bee, and as [p] Verse 16. there was of olde in the first and purer times. Then one Sermon wonne many, *The Vse.* now many Sermons scarce preuaile with one. Surely the cause is, men want that ready, that cheerefull, that forward, that inclinable, that humble disposition, which the good people in those times had; then they sued to bee taught, as the *Eunuch* heere, and those (*Act.* 2.) and the Antiochians, and the Iaylor; now it is well, if we will heare when wee bee entreated; then they had learned to submit themselues to the power and authority of the word, now euery man is wise and able enough to instruct himselfe; then their hearts trembled at the maiestie of God speaking in his ordinance; now they haue a kinde of base estimation of the meanes, neither is it generally apprehended to bee the arme and power of God vnto saluation. Heere is the very cause, that so much is spoken to the men of this generation without successe, and that so many Sermons, bee (as the woman of Tekoah spake in another case,) as water spilt [q] 2.Sam.14.14 vpon the ground, which cannot bee taken vp againe[q], and that so many of the Lords Messengers may lament with the Prophet, and say, I haue laboured in vaine, [r] Isay 49.4. I haue spent my strength in vaine, and for nothing[r]. It is a hard matter to meete with such an one as this *Eunuch* in a parish, that will intreate to bee furthered: one that will yeelde himselfe as a Disciple to him who watcheth for his soule. [f] Rom.10.21 Wee haue to doe with gaine-saying people[f], with men of vncircumcised hearts and [t] Acts 7.51. eares[t], such whose neckes are iron sinewes[u], not easily bent, they leane too much [u] Isay 48.4. to their owne wisedome[x], to bee wise in God: If then our desire bee to be pro- [x] Prou.3.5. fitable hearers, let vs labour to bee desirous and humble hearers, such as account it no disparagement to sitte in the Schoole of Christ vpon the learners forme. In the times of Poperie men were taught to bee too seruile, the [y] 2.Cor.1.24. Priestes tooke on them to haue dominion ouer the peoples faith[y], there might bee no asking why so? if they deliuered it. Now, on the other side, our people are as much on the other hand too much out of rule, and it is not knowne what it is to depend vpon the ordinance of God, and to submitte to the meanes, with that meeke and quiet spirit, which is a thing in the sight of God much [z] 1.Pet.3.4. set by[z].

A second Doctrine ariseth of this Motion made by the Eunuch: *That where* Doctrine 2.
the heart is truely touched, and the soule inwardly turned with griefe, there is a desire to be partaker of the Sacraments. This Eunuch being now through Philips preaching seasoned with the saving knowledge of Christ Iesus, doth vehemently long to bee partaker of the Sacrament, which might be a pledge of his new birth, and an earnest of his ingrafting into the mysticall body of his Saviour. *O Philip, as thou hast taught me to know Iesus the sonne of God, so make me partaker of the comfort of this Sacrament, now that I have learned him by thy doctrine.* This very thing may be gathered out of this, that the Apostles did urge the use of the Sacrament presently upon the peoples yeelding to their Doctrine, as though that should be a triall of them, whether they heard to profit in vaine or no. If they had refused the Sacrament, their Hypocrisie had beene sufficiently discovered; if they imbraced it in such manner as became them, it was an evidence that their hearts were seasoned with grace. Thus *Iohn Baptist* bound his hearers to the Sacrament, and *Peter* commanded *them to be baptized*, and after that order did the rest proceede. I remember how the neglect of the Sacrament is made to be a marke of a despiser. The Pharises are said to have *despised the counsell of God* in Iohns ministery, and how doth that appeare? *They were not baptized of him*: In the olde lawe, hee who professed himselfe to bee one of Gods people, and made a shew of religion, and yet neglected the Sacrament, was called, *a breaker of the Covenant*, and was threatned *to be cut off*. There bee iust causes of desiring the Sacrament, in him that is enlightned. 1. Hee knoweth the vse of the Sacraments to be Gods ordinance, and therefore in obedience to his will hee will make conscience thereof. 2. He conceiueth them to be *seales of the righteousnes which is by faith*, & assurances of society with Christ, for which cause they must needes bee sweete vnto his soule. 3. He apprehendeth them to be badges of his profession, and of his service vnto Christ, and therefore he cannot but desire them. 4. He beleeueth them to be bands of the communion of Saints, and in that respect hee must needs affect them.

This is a very behouefull point to be spoken of in these dayes; because among men professing godlinesse, there is not that respect to the Sacraments that there should bee. The Sacrament of Baptisme, the truth is we haue receiued it in our childhood, but what man of many, laboureth to make the right vse of his Baptisme, or seeketh to know what it meanes, and why it was? It seemeth men are led with an ignorant conceit, that the good of Baptisme is limited to the time of receiuing it, and was onely then as a doore of entrance into the outward societie of Gods people, whereas indeed there is good vse to bee made of that Sacrament, at a mans last breathing, and not at the first instant of partaking it onely. So that I say still, men giuing good hopes of some religion to be in them, are exceeding carelesse in this point of ioyning the vse of the Sacraments to their customary heating, and so by that meanes they depriue themselues of an vnknowne & vnthought of helpe, both to prouoke to obedience, and to strengthen faith, and to increase the comfort of the inward man. And as for the Sacrament of the Lords Supper, generally it is made no more reckning of, then some three-halfepennie ordinary, saue onely at some season of the yeare, or at some (supposed) good times, as though seasons and moones) and the influences of the skie, gaue vertue to Gods ordinances. Certainly this is an argument of scantnesse of grace amongst men. There cannot but bee a stomacke to the Sacrament, where there is felt sweetnesse in the word. And it is well knowne that in those prime daies, when zeale was feruent, the beleeuers mette not together to heare, but withall they did communicate; and this vse continued many yeares. It was Popery that first brought in the seldomnesse of this seruice, and at last drew it to once a yeare, making the people beleeue, that in respect of the difficulty to be well prepared, it was better for them to communicate in

heart with the Priest, then to doe it in fact. These dregges yet remaine among men, and it is an vniustifiable error that they commit, to passe ouer the Sacrament of the Supper, so some old people or women with child, who must take it (as was said in the dayes of Superstition) for their viaticke, being neere (in opinion and possibilitie) to their last passage; and themselues either to turne their backes, or to sit by, proclaiming to the world their want of appetite to such an heauenly banquet. I say the same reason is in both the Sacraments, in regard of desiring comfort. And therefore the doctrine is good hence, that where grace is, there is a desire of the Sacraments, and a willingnesse to vse them according to the order of him that ordained them, and where there is little respect vnto the seales, surely there the couenant it selfe is not much esteemed.

Pro viatico.

Doct. 3. A third doctrine out of this motion is, *That in whom there is any truth of Christianity, in him there is also a desire to discouer and to make it known vnto the world that he is a Christian.* I gather this out of the *Eunuch* his request to bee baptized, which Sacrament his desire was to be partaker of, not onely for the establishing of his heart, and the confirming of his faith, but withall that hee might haue vpon him the badge and cognizance of his new profession, and might free himselfe not to be ashamed of the name and title of a Christian. And indeede it was an euidence of great resolution in this conuert, that whereas it could not but breed him some question and trouble at his returne into his owne country, to be falne from the religion wherein he was borne and brought vp, and to become one of that new *Sect* which was *euery where spoken against*[t]: Yet hee, fearing no hazard of his honour, no losse of his office and dignitie, no incurring the hatred and censure of his country-men, would needs bee baptized, and as it were enrouled and booked among Christians. This is the nature of true conuersion, although it may stirre but weakely at the first, and seeme almost, not to dare to shew it selfe (as we see in the case of *Nicodemus* and some other in our Saviours time, whom the opposition of the world made somewhat slowe in the discouerie of themselues) yet when it is come to a fuller growth, so that a man is more then in the way to conuersion, and is indeed renued in the inner man, then there will bee a desire to make it knowne, that hee marcheth vnder the colours of the Lord Iesus, and hath renounced all other wayes of saluation to rest onely vpon him. So euen the same *Nicodemus*, albeit in the beginning, when hee was but a beginner he came to *Iesus by night*[s]. And after spake on his side at a Conuocation of the Pharises, but couertly and a farre off, so that it could scarcely bee smelt, which way he did encline[h]. Yet in time hee grew to more openesse, as in ioyning with *Ioseph* in the honourable interring of our Saviour[i]. And so much it seemeth to haue beene the purpose of the Holy Ghost to insinuate, in the manner of reporting it. *Then came* Nicodemus *also, which first came to Iesus by night*, &c. As if he had said, *howsoeuer he was something timorous at the first, yet now the fire was kindled, and the light thereof brake forth apparantly.* The same may bee said of *Ioseph* of Arimathea himselfe, there is no speech of him at all during our Saviours life, and the text saith too, hee *was a secret disciple*[k]. But then (saith Saint *Marke*) he went in boldly vnto *Pilate*[l], &c. So that although there bee much weakenesse and faintnesse at the first tasting of religion, whiles a man is but yet (as it were) in the throwes of his new birth, yet when the worke is accomplished, and one is become a Christian indeed, there is a willingnesse to make it to appeare, and a kind of neglect of all other things, in respect of this one, that a man may be knowne to haue giuen his name vnto Christ. Not that the children of God do seeke applause, but that it may be seene they are not ashamed, and doe therefore shew themselues in their kind, yea though some outward inconueniences doe befall them. It is said of *Paul*, that assoone as hee had receiued direction from *Ananias*, *he straight-way preached Christ in the Synagogues*, &c[m]. As who would say, he did euen long vntill he had giuen some euidence

[t] Acts 28.22.
[s] Ioh. 3.2.
[h] Ioh. 7.50.
[i] Ioh. 19.31.
[k] Verse 38.
[l] Mar. 15.43.
[m] Acts 9.20.

to

to the World what he was, and what change God had wrought in his heart. Thus in the first times of the Apostles preachings, notwithstanding the sharpe persecutions raised vp against the Truth, yet the beleeuers trouped together, and drew themselues into societies, and ioyned themselues to the assemblies, and had fellowship with those which were in Christ before them, in these things by which it could not but bee discryed what they were. The text speaking of the conuersion of these three thousand, saith, they *were added to the Church*[n], which argueth that they not onely in heart embraced the Truth, but withall disposed of themselues so, that it was manifest to all, to what number they belonged. And *the number of them that beleeued* (saith *Luke*) *grew more and more*[o], which sheweth a visible adhering to the fellowship of professors. The like is intended in that speaking, *Barnabas was a good man, &c. and much people ioyned themselues vnto the Lord*[p]; so it is said of the conuerts at Ephesus, they *came and confessed and shewed their workes*[q]. When Christ commended mutuall loue vnto his Disciples, *By this* (said he) *shall all men know you are my disciples*[r], as if he had said, *If you be such as you should be, you will desire to manifest your selues to be my disciples, you will be willing to haue it knowne what you are: Now then behold a marke whereby the world shall discerne you.* What should I say more in this? It is certaine, he that rightly apprehends the good to bee gotten by Christ, and is sensible of some interest in it, for his owne particular, will desire nothing more then that hee may shew himselfe to be his, and to be reputed one of his followers and dependants, yea though it bee with some preiudice in the world, yet he will account it to be the greatest honor, can befall him. To returne home with the badge of a Christian, out of all doubt the *Eunuch* valued it more then his office of Treasurer in the kingdome, and hee chose rather to hazard both that and all other dignities, then to goe into his countrey as a secret Christian.

[n] Act. 2. 41.
[o] Act. 5. 14.
[p] Act. 11. 24.
[q] Act. 19. 18.
[r] Ioh. 13. 35.

This deserues to bee commended to the care of all that feare God, that howsoeuer the vaine applause of men, bee not to bee hunted after, and it be hypocriticall and pharisaicall to practise the duties of godlinesse to be seene[s], yet it is necessary that we should make it to appeare what we are, and that we be not ashamed of that sincerity and godly care which becometh those that would be saued. Will some men say vnto me; this is a needlesse exhortation vnto vs. For (behold) we haue done as much for the shewing of our selues to bee Christians, as this *Eunuch* did. He was baptized in the name of the Lord Iesus, so haue we beene euery one, & therefore you may spare the labour of perswading that which we haue already done. I answer; To receiue the Sacrament of Baptisme was to this man sufficient for the declaring of himselfe a Christian in his owne countrey, where the name of Christ was either not heard of, or not liked of, and where the Sacrament of Baptisme was a thing strange and vtterly vnknowne, but the case is not so with vs. For with vs neither the bearing the name of a Christian, nor an admittance by the Sacrament of Baptisme into the society of Gods people, is enough to prooue a man to bee a Christian indeede; because these things are common to many hypocrites with the best professors. So that albeit Baptisme might bee a witnesse of this mans Christianity, among a people either hating it, or not esteeming it: yet it cannot bee so with vs, but some further thing is necessary to the end our sincerity of religion and Christianity may appeare. There bee some things as hatefull, among the men of this generation, as the name of a Christian, was or could bee among the Æthiopians, as namely for a man, to make conscience of his wayes, to binde himselfe to a kinde of circumspect walking, to shew himselfe fearefull to offend, and loth to doe any thing displeasing to the maiestie of God, to follow after holinesse with a kinde of striuing, to bee strait in those things, wherein men generally take a kinde of liberty to themselues, and to seeme not to dare to doe diuers things, which the world makes no question of: these and the like (I say) are as strange, as harsh, as displeasing, as much subiect to

[s] Matth. 6. 1.

The Vse.

cenſure and hate, in theſe our daies, as euer was the name of Chriſtianity among the heathen which knew not God. And therefore if we that profeſſe godlineſſe can frame our ſelues hereunto, not regarding what we may looſe in credit, in eſtimation, in riſing to preferment in the world thereby, not reckoning of the reproaches, and euill ſpeeches, and ſcorne, that may bee caſt vpon vs; this will reſtifie, that wee be Chriſtians indeed. When we be not backward in thoſe things, which are like to bring vs vpon the ſtage, and to make vs a matter of note and ſpectacle vnto others. It was a notable euidence of the *Eunuch* his faith & pietie, that albeit he knew well, that after his returne, the kingdom would be filled with the newes of his conuerſion, & he was like to come to an account to his Queene, and the reſt of the ſtate, for his religion: yet baptized hee would needs bee, yt ſhould bee his glory to be knowne to bee a dependant vpon Chriſt crucified. It vtterly condemneth that ſpirit of cowardize which poſſeſſeth many, who are loth to doe ought appertaining to religion, that might ſingle them out from the multitude, or make them to bee noted amongſt men. Thinke not, I would giue countenance, to that vaine ſingularity which leadeth ſome, who take a kinde of pride if they can once bring themſelues to bee talked of, and to runne themſelues out of breath, in a kinde of violent and head-ſtrong zeale, hauing too much of that phariſaicall diſeaſe of *deſpiſing others*[t], and beeing as *Salomon* ſaith, *pure in their owne conceipt, though they be not waſhed from their filthineſſe*[u], I ſay my purpoſe is not to giue allowance to any of any ſuch ſpirit, but I labour againſt that faint-heartednes of men, reaſonably well affected (it may be) and yet loth to be too forward for feare of eſpying, and forbearing to doe thoſe things which are meet to bee done, leſt they ſhould incurre ſome diſgrace, or hazard ſomewhat which they are loth to looſe. For a man to caſt himſelfe into perill is raſhnes and folly, and more then there is any warrant for: ſo, for a man to deſire to bee noted, and to affect a name of ſomewhat more then ordinary, that is vanity: but, for a man to conſider, what his profeſſion binds him to, and to giue euidence to the world, that hee reſpects the doing thereof, more then any worldly circumſtance, and would faine ſhew himſelfe not to be aſhamed of his Sauiour and of his words before men, that is true Chriſtianitie, and the thing which I labour out of the *Eunuch* his practiſe here in this place. The Law of gouerning the ancient Romane army was drawne to two heads, 1. not to make any raſh purſuit againſt the enemy whereby to run into needleſſe danger, 2. not to flie before the enemie, whereby to betray the common cauſe into his hands. So it muſt be in this: Neither is trouble to bee ſought, neither yet to bee declined when it commeth. The *Eunuch* was willing the world might know hee had renounced Idolatry and had giuen his name to Chriſt, as the Prince of his ſaluation. Hee thought it not fit, though it might bee for the ſafety of his outward honor, to ſmother his profeſſion, and to frame to the time, keeping his beleefe in ſecret to himſelfe. So farre, of the *Eunuch* his motion. A true conuert hath euer a loue and a deſire to the Sacrament, and a care to giue euidence to the world, that hee hath learned better things then he ſometimes knew.

[t] Luk. 18. 9.
[u] Prou. 30. 12.

1. *Non ſequi* 2 *non fugere.*

The 2. part of the Whole text.

Now followeth *Philips* condeſcending to the *Eunuchs* motion: where we haue three things to treat of. 1. A condition propounded by *Philip* to the *Eunuch* vpon which it might be lawfull for him to receiue Baptiſme: *If thou beleeueſt with all thy heart*, &c. 2. The *Eunuchs* entertaining the condition: *I beleeue*, &c. 3. The Baptiſme it ſelfe with the circumſtances. *Then hee commanded the chariot* &c. In the firſt of theſe, two particulars deſerue note, 1. *Philips* care to informe the *Eunuch* to the Sacrament: 2. The thing propounded as a neceſſarie condition to the partaking of the Sacrament. Out of *Philips* care, this doctrine ſprings.

The particulars of it.

The 4. doct. *That he that adminiſtreth the Sacrament ought to bee carefull to inſtruct the people in things neceſſary to the comfortable partaking of the Sacrament.* *Philips* courſe

heere

heere is exemplary: By his carriage herein euery one that is entrusted with the dispensing of the Sacrament may see what hee is bound vnto, namely, to acquaint the people carefully vpon what conditions onely, they may receiue the Sacraments to their comfort. *Philip* (no doubt) had taught the *Eunuch*, that Baptisme is a necessary badge to bee put on, by euery one, that would bee taken for a Christian, and now, that the *Eunuch* sheweth a willingnesse to receiue that badge he seeketh to binde him, to a due enquiry into himselfe, whether hee haue that in him, without which hee can receiue no benefit by the Sacrament. And that thus much ought to bee done by euery one that meddleth with the giuing of the Sacrament, it is easie to proue. 1. The doctrine appertaining to the right vse of the Sacrament is a part of the counsell of God, and therefore not to bee secreted by him, that desireth to be *pure* from the peoples *blood* [x]. 2. The Minister is appointed by office to *watch* for the peoples *soules* [y], and such a *watch-man* hee is, that if hee see a sword comming, hee must giue notice of it, that if the people doe die for their iniquity, yet hee may deliuer his owne *soule* [z]. Sith then it is a matter of such hazard, and hath such a penalty annexed to it, to preasse into the vse of holy things not beeing so fitted and so furnished as is necessary, it is the Ministers part to giue warning of the danger, that so if any man notwithstanding will giue the aduenture, it may appeare that hee is a wilfull trespasser, and his owne heart may be able to testifie, that hee was aduised otherwise. 3. It is one part of the Pastors duty, to *take away* (as much as in him lieth) *the precious from the vile* [a], and to put a difference betwixt the one and the other, the prepared and the vnworthy, that (as far as possibly may be) *Holy things* may not be *giuen vnto dogs* [b]. 4. It is a matter of charity, to which euery man is bound, not to *suffer* his brother *to sinne* [c], but by all the meanes hee can to stop him from it. It is a Ministers duty much more, as much as hee may, to stay the people from committing so great an euill, as is the entermeddling with the seales of Gods Couenant, the due conditions not obserued. 5. There is a particular iniunction, by which those that serue the Lord in the administration of holy things, are commanded together with the *sanctifying* of themselues *to prepare their brethren* [d]. Now how shall they prepare their brethren but by teaching them with all diligence, what things are necessary to the right vsing of Gods ordinances, and by charging them as from the Lord, not to dare to *prouoke him to anger* [e] by their irreuerence, and by careleesse and prophane dealing with those things which are of so high and holy nature as the Sacraments are?

This must first needes make against those whose want either ableneesse or conscience, or both, in this particular, that is, which either know not how to direct the people depending on them, to the right vse of the Sacrament, or else, knowing somewhat appertaining to it, want compassion ouer the peoples soules, and so suffer them to defile Gods ordinances, by comming to them, after a kinde of presumptuous manner, and *eate and kicke against the offering of the Lord* [f]. The matter which God laid to *Elies* charge about his sonnes was, *His sonnes ran into a slander, and he stayed them not* [g]. The same is our sinne, if we labour not with the vtmost of our might to stop the rashnesse and rudenesse of the people, in thrusting themselues into the vse of those visible pledges of his grace, without due preparation. God giue vs all that we may amend it, because the irreuerent and prophane dealing with the Sacraments, is one of the least sinnes of this generation, so much of the guilt whereof, is to be feared will fall vpon vs, who doe not deale herein so faithfully as we should, in urging (as is by the conditions necessary) both in inquiring into our people how they be furnished.

This is secondly to bee vrged against those of the people, who are apt (as the most sharp) to secret naught the care of their Ministers, seeking to further them in their busines. It is a common saying, *whose asseth a wise man counsell he giueth part of his wit*, and this saying *to himselfe he shall answere for it*. I hope no man of yours [illegible] what we haue to do, neither

[x] Act.20.26. [y] Heb.13.17. [z] Ezech.33.9. [a] Ier.15.19. [b] Mat.7.6. [c] Leuit.19.17. [d] 2 Chro.35.6 [e] 1.Cor.10.22. [f] 1.Sam.2. [g] 1.Sam.3.13.

The 1. Vse. *The 2. Vse.*

neither are we ſo ſimple, as not to know, what belongs to theſe matters, &c. Thus it is ordinary with men to ſet light by that care which is taken in duty to God and to their ſoules, to ſtay them from running in (as it were) vpon the pikes of Gods diſpleaſure: Men ought to account it a bleſsing to be ſo watched for, and be it that they were neuer ſo cunning in reſpect of knowledge in the nature of thoſe holy ſeruices, yet who is there, that doth not neede an admoniſher? But the truth is, whatſoeuer our knowledge is, which yet (among the greateſt number is but raw) yet certainely our care in thoſe buſineſſes is but ſlender, and happy is hee (if hee know his owne happineſſe) that hath a faithfull admoniſher, to make him heare *a word behinde him* [h], when he is reaching out his hand to the vſe of holy things.

[h] Iſa.30.21.

Doctrine 5. The next is, the thing propounded as a condition, &c. wherein wee haue two things to handle. 1. The requiſiteneſſe of faith to the partaking of the Sacrament. 2. The quality of the faith which is requiſite. Touching the former this is the doctrine, *That there is a neceſſity of faith, to the end a man may be ſuch a partaker of the Sacrament as is meet.* The words are plaine, *If thou beleeueſt &c.* as if hee had ſaid, *Thou deſireſt Baptiſme, but doeſt thou beleeue, if thou doeſt, thou mayeſt with comfort; if not, it will but encreaſe to greater iudgement.* In the opening of this doctrine, I will thus proceede. 1. I will ſhew the generall truth of it. 2. I will teach with what limitation and reſtraint it muſt bee vnderſtood. The generall truth I will declare touching both Sacraments. For of both in regard of generall circumſtances there is the ſame reaſon: Neither can there bee any cauſe alleadged why there ſhould bee a neceſsity of faith, in the right vſe of Baptiſme, and not alſo in the right vſe of the Lords Supper. Here for proofe, I might produce thoſe generall ſpeeches, *Whatſoeuer is not of faith is ſinne* [i], and, *without faith it is impoſſible to pleaſe God* [k]. But the maine reaſon is this, the Sacraments are in their nature *ſeales of righteouſneſſe* [l], and therefore it is abſurd for a man to offer himſelfe to receiue a confirmation of that thing which hee hath not, to haue a ſeale ſet as it were to a blanke, to come to haue faith ſtrengthened, when (perhaps) there is ſcarce a right vnderſtanding either of what is to bee beleeued, or of what it is to beleeue. And then, the ancient order of the Church heerein is not to bee neglected. For, as touching the Sacrament of Baptiſme, the courſe taken with thoſe whom the Apoſtles and their aſſociates drew out of Iudaiſme and Gentiliſme into Chriſtianity, is apparant. They vrged them to giue euidence and teſtimonie of their faith, and of their purpoſe to walke with God in newneſſe of life. So *Iohn Baptiſt* began [m], ſo the reſt followed: and the order of asking queſtions of the baptized, *Doeſt thou beleeue, doeſt thou renounce?* is very probable to haue beene in vſe euen in the Apoſtles time, whereunto that ſaying of Saint *Peter* giueth a very good colour, where ſpeaking of Baptiſme, hee mentioneth, *the Anſwer of a good conſcience* [n]. The ſtipulation or engagement of the conſcience; the baptized giuing his word, that thus and thus hee beleeueth, and this and this hee vndertaketh. And in the primitiue Church there was in the congregation a certaine forme or ranke, called *Catechumeni*, which were firſt trained vp in the knowledge of the grounds of Faith, before they were baptized, (they beeing conuerts out of gentiliſme) which grounds what the chiefe of them were, the Apoſtle relates (*Heb.6.*) which points are there ſtiled *The doctrine of Baptiſmes*, becauſe they were the particulars in which they (which deſired to bee numbred amongſt Chriſtians) were inſtructed before they were baptized. To this alſo agreeth that, which is generally holden, that the Creede was digeſted into ſuch a forme, as ſeemeth to bee an Anſwer to a queſtion. The baptized was demanded *when doſt thou beleeue?* this anſwer was, *I beleeue in God the father &c.* Thus for the Sacrament of Baptiſme. Now for the other Sacrament, the rule of the Apoſtle is perpetuall, and alwaies binds, that who ſo commeth to it, muſt *examine himſelfe* [o], and ſeeing all ſearch and examination aimeth at the finding out of ſome thing,

[i] Rom.14.23.
[k] Heb.11.6.
[l] Rom.4.11.
[m] Math.3.
[n] 1.Pet 3.21. ἐπερώτημα εἰς θεὸν ἀγαθῆς συνειδήσεως.
[o] 1.Cor.11.28

what

what should a Christian tending to partake that holy mystery examine himselfe bout rather, then about this, whether he be in *the faith or no*[p]? How is it possible he should be a meet & a worthy receiuer if he want this Grace. And thus I haue cleered the generall ground of this doctrine. Now I come to the limitation thereof. Touching which this I say, that in the Sacrament of the Lords supper it holds still that none ought to bee admitted to it, but such as are able to giue euidence for themselues, that they are beleeuers, but in the Sacrament of Baptisme the case is not like. For wee must not hold that the Sacrament of Baptisme can lawfully bee giuen to none, but to such as are able (being vrged) to giue testimony of their Faith: because euen the infants of beleeuing parents haue a right to that Sacrament, albeit as yet, because of their present estate, they cannot (in strait speaking) be said to beleeue, nor yet are able to answer a demand concerning Faith, so that the point touching faith necessary to the Sacrament of Baptisme is to bee vnderstood onely of those, which are admitted to it being of yeres. As for example, if a Turke, or Iew, or Pagan, should come amongst vs, and should desire Baptisme, it were necessary he should be first instructed in the doctrine of faith, yea and examined and dealt with, and caused to giue publique testimony of his beleeuing, but we must not stretch this rule so, as that wee should exclude from the Sacrament the children of beleeuers. Indeede the Anabaptists, who dispute with the vtmost of their skill against the baptisme of infants, doe much vrge the practise of the Apostles, and this our text among others, namely that they are not read to haue baptized any but such who by age were able to bee countable for their faith, and from thence they would draw a generall conclusion, that where there is no capablenesse of faith, there ought to bee no Baptisme. Hereunto diuers things might be replied, but these briefly. That it is not simply an improper speech to call the infant of beleeuing parents, a beleeuer, because although he doe not now actually beleeue, yet partly, because for his parents sake, hee is within the compasse of the couenant, partly because of that which may well bee hoped for hereafter, as it were rash to terme him an infidell, so it were not harsh to call him a beleeuer: And why not a beleeuer, as well as a reasonable creature? though yet there is in him no vse of reason, no nor any certainty of ability hereafter to enioy it? And besides by the ancient and most retained doctrine of the Church, the infants of beleeuers are reputed to haue a kind of interest into their parents faith, who by faith apprehend the promise of eternall life, as appertaining to their children, as farre forth as to themselues. And what more conuenience to terme such, beleeuers, in respect of their parents, then to account them holy through them, as *Paul* doth[q]? The argument is naught from the Apostles practise; for that course which they tooke with one certaine age of persons, cannot be stretched out to all without exception. As, when the Apostle deliuereth a law, that he which *doth not labour, shall not eate*, were it not a notorious absurdity yea and a wickednes, to keepe meate from infants vnder a pretence that they do not work? And why? because euery man conceiueth that the law belongeth onely to those which are of age and ability to labour, & yet neglect in the same may be said of the Apostles proceeding in baptizing, that it extends only to those that be of yeares: to subiect infants to the same condition with them were vnreasonable. In *Abrahams* person, the knowledge of the Nature of the Sacrament, and an yeelding himselfe to liue vnder the Lords obedience, was before the receiuing of circumcision; yet in *Isaac* it was not so, he was circumcised first, and instructed after. It was necessary in *Abraham* that a profession of faith should go before circumcision, it was not necessary in *Isaac*, the difference in their ages altered the case of the necessity. 9. As concerning the Apostles practise it self, there is no certainty for it, that they baptized none but such as were able to make acknowledgement of their Faith. There is more probability on the contrary, that they baptized euen some infants, as (namely) when they baptized whole families, as *Lydia and her houshold*[s], *the Iaylour with all that belonged to him*[t]. *Crispus*

[p] 2. Cor. 13. 5.

[q] 1. Cor. 7. 14

[r] Acts 16. 18.

[s] Verse 33.

Crispus with all his houshold[u], *the houshold of Stephanus*[x]. Albeit a man cannot make a certaine demonstration, that in these generall Baptismes administred to whole families there were some infants baptized with the rest, yet it were very strange if there should be none, in none of these households: and to say that there is in such speeches a figuratiue speaking, all the family beeing put for the greatest part of the family, and so vnder that colour to exclude infants, is but an indifferent euasion, it being a rule, that we are not to account any thing as figuratiuely, where there is no necessity, for the auoiding of some manifest inconuenience like to follow, if the words of the sentence should be taken properly. Bee it that none of all these things will serue to iustifie the Baptisme of infants (yet vnable to make confession of their faith) yet their interest into the promise of God is a sufficient plea: *that promise is made* to them that beleeue, *and to their children*[y]. If then the promise belong to infants, why not also the seale of the promise. It may be, some may make doubt of this reason, because it may seeme by the like argument, that vnto infants also ought to bee giuen the Sacrament of the Lords Supper: They haue a right to the promise, and why not also to the seale of the promise? so may some dispute. Answere, Indeede this mooued some among the ancients to giue this other Sacrament euen vnto infants, as *Cyprian*[z], and *Augustine*[a], the latter of which two, was the rather strengthened therein by mistaking of Christs words, *Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you*[b], supposing those words to be meant of the Sacrament of the Lords Supper, he accounted the vse thereof of necessity to saluation. But the truth is, that the reason fetched from the interest into Gods promise, which doth proue infants to haue a right into Baptisme, is not of like force, to proue them to haue a right into this Sacrament. For besides the difference betwixt the two Sacraments in respect that the one is the Sacrament of entrance into the Church, and therefore agreeing to infants; the other the Sacrament of proceeding, and therefore fit onely for those which are of growth in Christ; besides this, I say, there be certaine expresse restraints to bee collected out of the rules set downe for the manner of the Lords Supper, as namely that in vsing it, there must bee *an examining of ones selfe*[c], there must be *a discerning the Lords bodie*[d], there must be *a remembrance*[e] of Christ, which bee things which infants cannot reach to. Thus I haue endeauoured to cleere this point, touching the limitation of the doctrine, of the necessity of faith to the right partaking of the Sacraments, prouing it to be vnderstood onely (in the point of Baptisme) of those that are of yeares: and that this course taken by the Apostles in baptizing those of yeares, is no preiudice at all to the baptisme of infants, but that still it remaineth firme and sure, that children borne in the Church ought to bee admitted to the Sacrament which may be a pledge of their admission into the Church, and whereby also much comfort may redound vnto their parents; God being pleased hereby to giue euidence of the truth of his promise, that he is not *ashamed*[f] to be called both our God, and the God of our seede also.

The Vse.

The maine and speciall vse of this doctrine is to be a direction to vs, how wee may learne to make the right vse of that Sacrament of Baptisme, which in our infancy we receiued. The best vse of Baptisme is counted as a store-house of comfort, as indeed it is, being applied aright. Now as no man, not baptized till he is of yeares can be comfortably and effectually baptized, vnlesse he beleeue: so no man baptized in his infancy, can when he commeth to yeares, comfortably make vse of his baptisme vnlesse he beleeue. There is an old popish opinion which is firmely held by ignorant men and women, & it is this, that baptisme doth confer grace of & by it self, howsoeuer the party be disposed that receiue it. And so people generally hold a conceipt, that there is a kind of vertue & Christendome (as they call it) infused into them by the hauing of this Sacrament howsoeuer they be affected. But this is a meere fiction & fancy without truth. It is a kind of lifting vp the

[u] Acts 18.8.
[x] 1.Cor.1.16.
[y] Acts 2.39.
[z] Serm.5.de lapsis.
[a] De ecc.dog. c.52.
[b] Ioh.6.53.
[c] 1.Cor.11.
[d] Verse 29.
[e] Verse 25.
[f] Heb.11.16.

the Sacrament aboue the naturall condition thereof, and miniſters of the Sacrament, are thereby made workers of miracles, as if their Act did regenerate of it ſelfe. *Peter* ſaith, that *the waſhing of the fleſh doth not ſaue*[g]. *Simon Magus* was baptized, and yet after that remained in *the gall of bitterneſſe and bond of Iniquitie*[h], and many of the old Iſraelites were *baptized vnder Moſes, with whom God was not pleaſed*[i]. *Paul* ſaith, *Chriſt ſanctified his Church by the waſhing of water through the word*[k]. So that it is the beleeuing and receiuing of the word that maketh the Sacrament to bee effectuall. Let no man therefore glory in his Baptiſme, vnleſſe hee haue Faith. If thou who haſt beene baptized, ſhalt ſay vnto mee in ſome ſuch manner as the Eunuch ſpake to *Philip*, *See, I haue been baptized, what ſhould let me to aſſure my ſelfe that I am a Chriſtian?* I cannot but anſwer thee as *Philip* did, *If thou beleeueſt, &c. thou maiſt.* Let vs looke to this one thing therefore, euen to our Faith. Faith is our tenure by which wee hold heauen, Baptiſme is but the ſeale to confirme it. Faith, if we haue it, will appeare by this, *It worketh by loue*[l]; and what loue? a loue to three things: To the author of Faith, and that will appeare by obedience[m]. 2. To the *word of Faith*[n]. *For he which is of God heareth Gods word*[o], and faith cannot but loue that whereby it is begotten and built vp further. 3. To *the houſhold of Faith*[p]. *He that loueth him which begat, loueth him alſo which is begotten of him*[q], ſuch an one will loue euen *the name of a diſciple*[r]. Try then your Baptiſme by your Faith, & your Faith by the fruits, otherwiſe the water of your Baptiſme ſhall not be able to quench the fire of that burning lake which is the ſecond death. The ſame muſt be ſaid of the other Sacrament. Thou ſaiſt to me againe: *Loe here are Bread and Wine, what ſhould let me to communicate?* I anſwer ſtill as I am taught here, *If thou beleeueſt with all thy heart thou maiſt.* If thou come without Faith, thou art no welcome gueſt to this banquet; without it thou maieſt eate the Lords bread, but not that bread which is the Lord; and thy receiuing ſhall bee but a pledge of iudgement and vengeance to thy ſoule. This point will bee quickned by that which followeth touching the quality of Faith.

Panem domini non panem dominum ſui gult. de Iuda.

[g] 1.Pet.3.2.
[h] Act.8.23.
[i] 1.Cor.10.2.5
[k] Eph.5.26.
[l] Gal.5.6.
[m] Ioh.14.15.
[n] Rom.10.8.
[o] Ioh.8.47.
[p] Gal.6.10.
[q] 1.Ioh.5.1.
[r] Math.10.42.

The second Sermon.

NExt to the requisiteneſſe of Faith to the well partaking of the Sacrament, followeth the quality of that Faith which is required: *If thou beleeueſt with all thy heart, &c.* as if it had beene ſaid, *Thou deſireſt to bee baptized, if thou doeſt beleeue and that not formally alone and in ſhew, but in ſincerity and in truth of thy heart, thou muſt* [illegible] *that Sacrament ſhall returne to thy comfort, and bee a pledge of grace unto thy ſoule.* This thus opened doth afford two doctrines.

The ſence of the words heere handled.

Doctrine 1. This is the firſt, *That there is a kinde of Faith out of which doth not commth any good unto the ſoule of him that hath it.* This is inſinuated in *Philips* ſpeech, for ſo much manifeſtly is intended, that it was poſſible for the Eunuch to beleeue after a ſort, and yet to remaine vncapable of the comfort, and ſweetneſſe of the Sacrament: *Suppoſe thou beleeueſt, yet if it be not with all thy heart, by ſuch a Faith thou ſhalt not one haires breadth neerer to ſalvation*; ſo that the very nature of the ſpeech preſuppoſeth an vnprofitable Faith, a Faith which is of no vſe, vnleſſe it be to the encreaſing of his damnation that profeſſeth it. This is alſo eaſily prooued by the Scripture. Our Sauiour in the parable of the Seede, ſpeaketh of Faith, and the ſame gotten by hearing, which is alſo accompanied with a kinde of ſtirring, ſodaine ioy, but yet is but like ſeede *among ſtones, withering away for lacke of moiſture*[a]. This is that Faith which is called a *temporall Faith*, or a Faith whoſe continuance is onely for ſome little time. Some ſuch Faith may ſeeme to haue bin in thoſe of whom it is ſaid, *Many beleeued, &c. when they ſaw his miracles, But Jeſus did not commit himſelfe vnto them*[b]. There was a certaine yeelding wrought in their hearts by the power of Chriſts miracles, that ſurely hee was that Meſsias, yet Chriſt did not hold them worth the truſting to. In this preſent Chapter it is ſaid, *Simon Magus beleeued*[c]. We cannot thinke his Faith was that which for diſtinctions ſake wee terme *Sauing Faith*: Hee had as a learned man ſaith of him, the viſible baptiſme, but he wanted the inuiſible ſanctifying. S. *Paul*, mentioneth a *Faith* which a man may haue and yet be *nothing*[d]. *Iames* giueth a kinde *of Faith* euen to *Diuels*[e], and ſpeaketh of a Faith, which he calleth a *dead Faith*[f]. Theſe few teſtimonies are very pregnant. Sathan knoweth how to *transforme himſelfe into an Angell of light*[g], ſo that there is no good thing but he can counterfeit it, and doth, and by that meanes maketh many hypocrites to make a wonderfull ſhew; ſeeming to bee as ſincere and forward in religion as the beſt. There is no grace which accompanieth ſaluation, wherewith God is pleaſed to enrich and furniſh his Elect, but he can frame ſome one or other of his limmes to a ſhadow of it, yea & teach them to come ſo neere it, as that for the preſent it ſhall be a very hard matter to diſcerne it. There may be ſomewhat like prayer, which yet is not prayer, but lip-deuotion; Something like repentance, which yet is not repentance, but *worldly ſorrow cauſing death*[h]; ſomething like obedience, which yet is not obedience, but groſſe hypocriſie, and ſo in other particulars. *Felix trembled*[i], *Ahab* was *humbled*[k], *Saul* confeſſed his fault[l], *Eſau wept*[m], *Iudas* had a kinde of *repenting*[n], *Herod* heard *gladly*[o], *Balaam* deſired to *die the death of the righteous*[p]. The Apoſtle ſeemeth to acknowledge *a taſte of the good gift God, &c.* in ſome reuolters, that ye fall away beyond all poſsibilitie of repentance[q]. Thus ſtill it appeares how neere a man may come to true religion, and yet ſtill bee in the ſnare of the Diuell, carried vp and downe as *a Captiue at his will*[r]. Hee may carrie the name of a beleeuer, and yet miſſe the end *of Faith, the ſaluation of his ſoule*[s].

[a] Luk.8.6. 13.
[b] Ioh.2.23,24
[c] Act.8.13.
Auguſt. quæſt in Leuitic.
[d] 1.Cor.13.2.
[e] Iam 2.19.
[f] Verſe 26.
[g] 2.Cor.11.14
[h] 2.Cor.7.10.
[i] Act.24.26.
[k] 1 Kin.21.27
[l] 1.Sam.26.21
[m] Heb.12.17.
[n] Math.27.3.
[o] Mark.6.20.
[p] Num.23.10
[q] Heb.6.4,5.
[r] 2.Tim.2.26.
[s] 1.Pet.1.9.

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The vſe is, to exhort vs all, who thinke wee haue Faith, and boaſt of Faith, and profeſſe our ſelues to bee beleeuers, *to giue all diligence* [f], and to prooue our ſelues with our beſt endeauour, whether the faith which we think we haue be ſuch as will not deceiue vs in the end. We ſee by that which hath beene ſaid, that there is a thing which for the time is as like vnto Faith, as one thing can bee to another. The wit of man for the preſent can diſcerne no difference, and yet the hauers of it ſhall not be ſaued. How behoouefull then is it for vs to follow the counſell of *Paul*, to *proue our ſelues whether we are in the faith or no* [g]?) The life of a Chriſtian is a continuall warfare, wee haue a ſtrong and a dangerous enemy to grapple with, and there are many particulars of ſpirituall armour neceſſary for our defence: among the reſt, there is a *ſhield of Faith* [h]. A carefull ſouldier will try his buckler whether it will keepe out ſhot, or otherwiſe bee free from beeing pierced by that kinde of weapon, againſt which it muſt be vſed. Now if faith be a ſhield, it muſt be tried that it may be a ſhield of proofe againſt the day of battell. Faith is (as before ſaide) the Tenure of our Free-holde (for *by it we ſtand* [i].) All the euidence we haue to ſhew for our inheritance in the kingdome of heauen is our Faith. Now wee know the care that men haue about their deeds and tenures: they examine them, to ſee whether they bee ſound, they aske the counſell of this and the other Lawyer touching them: Such yea and farre greater care ought wee to haue about our Faith. If that bee not good, what becommeth of all our hope for life eternall? And thinke what a wofull thing it is herein to be miſtaken. I ſaid Faith is the Tenure we holde heauen by. Now put caſe a man hath continued a ſute at law, a great while truſting to a certaine peece of writing which he hath in a boxe, if at the day of hearing, that writing prooue inſufficient, what becommeth of him? we know he looſeth all his former coſt, he is caſt out of doores, and miſſeth that which hee thought hee ſhould haue enioyed all his daies. So in this: A man maketh account, hee hath Faith ſufficient to ſalnation; hereupon hee goeth on, without feare of future euill, at the day of reckning his faith prooueth counterfeit; thinke then in what a wofull caſe is that man. Wee may gueſſe ſo newhat heerein by a ſpeech of Chriſt. *Many ſhall ſay to mee, in that day, Lord haue we not in thy name propheſyed? &c.* and yet ſhall it be ſaid to them, *Depart from mee* [k], *&c.* It ſeemeth theſe will bee very confident, and make full account to bee ſaued. But now when for all this, it ſhall be ſaid, *Depart*, we may well tremble to thinke vpon their miſery. For the more ſure a man is in his owne opinion, the greater confuſion and vexation it will be to him to be diſappointed of his hope. How neceſſary a matter is this to be vrged in theſe ſecure times. It would make a mans heart woe to thinke how exceeding carefull men be in other things, but how deſperate in this point concerning Faith, *Is this leaſe good, is this bond good, is this cloth for my garment good, is this beaſt good, is this ground good, is this husbandry good, is this corne which I haue choſen for my ſeed good?* We abound in theſe inquiries, and are ſcarſely euer ſatisfied, we are ſtill iealous and afraid, leſt it ſhould not be as we deſire. But who amongſt many makes a queſtion touching his Faith? who ſaith to himſelfe, *Here is much ſpeaking of Faith, and it is taught that without it there can be no ſaluation, what is my Faith which I profeſſe my ſelfe I haue, ſuch as it ought to be? ſure if it be not, I can neuer be ſaued.* Who is it that thus communeth with his owne ſoule? Who keepeth this private audite within himſelfe? *I beare kind and heard, and no man ſpake aright, ſaid Ieremy* of olde [l]. Hee would euen deliuer vp the like verdit of the men of this generation, if hee were now liuing. It is the great policy of the diuell, to leade men on, and to lull them aſleepe in their careleſneſſe, it filleth his barnes, and helps to encreaſe his kingdome. A debating with a mans ſelfe touching his hope of a better life, is a very firſt ſtep towards heauen. Sathan knoweth that if men ſhould once put into the queſtion how their Faith is, they ſhould ſee ſuch ſcantneſſe in themſelues that way, that the very ſight thereof would make them looke about and begin a better

The Vſe.

[f] 2. Pet. 1. 5.

[g] 2. Cor. 13. 5

[h] Eph. 6. 16.

[i] 2. Cor. 1. 24.

[k] Matth. 7. 22, 23.

[l] Ier. 8. 6.

ter course, whereas now presuming all is well, they runne on headlong, and will surely be in the pit, before they bee ware. When thou art perswaded and called vpon to examine thy selfe, whether thy faith be right and sound, *why man* (saith the diuell by and by vnto thee) *wherfore shouldest thou doubt it, Hast not thou beleeued in God euer since thou couldest remember? Hast thou done thus well hitherto, and shouldst thou now begin to make question of thy Faith? Feare not, do not doubt, but thou art euen as good a beleeuer as the best.* Thus with these and the like charmes, this subtile enemie rockes men asleepe, and encourageth them to feede themselues with vaine perswasions, and to *trust in lying words which cannot profit* [m]. Let therefore the doctrine taught, worke to the reforming of this common euill, from which scarce one of many, is able well to cleere himselfe. We hope to bee saued, we say we haue faith, we would take it for a wrong, if any man should call vs vnbeleeuers: Oh let vs remember that there is a faith which will deceiue, a kinde of beleeuing which is but counterfeit. Let vs not content our selues with suppositions, with idle imaginations which haue no ground, but let vs bring our faith to the touch-stone, and let it be tried throughly, whether it will hold in the day of account or no. There is nothing more contrary to Christianity then presumption, nor any in worse case then they which are most secure, and make themselues beleeue, that all is with them as it should. We reade that *Iacob* in his dreame saw *a Ladder vpon the earth, of which the top reached to heauen* [n]. This Ladder betokened Christ, as Christ himselfe hath reference to it, in his speech to *Nathaniel*, touching *Angels ascending and descending vpon the sonne of man* [o]. Now (to apply this to my present purpose) we know that he which climbeth vp a ladder, is especially carefull of his footing and hold, and looketh diligently and aduisedly to euery step. So doth he which is in Christ, and is by him, and through him getting vp to heauen; he is alwayes trying whither his standing be sure, and whither his hold that he hath caught, be such as will not deceiue him. Thus he *worketh out his saluation with feare and trembling* [p], and happy is hee, who is so busied: And so I haue laboured to presse the vse of this necessary point. In the matter of faith it is a dangerous thing to be deceiued: If a mans faith be vnsound, all his hope is ouerthrowne, it is easie to be mistaken, our *Heart is deceitfull* [q], and in our owne cases we are partiall iudges; Sathan is cunning and will beguile vs with a shadow of Faith, and there is a faith, which is very like to true Faith, but yet will deceiue vs; what then can be more behoouefull then to proue our faith that we may be sure it will not faile vs most when we shall need it most? This is the summe. And to the end we may be the better prepared for this duty of Triall, I come now to the next doctrine, as the Text giueth occasion, to shew what kinde of Faith it is which is auaileable to life eternall, and which is therefore called, *the Faith of Gods Elect* [r], because it streameth from Election and is a pledge thereof.

Doct. 2. The next doctrine then is, *That onely that Faith maketh a man capable of saluation and giueth him an interest into life eternall which is with all the heart.* This is direct out of the words, *If thou beleeuest with all thy heart thou maist*, that is, *If thy beleeuing be sincere, and thy faith vnfeigned, thou mayst finde comfort in this Sacrament; otherwise it will be to thee but an idle signe.* In all matters betwixt God and vs, this is a chiefe thing which he requireth, that we *giue him our Heart* [s], and that this which we professe to doe, be done in singlenesse. He himselfe is a God *of truth* [t], and therefore can delight in none but such *in whose spirit there is no guile* [u]. His chosen are called *the Israel of God* [x], and it is a badge of a true *Israelite* to be without *Dolus*. *A double heart* is the marke of the vngodly [y], and God commands vs to purge out this canon if we would *draw neere* vnto his Maiesty [z]. The true worshippers shall *worship him in Truth, for the Father requireth euen such* [a]. It remaineth as a blemish in the name of the old Israelites, that albeit they made a shew of *seeking God, yet their heart was not vpright with him, neither were they faithfull*

[m] Ier.7.8.
[n] Gen.28.12.
[o] Ioh.1.51.
[p] Phil.2.12.
[q] Ier.17.9.
[r] Tit.1.1.
[s] Prou.23.26
[t] Psal.31.5.
[u] Psal.32.2.
[x] Gal.6.16.
[y] 1.Ioh.1.47.
[z] Psal.12.1.
[a] Iam.4.8.
[b] Ioh.4.23.

full in his Couenant[e]. Thus much to shew the necessitie of vnfainednesse, and of doing that with the *Heart*, which wee doe in all things which concerne God, and so by consequence in the matter of Faith. God is Truth, Christ is Truth, the holy Ghost is the Spirit of Truth. How can Faith make vnion betwixt God and vs vnlesse it be *Faith of truth*[d]? This point will not be so profitable in the application vnlesse, we looke a little more neerely into it, to finde out what that speciall point is, in respect whereof Faith is said to bee with all the *heart*. The heart is the fiate and fountaine of all the affections. A man therefore beleeueth *with all the heart*, when that which is beleeued is become (as it were) the center of all his affections, the maine marke and matter of his loue, delight, ioy, &c. so that whatsoeuer els is loued or delighted in, is so respected onely for the sake of that principall scope, and so farre forth as it leadeth and draweth towards it. As for example: The maine obiect of Faith is Christ: now then to *beleeue in Christ with all the heart*, is to fasten a mans whole affiance, his whole ioy, his whole contentment only vpon him; So that Christ beareth the whole sway and principality in his affections: and the maine end, why his faith worketh and striueth towards him, and why hee desireth to bee vnited to him, is not so much the good and saluation of his owne soule, as the enioying of him, in whom all *fulnesse dwelleth*[e], and in whom the Treasures of all goodnesse are laide vp. There may bee a relying and a beleeuing vpon Christ, which may bee said to bee true, and vndissembled, in this respect, because the partie in whom it is, doth indeede doe that which he professeth to doe, neither doth speake contrary to his secret thoughts, when hee saith hee beleeueth in Christ, and yet is not this the Faith *with all the heart* here spoken of: As for example: I doubt not but a Papist speaketh truely and as hee meaneth, when hee saith he beleeueth to be saued by Iesus Christ, yet notwithstanding, there wanteth in him this qualitie of beleeuing *with all his heart*, because hee hath also a secret dependance vpon the helpe of Saints, vpon the intercession of the Virgin *Mary*, vpon the merit of some worke, or action of his owne. Heere Christ hath not all his heart, because hee hath diuided it betwixt him and some other obiects. So againe among our selues, I doubt not but many professe soothly, and without fraude in auouching that they haue cast all their hope of saluation onely vpon Iesus Christ, and yet there is a defect in their Faith, and that in this particular, that it is not with *all the heart*, because their *Heart* draweth not towards Christ, seeketh not to bee knit to Christ onely for Christs sake, and because of that worth and excellency which is conceiued to bee in him, but for some other by-respect, and for their owne sakes. For let mee make this knowne vnto you, (which is not generally considered;) it is possible for a reprobate to goe thus farre; namely to acknowledge there is no saluation in any other but in Christ, to disclaime all hope saue onely by him, to desire truely and with his soule to haue a part in him, and to account himselfe happy if he might haue fauour with God through him; thus farre he may come, and yet still Christ hath not all his *Heart*, because the principall drift and aime of his respecting Christ, is, his owne saluation by Christ. Why (will some man say,) what shall a man els aime at in beleeuing vpon Christ, but onely saluation by Christ? Answer: I deny not but that it is lawfull to loue Christ, and to rest vpon Christ for saluations sake, but I say withall, that hee which esteemeth Christ for nothing els but to bee saued by him, shall neuer bee saued by him. My *Heart* is to my selfe, it is not to Christ if I make account of him and seeke to him onely for my benefit. So then, Christ is *beleeued with all the heart*, when the enioying of Christ is the scope of our beleeuing. I desire not to enioy Christ so much because I would bee saued, as thus, I desire to bee saued that I might enioy Christ. My *Heart* is to Christ as to the maine, to mine owne saluation as to the inferiour, and as to a matter therefore onely worthy the desiring because it leadeth vnto Christ. Thus I hope we now see, 1. that that Faith which is effectuall to saluation

[e] Psal. 78. 37.

[d] 2. Thes. 2. 13

[e] Col. 1. 19.

is

is onely that which is a *beleeuing with all the heart*; and then 2. that that is *a beleeuing with all the Heart*, when Christ who is the obiect of Faith, and is acknowledged to be a sole and compleate Sauiour, is laboured after principally for himselfe, my heart is towards him for his owne sake, more then for mine owne saluation sake. I know I cannot depend vpon him, and be made one with him, but it will be for my profit, yet I looke not so much vpon that, as I doe vpon him, yea and I striue to be affected as *Iob*, to continue my Faith, and my trusting to him, though he should *slay me*[f], though I should not onely get good by him, but receiue some sharpnesse from him.

[f] Iob 13.15.

The Vse. We must couple this point with the former, and I wish we may well digest it, and that wee could bee perswaded to bestow some parts of out thoughts vpon it euery day. It is no easie thing rightly to beleeue. Not euery one, that taketh the name of Iesus into his mouth shall by and by bee saued, no nor yet euery one which goeth further then a superficiall naming him. It is possible to vnderstand the mysterie of Christ; to professe truely and vndissemblingly a dependance onely vpon Christ, and (as it were) to set vp a mans rest on this, that no man can come vnto God the Father, but by Christ, and yet in the ende to come short. Let vs remember that the very life and glory of faith is to *beleeue with all thy Heart*, that is, in our beleeuing to let Christ haue the preeminence, the full and the very all of our affections. If wee can bring our soules once to this, to value Christ more for his owne proper workes sake, then for owne saluations sake, then are we beleeuers *with all our Heart*. This is indeede singlenesse and sincerity of affection, this is vprightnes of minde: when my faith reacheth after Christ for Christ, I account my own saluation but the By, the fruition of Christ the Maine. These bee two things I know which cannot bee sundered in enioying, Christ and saluation; but yet it is possible to giue the one the precedence aboue the other in desiring. Let not this seeme strange vnto vs. Who amongst vs accounts him a friend worth the hauing, whose chiefe end in seeking to be linked in with him in society, is more his owne commodity, or some credit like to accrew to him, then the fruition of him to whom he professeth loue. When we can say of a man professing friendship, *I know he respecteth me for this, or for that, were it not for such a hope, or the expectation of such a benefit, I am sure hee would regard me as little as another man*, will we iudge such an one an vnfained friend? How then shall that be called an vnfained faith, which aimeth at Christ onely for this because there is hope of a kingdome by beleeuing? This is a mercinary respect, neither is that a true sauing faith which hath no higher scope. Would I not drawe towards Christ in my desire and affection, if there were no saluation by his meanes? is it onely to make a benefite of him, that I doe cast my selfe vpon him? and shall this be called faith? No, I doubt not but such respects as these may bee found in many which yet shall bee called the least in the Kingdome of God. And thus wee may see how one thing followeth vpon another: the maine matter of preaching must be Christ, the supreame purpose of hearing must bee to finde Christ*; and so the principall intendment of faith must bee to enioy Christ. To bee saued, may lawfully bee an inducement, but sure we shall misse, if it bee the chiefest motiue. If we will *beleeue in Christ*, he will haue all *the Heart* or nothing. And so much touching the quality of Faith which I commend to our best obseruation, & wish it may bee well considered, that wee may not beguile our selues with an opinion of faith. Let it be remembred how neere counterfeit faith commeth vnto true faith, and wherein the maine difference doth consist. Christ hath but halfe the heart, if we respect him onely for this, that vpon his shoulders we may be carried vpwards into heauen. If wee could thinke Heauen it selfe not worthy the hauing but onely for his sake, that were excellent. So farre of the condition propounded by *Philip*, now next of the Eunuches vndertaking it: *Then hee answered, I beleeue that*, &c.

Ardua res est bdes, Hieronymus.

* *This was taught out of the 35. vers.*

We

We haue heere three things to note. 1. That the *Eunuch* was able to giue an account of his Faith: 2. That hee was ready so to doe. 3. What the account was. The first of these is very apparant: for what is this speech but an account giuen by the *Eunuch* what hee beleeued? and it was so sufficient, that vpon it hee was admitted to the Sacrament. So that the doctrine hence is, *That it is necessary for euery good Christian to bee able to expresse for himselfe what he beleeues.* This sufficiency of the *Eunuch* to returne an answere to the inquirie made into his faith, is not to bee passed ouer without noting; out of all question it was written for our learning, that wee might labour not to bee to seeke in the things which doe concerne our soules. This is that which *Peter* calleth *a giuing a reason of that hope which a man hath* [g]: *Paul* tearmeth it *a confession with the Mouth* [h], and maketh it a necessary companion of that Faith which brings to saluation; and *Let euerie man bee fully perswaded in his owne minde* [i], that is, *let him that is a beleeuer labour to conceiue distinctly what that is, whereupon it is necessary for him to rest, that hee may be saued: let him not satisfie himselfe with a kind of referment to the faith of others, but let him see that hee himselfe doe apprehend that which is necessary: The iust must liue by his Faith* [k], by that which he conceiueth in his owne heart, not by subiecting himselfe to the opinion of another. *This is life euerlasting to know thee, the onely God* [l]: It is not imagination, or suppose all, or some loose, and vncertaine fancy, some rouing coniecture, that can guide a man to life; it is vnderstanding, it is knowledge, such which the hauer, is both able (if neede bee) to set downe determinately what it is, and to giue a reason also thereof: *Thus is it written, and this I beleeue; this is my Faith, and this is the foundation thereof.* Why else is it, that the Scripture teacheth grounds of the Christian faith so exactly? Why is it, that there is any such necessity laid vpon vs, which are called to the seruice of the Church, to lay open the mystery of Christ? Why (I say) should this bee, if it were not the duty of beleeuers, to be able in heart to comprehend, and with mouth also (if occasion be) to declare, whereupon they rest, for the saluation of their soules. Indeede what comfort can there be, or what sweetnes in vncertainty, or what possibility to put Sathan to flight, with some confused notion, which a man hath catched vp hee knoweth not how? It is the glory of Christians to be *fulfilled with knowledge and spirituall vnderstanding* [m], to haue *the Spirit of wisedome and reuelation, and to know what is the hope of their calling, &c* [n]. A shame to them to be *children in vnderstanding* [o], to bee *dull of hearing* [p], to bee *euer learning and yet neuer able to come to the knowledge of the truth* [q]. These things may serue to prooue this doctrine.

Doct. 3.

[g] 1. Pet. 3. 15.
[h] Rom. 10. 9.
[i] Rom. 14. 5.
[k] Heb 10. 38.
[l] Ioh 17. 3.

[m] Col. 1. 9.
[n] Eph. 1. 17, 18
[o] 1. Cor. 14. 20
[p] Heb. 5. 11.
[q] 2. Tim. 3. 7.

In the vse it giueth full occasion to accuse the ignorance of these times, in which so many of all sorts, and of all degrees, are vtterly vnable to giue a comfortable account of that which is necessary to bee knowne vnto saluation. Euery parish, euery assembly, euery congregation swarmes with such. There is no Minister that laboureth to know the state of his flocke, but can be a witnes with me touching this. Men speake of I know not what, hoping well, and of being of that which they call *Gods beliefe*, but (alas) how farre bee they from that which *Peter* calleth *a reason of their hope?* The Apostle calleth *Faith an euidence* [r]. Now, suppose a man should be called before a iudge in a matter betwixt party and party, & could there be able to speak as little to the point in question, as the most are able to say in the case of faith; would the iudge account their answer a competent euidence, or would he not thinke himselfe wronged to haue his eares troubled with such headlesse tales? Surely he that had no better to shew for his outward estate, then many haue for their future inheritance into the kingdome of glory, would and well might feare euery houre to bee displaced. This is wofull in the cleere light of the Gospel, and it is one of the sinnes for which the Lord hath a speciall *controuersie* [s] with the times. And it is a sinne so much the more dangerous, because it is scarcely taken notice of to bee a sinne. To bee a swearer, a whoremaster, a drunkard, an oppressor, a greedy worldling, a lyer, a cursed speaker,

The Vse.

[r] Heb. 11. 1.
[s] Hos. 4. 1.

ker, and theſe and the like, partly by the light of nature, partly by ſome generall rules gotten by continuall hearing, are of the moſt, yeelded vnto to be ſinnes. But ignorance in religion, yea euen in thoſe points, which are (as it were) the very life and ſoule of religion, is hardly taken to be a ſinne. Who thinketh himſelfe euer the leſſe honeſt becauſe hee is ignorant? Thus (I ſay) is this euill, the more dangerous, becauſe it paſſeth away vnobſerued, vntaxed, vnblamed, and yet it is a principall ſin againſt which the Lord will proceed at his iudging day, [c] and the *people that doe not vnderſtand ſhall fall* [a]. It is true there is much dulneſſe, much hardneſſe of conceit, much weakeneſſe of apprehenſion euen in the very beſt, but yet certainely if that be not in vs, which in one place is called a *Mind to know* [x], in another an endeauour *to know* [y], wee can neuer be ſaued. Remember wee how the Eunuch profited by one Sermon, and conſider how many wee haue heard, who yet (many of vs) cannot giue ſo good an account as the Eunuch did. For let no man thinke, that this was all, namely that the Eunuch was able to deliuer thus many words, as are here, and no more; it were an iniury to the memory of that holy man, if we ſhould ſo imagine, and it were a wrong to the wiſedome of *Philip* if we ſhould thinke hee would let him paſſe with a kind of verball acknowledgement of a matter which hee did not vnderſtand. Can wee thinke with any probability, that either the Eunuch ſaide no more then is here deliuered, or that *Philip* did not feele him againe and againe, to ſee how hee was ſetled? yes vndoubtedly: The Eunuch knew the perſon of Chriſt, the office of Chriſt, knew how the ancient prophecies of the olde Teſtament were fulfilled in Chriſt, and was able to ſhew cauſe why he for his particular part ſhould thinke to be ſaued by Chriſt, knew how faith coupleth vnto Chriſt, how it doth procure to a man an intereſt into the obedience and righteouſneſſe of Chriſt. Theſe and the like materiall points out of all doubt the Eunuch knew. *Philip* would neuer haue admitted him to the Sacrament of Baptiſme, vpon the vttering onely of a fewe words, or haue left him in ſuch a rawe meaſure of knowledge, before hee had brought him to conceiue aright the grounds of godlineſſe, and that doctrine which is called *the doctrine of the beginning of Chriſt* [z]. I adde this leſt any man ſhould beguile his owne ſoule, becauſe of his ableneſſe to ſay ſo much as is heere reported to haue binſpoken by the Eunuch. I wiſh the words in euery mans heart and mouth, but take heed we make not a charme of the Scripture, to imagine a vertue in words of which we know not what to make. Let vs labour to ſpeak the Eunuchs words, with the like knowledge that the Eunuch had, otherwiſe to ſay *we beleeue that Ieſus Chriſt, &c.* ſhall not auaile vs. So much of this, that the Eunuch was able to expreſſe his Faith, and to ſhew for himſelfe what he beleeued.

[c] 2. Theſ. 1. 8.
[a] Hoſ. 4. 14.
[x] 1. Ioh. 5. 20.
[y] Hoſ. 6. 3.
[z] Heb. 6. 1.

The 4. doct. The next thing is his readineſſe to giue an account, which affoardeth vs this doctrine, *That where the power of Godlineſſe beareth any ſway, there is no frowardneſs of diſpoſition, when one is dealt with in the matter of Faith.* This I obſerue out of the modeſt & yeelding diſpoſition of this Eunuch, who was thus content (as it were) to be catechized by *Philip*, and to ſubmit himſelfe to giue an account of his beleeuing. No doubt hee helde it meete, that he which now tooke care of his ſoule, ſhould by him be made acquainted with the ſtate of his ſoule. If a man *ſpeake in the eares of a foole he wil deſpiſe the wiſedome of his words* [a], & ſuch an one being queſtioned with about religion, *anſwereth roughly* [b], but *Gentlenes, goodnes, meeknes, and the fruits of the ſpirit* [c]. It was the humour of the Phariſes, in pride of heart to diſdaine to ſubmit themſelues to *Iohns* Miniſtry, *they deſpiſed the counſell of God* [d], and they tooke it in foule ſcorne when the blinde man asked them, whether they would bee *Chriſts Diſciples* [e], their ſtomackes could not frame to be treated with as men ignorant in ought, or as liable to an account to any what they beleeued. It is the commandement of God that euery man in ſuch a caſe as this betwixt *Philip* & the Eunuch, ſhould *be ready to giue an anſwer* [f]: & religion where it

[a] Prou. 23. 9.
[b] Prou. 14. 23
[c] Gal. 5. 22, 23
[d] Luke 7. 30.
[e] Ioh. 9. 29.
[f] 1. Pet. 3. 15.

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is, doth teach men so to bee. For as it abateth these high spirits which are in man by nature, so it maketh a man consider the good that may come by submitting himselfe with meekenesse, to bee admonished rich by him that is able to instruct him; If his knowledge be right, this is a meanes to confirme it, if it be mistaken, this is the way to better it.

This reproueth that sturdy and contemptious humour which is in many now, who holde it for a very great disparagement, to bee vrged to tell how they beleeue. It is thought to bee a course not vnfit to bee practised vpon children, but to vrge those rooks that are elder, yea though they neede neuer so much instruction, is deemed insolency in him that vndertaketh it, and sleepinesse and baseneſſe of disposition in those that submit to it. The greater part therefore are so affected, that if they should so be dealt with, they would haue much adoe with themselues to beare it well, or not to returne the crooked answer of a froward mouth. By this meanes their spirituall *wounds putrifie, becauſe of their owne foolishneſſe* [s]: *they become vaine in their imaginations* [h]. They will not bee knowne of their secret ignorance, and by that meanes they doe deprive themselues of many an opportunity, by which they might bee builded vp in the sauing knowledge of Gods truth. *A froward heart neuer findeth good* [i]. This then let vs learne hence; Thou whom God hath blessed with a faithfull Pastor, furnished with the *tongue of the learned* [k], and able *to minister a word in time to him that is weary*, be not vnwilling to lay open to him the state of thy soule, nor thinke it a wrong to bee so communed with, as may make way to thy further edifying in the mystery of Christ. Our dayes are in as bad an extremity, as were the dayes of Popery. Then the Priests had gotten such a tie vpon men, by the (so called) Sacrament of confession, that they diued further into mens secrets then was fit. But now men are growne to as much strangenesse, and standing aloofe from their spirituall ouer-seers, so that hee which attempts though in neuer so humble and respective manner, to moone a question to them, or to feele their knowledge, shall bee requited as *Lot*, when hee gaue good counsell to the Sodomites, *Away hence* [l], or taken vp as *Moses*, *Who made thee a man of authority* [m]? This is the currish disposition of vnregenerate men. *They are as thornes that cannot be taken with hands, the man that would touch them, must bee defenced with yron, or with the shaft of a speare* [n]. This maketh religion to grow so slowly as it doth, either *Philip* doth not aske, or the Eunuch will not answer. Thus farre of the Eunuchs readinesse to giue account; here was no disdaine, no haughtinesse, no stomacking of the matter to be thus inquired into, no shaking off the demander with a crosse reply; here is meekenesse and calmenesse of spirit, heere is a plaine and direct acknowledgement of what hee conceiues. Happy was *Philip* to haue such a tractable scholler, and happy the Æthiopian to haue such a searching teacher. God encrease the number of such *Philips*, and make vs all such as the Eunuch was in this particular.

The Vſe.

[s] Pſal. 38. 5.
[h] Rom. 1. 21.
[i] Prou. 17. 20.
[k] Iſa. 50. 4.
[l] Gen. 19. 9.
[m] Exod. 2. 14.
[n] 2. Sam. 23. 6, 7.

The third Sermon.

WE are now come to the account it ſelfe, and to the matter of the Eunuchs confeſſion: *I beleeue that Ieſus Chriſt is the Sonne of God.* The plaine doctrine here is, *That the beleeuing of Ieſus Chriſt to bee the Sonne of God, is the very ſubſtance of that faith which is required to ſaluation.* This is plainely to bee gathered hence. The Eunuch deſired Baptiſme, (the badge of a Chriſtian:) *Philip* enquireth of him, whether he haue that faith, which maketh a Chriſtian; he anſwereth, I beleeue ſo: This anſwer is approoued and taken for ſufficient; ſo that to beleeue that which this Eunuch heere acknowledgeth, is the very life of ſauing faith, it is the ſumme of all that is required to ſaluation, and without it there is no ſaluation. And this collection is iuſtifiable from hence ſo much the rather, becauſe the chiefe confeſſions and abridgements of the Chriſtian faith, which are in the new Teſtament, conſiſt vpon this point chiefly: as, that memorable one made by *Peter* in the name of the reſt of the Apoſtles, [a] *Thou art the Chriſt the Sonne of the liuing God*: then that in *Iohn*, (which it may be is the ſame with the former, in effect I am ſure it differeth not,) [b] *wee beleeue and know that thou art the Chriſt, the Sonne of the liuing God*: thirdly, that of the blinde man, [c] *Doeſt thou beleeue in the Sonne of God? Lord I beleeue*: fourthly, that of *Martha*, [d] *I beleeue that thou art the Chriſt the Sonne of God, that ſhould come into the world*. Theſe ſolemne declarations of the faith required to ſaluation, doe all concurre in this one generall point, *Ieſus Chriſt is the Sonne of God.* The doctrine of the Scripture is called, [e] *the word of faith*; it is therefore committed to record that men [f] *might beleeue*. Now the pith of the whole Scripture is, *Ieſus Chriſt*; Hee is [g] *the end of the Law, to him giue all the Prophets witneſſe* [h], and the ſumme of the Goſpel is, [i] *that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting*. If then Chriſt bee the ſubſtance of the Scripture, needes muſt the building vpon him bee the ſumme of *faith*. Faith goeth no further then the *word*, and the word hath no more to teach but this, [k] *that God hath giuen vnto vs eternall life, and this life is in his Sonne*. Thus for a generall opening of this doctrine. To the ende it may bee the more profitable, wee muſt conſider ſomewhat more exactly, what it is, *to beleeue that Ieſus Chriſt is the Sonne of God*. Firſt in generall to beleeue, betokeneth two things. 1. To holde a matter to bee a truth, and ſo it is an action of the vnderſtanding power. 2. To truſt to a thing, or to relie vpon it, and ſo it is an act of the will, and iſſueth out of the former. Secondly, (according to this) *to beleeue that Ieſus Chriſt is the Sonne of God*, comprehendeth two things. 1. To apprehend this as a ſound and vndeniable truth, that *Ieſus Chriſt is the Sonne of God*. 2. To conceiue it as a doctrine into which a mans ſelfe hath ſome intereſt, and ſo to relie and reſt thereupon for a future benefit. Firſt, that this propoſition *Ieſus is the Sonne of God*, is an abſolute and vndeniable truth, it muſt bee reſolued: It is the ground-worke of faith, and the foundation without which it cannot ſtand. It was the errand vpon which *Iohn Baptiſt* ſent his diſciples vnto Chriſt, that they from his owne mouth might bee made ſure, that it was [l] *Hee that ſhould come, and no other to bee looked for*. The certainety herein is gotten by the Scripture: and indeede (*to beleeue*) as it is an act of the vnderſtanding, is properly to aſſent vnto a matter, and to take it as a truth, vpon the report and credit of another. So then, a man muſt bee poſſeſſed with

The 1. *doct.*

[a] Math. 16. 16.

[b] Ioh. 6. 69.

[c] Ioh. 9. 35. 38

[d] Ioh. 11. 27.

[e] Rom. 10. 8.

[f] Ioh. 20. 31.

[g] Rom. 10. 4.

[h] Act. 10. 43.

[i] Iohn 3. 16.

[k] 1. Ioh. 5. 11.

[l] Math. 11. 3.

Auctoritat debemus quod credimus. Auguſt.

with this truth, by the authority and testimony of the Scripture, that he who is called *Iesus Christ*, is the very Sonne of God, whom God of olde promised to send, being made of a woman, to bee the Prince of our saluation, and to make peace betwixt God and man by his blood. This is one necessary principle to be apprehended vnto saluation, neither can any report settle a mans knowledge in this, but onely the report of God himselfe speaking to vs in his word. Secondly, this must also bee laide holde on, as a matter more particularly concerning the beleeuer. For a bare assent vnto this proposition, (*Iesus Christ is the Sonne of God*) cannot saue. *I know who thou art*, (said the euill spirit, therin he spake as he thought, & was perswaded,) *euen the holy one of God*[m]. And shall we thinke that this was all, was intended in the Eunuchs acknowledgement, that hee gaue credit vnto the Scripture touching *Iesus Christ to be the Son of God*? God forbid. He might haue done so & yet neuer haue bin saued. He had not *beleeued with all his heart*, if he had done no more; It was necessary there should be also a relying, a resting, a casting himselfe vpon Christ, a trusting to him, an expecting saluation by his meanes, a fitting of this generall truth touching Christ, to his owne particular, for the discharge of his soule in the sight of God. And indeed this is so necessary a part of faith, that as it cannot bee without the former, (for a man cannot rely vpon Christ, vnlesse he be certaine, he is the person to be relyed vpon;) so the former is not rightly and truely apprehended vnlesse this latter bee attained to, or at the least endeauoured for. For, first generally, it is true that the points and articles of faith, are so contriued, that the failing in one, ouerthroweth all. Then secondly, a man cannot properly bee saide to beleeue the report of the Scripture touching Christ, vnlesse hee doe apply it to himselfe. For how doth a man giue credit to this, that *Christ is the Sonne of God, and a Sauiour*, if he himselfe doe not rely and hang vpon him for his owne saluation. So that indeed it is no full and compleate assent, where there wants an application of that truth which is assented vnto, to a mans owne particular. How can I beleeue Christ to bee my Sauiour, except I know him to bee the promised Sauiour? and how doe I beleeue him to bee the promised Sauiour, if I dare not trust him with my owne soule, and am backward to depend vpon him for my selfe. And therefore in this, truely saith the Apostle, that *he maketh God a Lyer*, that doth not proceed from the generall doctrine to the point of particular application, that *God hath giuen (vs) eternall life*[n]. If then wee yeeld (as we needes must) that the Eunuch did more then assent to this generall truth, as it is reuealed in the Scripture, and did lay holde vpon it as a matter into which himselfe had interest, it cannot but follow thence, that the *faith* required to saluation, hath in it, beside the acknowledgement of the truth in the vnderstanding, an embracing it also in the will, and a dependance thereon, for the personall good of him in whom it is. And thus of this doctrine touching the matter and obiect of *faith*, *Iesus Christ the Sonne of God*, apprehended by the authority of the Scripture to bee so, and laid holde vpon as a Sauiour.

[m] Luk.4.34.

[n] 1.Ioh.5. 10,11.

The vse is, principally to moue vs to a due and diligent enquiry, whether we who speake of faith, and doe also make full account of beeing saued by Christ, doe so beleeue, as hath beene described, and as out of all doubt this Eunuch did; namely, how we may be grounded and setled in this by the teaching of the Scripture, that *Iesus Christ is the Sonne of God*, in whom onely God is pacified, and then next, how wee doe depend vpon him in particular for our selues, with what warrant, and vpon what termes. This is a matter that deserueth scanning in the closet of euery heart that would bee saued. Certainely it will appeare vpon inquirie made, that if this bee to *beleeue*, surely then the number of beleeuers is exceeding small. For first, how rawe, how confused, how vncertaine (generally) is mens knowledge in this fundamentall point, touching the person, and office of Christ Iesus? How fewe are able to proone vnto their *The Vse.*

owne hearts out of Gods word, that this Iesus Christ whom wee so often name, is that very person in whom all Gods promises touching life and saluation are *yea and Amen* [o], hauing in him and by him their full accomplishment; that it is hee whom God the Father hath *sealed* [p] *to saue his people from their sinnes* [q]. If a man should come to many, who are beleeuers by profession, and say, *Oh, thou that makest thy boast of Christ, and thinkest vnder his wings to be shrouded against the wrath of God, how knowest thou that this is the person in whom God will be reconciled to thee, what warrant hast thou, in him to finde fauour, and acceptance with the Lord?* How quickly would they bee foyled, and how easily grauneled in this necessarie particular? without certainty wherein, all a mans faith is but meere presumption. Verily I am perswaded, that it is not the tenth in our ordinary hearers and professours that can tell how to make this point good against Sathans cauils, with which hee will vndermine and batter it in the euill day, that, *Iesus Christ is that person, vpon whom he that desires saluation must rely.* For shame let vs not bee more remisse and carelesse for our soules, then wee would bee for our outward estate. What wise man will take the word or bond of another, vnlesse hee bee sure of his sufficiency to make that good for which he offereth himselfe, either by word or writing, to be engaged? wherein is a man the neerer to haue his bond for many pounds, who (it may be) is not worth so many groates? Here therfore let vs first begin in the matter of faith, let vs labour to see this point well prooued out of the testimony of Gods word, that *Iesus Christ is the chiefe stone elect and precious, put in Sion, vpon whom who so beleeueth, shall not be ashamed* [r], that *hee is the way, the truth, and the life*, and that *as no man can come to the Father, but by him* [s]; so he which commeth by him cannot be repelled. *If we would be found in the faith* [t], and rooted in Christ, let vs looke to this. It is abundantly cleared in the Scripture [u]: *Search the Scriptures, they are they that testifie of Christ*. Well, now as I haue discouered the scarsity of faith, by the common defect in this maine ground of Christianity, so may I as easily doe it in vrging the other part touching the particular application of the generall doctrine of Christ Iesus. For in it there is as great an errour as in the other. I know there is an ordinary making account to bee saued by Iesus Christ; but yet, though therein there is a kinde of fitting the doctrine of Christ to particulars, yet it is not that application which is the life of faith, and which (out of all doubt) this Eunuch had attained to. For to the Application of Christ there is more belongs then this, to say, *Christ died for sinners, and I hope by him to escape damnation:* Many shall goe into hell, with as much as that commeth to, in their mouthes. Application of Christ is a matter of greater consequence, and hath more going to it then so. There must be first a particular conceiuing of a mans owne neede of Christ: secondly, and vnderstanding how that fulnesse which is in Christ may supply the particular wants of him that desireth to apply him, that so the soule may see how the turne thereof may abundantly bee serued by resting vpon him: thirdly, a diligent noting how the preaching of the word fitteth the particulars of Christs fulnesse, to the soules particular wants, that so a man may not bee (as it were) his owne caruer herein, but may feele how the hand of the Lord worketh in the businesse: fourthly, a carefull marking how the soule is acheered and inwardly refreshed by that warmth, which it feeles it selfe to receiue by comming still neerer vnto Christ; how it hath more boldnesse to come to the throne of grace, how it findes more sweetnesse in the doctrine of saluation, how it hath more life in holy seruices, how it is furnished with more alacrity, and greater desire to walke with God in new-obedience? Thus the application of Christ is another manner of thing then a sudden conceit, that I and I shall bee saued by his death: so much is common; but to apply Christ is a thing which few attaine vnto. Thou saiest, *thou art perswaded that Christ Iesus, the Sonne of God, is thy Sauiour*; I demand of thee, *who did tell thee so? what is thy warrant so to thinke?*

[o] 2. Cor. 1. 20.
[p] Iohn 6. 27.
[q] Math. 1. 21.
[r] 1. Pet. 2. 6.
[s] Ioh. 14. 6.
[t] Tit. 1. 13.
[u] Ioh. 5. 39.

Art

Art thou come to this perſwaſion by due courſe, by being firſt nurtured in the ſchoole of humiliation, to bring thee to ſee what needs thy ſoule hath of the leaſt drop of the blood of Ieſus Chriſt? hath this apprehenſion beene begotten in thee by the preaching of the word, in which thou haſt bin taught to whom only ſaluation doth belong? hath it bin long in getting, and haſt thou had much adoe to attaine to this meaſure? or is it ſome ſudden and raſh conceit, vpon which thou haſt aduentured? Take heed, and be well aduiſed; To apply Chriſt, is excellent, but it is not ordinary, neither is it eaſie, and he that neuer taſted the difficulty that is in it, neuer yet knew what it meant. Thus I muſt deale with thee, thus I muſt aduiſe thee, that profeſſeſt an application of Chriſt vnto thy ſelfe. And now (for a further opening of the matter) mee thinkes that title of a *Rocke* giuen vnto Chriſt [x], is worthy the conſidering: to make this plaine; Chriſt his beeing a Rocke of ſafety, argueth, that man in himſelfe is plunged into a ſea of hazard, with which he is euer ready to be ſwallowed vp. Now, ſuppoſe we a man ſuffering ſhip-wracke vpon our Coaſt, and at the laſt, after much driuing too and fro, eſpying a Rocke, which if he could recouer, there were ſome hope of eſcape. To this hee beginneth to direct his courſe, thither he beares with the vtmoſt of his might: the waues hinder him, the winde and weather are againſt him, yea oft times when he is come euen cloſe too, and is ready to touch it, and to lay holde vpon it, a guſt commeth, or ſome ſtronger waue, and carrieth him into the maine in deſpight: Nay, it may be, when againe he is come yet neerer, and is euen in a manner gotten vp, yet there is ſuch an heauineſſe in his garments oppreſſed with water, ſuch benummednes and weakneſſe in his ioynts, through the extremity of colde, that he cannot keepe that which hee hath gotten, but againe loſeth his holde, and is euen about to giue ouer his hope, and to reſolue with himſelfe, that there is no remedy but he muſt needes periſh in the ſea. Well, yet at the laſt he renueth his courage, purpoſing now to make his laſt attempt, he recouereth the rocke, to the top he is gotten, where hee may looke about and ſee where he was toſſed: But behold, before he can throughly collect his thoughts, here begins a new feare: the water ſwelleth, and threatneth to couer euen the higheſt part of the rocke; the winde helpeth it forward, and aduanceth the pride thereof, and it begins to encounter as with an open mouth ready to deſtroy: What is now to be done? Surely nothing but this: Hee reſolues to keepe his ſtanding with his vtmoſt might, his holde hee determines not to forſake, here (thinketh he) I will abide, and if I periſh, I periſh. Heere is the true eſtate of a man labouring in this painefull buſineſſe of applying Chriſt. Firſt he is toſſed long on the waues of much inward perplexity, and cryeth out with Dauid, *I ſticke faſt in the deepe mire where no ſtay is, I am come into deep waters, and the ſtreames run ouer me* [y]. *O God, all thy waues and thy flouds are vpon me* [z]. *The ſnares of death compaſſe me, and the griefes of the graue haue caught me* [a]. At the laſt by the pointing of the finger of the Goſpel preached, the Rocke is eſpied: *Ieſus Chriſt the righteous* [b], that Rocke, which *Dauid* calleth, *The Rocke that is higher then I* [c], that rocke which was reſembled by that, into the cleft whereof *Moſes* was put, that he might ſee the Lord as hee paſſed by [d]. For as *Moſes* could not haue ſeene the Lord without death, vnleſſe hee had beene hidden in that Rocke: ſo can no man ſee the face of God and liue, vnleſſe he be put into the cleft of this Rocke, that vnder the ſhelter thereof he may beholde him. Well, this Rocke being once deſcried, *the ſoule longeth greatly after it* [e], and thinkes it ſelfe ſhould be moſt happy, if it might arriue at the ſmalleſt *hole* [f] thereof. To this therefore it aymeth and laboureth with the vtmoſt endeauours: (*I endeauour my ſelfe, and follow hard* [g].) But (alas) much adoe there is to get neere it, there be many ſwelling ſurges of much doubting, many bluſtering ſtormes of great diſcouragements. Oft times is the ſoule ready euen to claſpe vpon the Rocke, but ſomething or other puts it backe, and then there followeth euen a wofull drooping, and a kinde of deſpaire, euer againe to be in ſo faire a poſſibility: Oh, then com-

[x] Iſay 28.16. Matth. 16.18.
[y] Pſal. 69.2.
[z] Pſal. 42.7.
[a] Pſal. 116.3.
[b] 1. Ioh 2.1.
[c] Pſal. 61.2.
[d] Exod 33.22
[e] Pſal. 63.1. Can. 2.14.
[f] Phil. 3.13.

[h] Pſal.31.22. meth in, *I am caſt out of thy ſight* [h], thoſe that tolde me of ſaluation by Chriſt, and
[i] Pſal.116.11. of his readineſſe to receiue thoſe that ſeeke him, are all *lyers* [i]: yet at the laſt, this
agony is ouercome, and the ſinner beginneth to rebuke his ſoule for his faint-
[k] Pſal.42.5. neſſe. *Why art thou caſt downe oh my ſoule, and vnquiet within me* [k]? try yet againe,
[l] Prou.23.18. *ſurely there is an end, and thy hope ſhall not bee cut off* [l]. So with much ſtriuing, euen
[m] Pſal.119.131 (as it were) to the loſſe of breath, *I opened my mouth and panted* [m]) the former
feeling is regained, and the ſoule is come once more vnder the ſhadow of this
[n] Iſa.32.2. *great Rocke* [n], yea and the *feete are ſet vpon it* [o], and the ſoule beginneth to triumph
[o] Pſal.40.2. in ſafety, (*Returne vnto thy reſt oh my ſoule* [p], *for I know nothing ſhall bee able to ſeparate*
[p] Pſal.116.7. *from the loue of God which is in Chriſt Ieſus* [q],) yea it falleth to a diſcourſing vpon
[q] Rom.8.39. the ſtrange manner of her eſcape; *Come I will tell you what God hath done for mee* [r].
[r] Pſal.66.16. But (beholde ſuddenly a new feare interrupteth all, *I ſaide I ſhall neuer bee moo-*
[s] Pſal.30.6,7. *ued, but thou bidſt thy face and I was troubled* [s], *My well beloued was gone and paſt,*
[t] Cant.5.6. *I ſought him, but I could not finde him* [t]. What is now left, but to reſolue to ſticke
[u] Pſal.63.8. faſt, whatſoeuer ſhall betide. *My ſoule cleaueth vnto thee* [u]; *my fleſh faileth, and*
[x] Pſ.37.26.28 *mine heart, but it is good for me to keepe me cloſe* [x]; either here I muſt be ſafe, or no
where. Thus haue I giuen you a taſte of the trauell of the ſoule in the appli-
cation of Chriſt. Chriſt beeing (as he is called) a Rocke of ſafety, there is no fit-
ter thing to deſcribe it, then this caſe that I haue named. Hee that hath not had
ſome experience of this in himſelfe, or at the leaſt ſhall not now vpon the hea-
ring thereof, make conſcience to finde it true by his owne particular, name faith
hee may, but haue faith he cannot; preſume hee may, but beleeue he cannot. Hee
that thinketh it an eaſie thing to reſt vpon Chriſt, and to ſettle vpon him, and
to apply the ſaluation offered in him to a mans owne particular, I may boldly
ſay, hee doth vtterly deceiue his owne ſoule, hee is yet farre from the Kingdome
of God. Thou art vpon the Rocke, before euer thou knoweſt what it is to bee
toſſed on the maine; thou art in the hauen, before euer thou waſt in hazzard in
the deepe: verily thou art miſtaken in the coaſt, beare out againe with ſpeede,
this Rocke will caſt thee away into a gulfe of ſecurity, this is not the Cape of
Good hope, *Gods good Spirit neuer led any man this way into the land of Righteouſ-*
[y] Pſal.143.10 *neſſe* [y]. I wiſh all you that heare this, the ſweet and comfort of this point. An
aſſent to the report of the Scripture touching Chriſt, is neceſſary to ſaluation,
but not ſufficient; neither was it all that the Eunuch had. Application of Chriſt
[z] 2.Cant.2.16 is neceſſary, *My wel-beloued is mine, and I am his* [z], that is the life of all: But in
this the diuell counterfeiteth as well as in other things, and hee can bee content
men ſhould apply, yea hee himſelfe will helpe ſo to doe; but his application is a
[a] Prou.20.21. little too quicke, like the *Heritage that is haſtily gotten*, but *the end not bleſſed* [a].
When Chriſt is much valued, but not by and by feelingly enioyed, when hee is
much deſired, but very hardly reached vnto, where the ſoule longeth for him,
and ſometimes commeth to ſee him, and againe loſeth the ſight of him, and is
oft times almoſt out of all hope of recouering him, there is application of
[b] Ezra.10.13 Chriſt. This is not *the worke of a day or two* [b], When I tell thee of labouring to
beleeue that Ieſus Chriſt is thy ſaluation, if thou ſay vnto mee as *Peter* ſaide to
Chriſt about forgiuing his brother: *How oft* ſhall I ſet about it, vntill *ſeauen*
[c] Math.18. *times*? I muſt anſwer thee as there, yea vntill *ſeauentie times ſeauen times* [c], Why
21,22. ſhould I beguile thee or my ſelfe? If thou bee not euen euery day more or leſſe
[d] Phil.3.8. at this buſineſſe, that thou mighteſt *winne Chriſt* [d], ſtill conſidering how thou art
faſtened on him, and what holde thou haſt, ſtill labouring that thou mayeſt not
loſe him, ſtill looking for a new ſtorme that may put thee from him, ſtill graſ-
[e] Mat.14.30. ping cloſer about him, ſtill crying with *Peter, Maſter ſaue mee* [e], ſtill harkening to
this *come* of the Lord, the preaching of the Goſpel, by which hee puls thee
to him, neyther I nor any miniſter of God will dare to promiſe thee any hope
of ſaluation. If wee take a leaſe, or buy a purchaſe, wee will haue the matter firſt
drawne vp into articles, then digeſted into a forme, then peruſed and enterlined,

and

and aduised vpon with the best counsell we can get, euery word shall be waighed, as in a paire of ballances, and wee will not suddenly engrosse it, as it must bee. Why will we that be so prouident for our earthly things, be so simple & so careless about heauenly? If we haue got but a kinde of loose and generall apprehension of Christ that he is ours, there we rest. Oh let vs looke vpon it againe, let vs beware whild we liue of a false title, aske a little more counsell, if we let it alone vntill the Hearing day, a writ of errour will not helpe it: Me thinkes, I cannot speak too much against our great security. Euery man feareth to be sure of heauen, and yet few men euer knew, what it was to be in hazard of heauen. *Worke out your saluation with feare and trembling* [f]. Thus much of the Eunuchs confession. Euery man must be able (as he) to giue account of his Faith: Euery man must be willing (as he) to giue a reason of his hope. Euery man must beleeue (as he) *that Iesus Christ is the Sonne of God*. How he beleeued this, and how wee must beleeue it, hath bene shewed: God make it profitable. [f] Phil. 2. 12.

Now followeth the Baptisme it selfe, *Then commanded he the Chariot to stand still &c.* The words are plaine, and the sense is euident to be this; The Eunuch being found meet for the Sacrament of Baptisme, there was a commandement for the staying of the Chariot, in which the Eunuch rode and *Philip* with him, whereupon they both went into the Riuer, and there by the ministery of *Philip* the Eunuch was baptized. The principall things considerable here, are these two. 1. The place where the Sacrament was administred. 2. The action it selfe. *Doctrine* 2.

Out of the former this doctrine springs, *That since the comming of Christ in the flesh there is no heiterneſſe or precedence of one place aboue another for the administration of holy things.* Loe see, here is Baptisme administred by the high-way side, and that in an ordinary Riuer: the Sacrament had bin no whit better to the Eunuch, if he had receiued it in some hallowed place, or in some consecrated vessell. In the former times that publike worship of God was limited to a certaine place, *There shal be a place which the Lord your God shall chuse, thither shal you bring all that I command &c.* neither was there any lawfulnes (ordinarily) for any place but at Ierusalem. There was the Passeouer onely to bee solemnized, there onely the first borne to be presented to the Lord. But Christ being manifested in the flesh who was *the body* of all former *shadowes* [h], the distinction of places is abolished, and neither is Gods worship tyed to the Iewes Ierusalem, nor to the Mount Garizim of the Samaritans [i], but now *in euery place incense shall be offered to my Name* saith the Lord [k], Therefore Christs fore-runner exercised his ministery openly in *the wildernesse* [l], and baptized in *the Riuer of Iordan* [l]: and our Sauiour preached in *Mountaines* [m], *by the sea side, & out of Boates* [n], any where, where the audience was according. So the Apostles, after, preached in houses, in fields, and baptized in any vsuall riuer which came next to hand. For which cause by all of any sound iudgement, that of Constantine the Great, that famous Christian Emperour, worthily renowned for many things, is notwithstanding taxed, as something superstitious, that after he was conuerted from the Paganisme to the Christian faith, yet hee differed his Baptisme, looking still for an opportunitie to goe to Iordan it selfe, where our Sauiour was baptized, as if there had beene some more vertue in that place then in another. *Where soeuer two or three are gathered together in my name* [o], *&c.* there is no exception of place, so that in other things the due forme be obserued. This might be vrged against the superstition of Popery, which is much deuoted to hallowed places, as if some worth were added thereby to the seruices there performed; and besides, that simplicitie which was in the first administration of Baptisme; they haue adulterated and corrupted, with intermixing salt, oyle, spittle, creame, &c. with the sacramentall water; and then (forsooth) the people must imagine there is more in this confection, and in this compounded stuffe, for the benefit of the baptized, then if the matter were performed with the naked elemēt as it comes from the brook. This superstitiō is not

[h] Col. 2. 17.
[i] Ioh. 4. 21.
[k] Mala. 1. 11.
[l] Math. 3. 1. 6.
[m] Math. 5. 1.
[n] Math. 13. 2.
[o] Math. 18. 20.

The Vse.

yet

yet throughly purged out of many hearts. It is well knowne what a vertue many thinke to be in places, and in vessels, &c. The diuell knowing that it is a thing which cannot be rooted or razed out of a mans minde, that when he hath to do with God, there must be somewhat done to grace and sanctifie the action; leadeth him away with false surmises, and by perswading him that places and times and such like complements and circumstances doe giue worth to the businesse, maketh him to neglect that which indeede should make him acceptable. As for example, if a childe be brought to the Church and baptized in a Font, all is well in opinion, and there is Christendome enough; but the maine thing, as to learne what that Sacrament is, and wherefore it serueth, and vpon what reasones it may be a meanes of comfort to the soule, the people (generally) desire not to know, it is a trouble to them to bee taught, and to instruct children, when they come to be of yeares, wherefore they were baptized, and what the receiuing of the Sacrament bindeth them to, who (almost) maketh any conscience? Thus vsed are all for forme, and lose the substance, we esteeme *the gift* (as Christ saide of the
p Mat.23.19. blinde Pharises) but set at naught *the altar which must sanctifie the gift* P. This is not spoken to draw men to a contempt of these outward conueniences: God albeit I know, that the place it selfe bettereth not the businesse, neither is baptisme (simply) better administred out of a Font, in a Church, then out of a Riuer by the high-way side; yet it were a wickednesse for any now vnder that pretext to forsake the places put apart for holy vses, or to goe out (in a humour) to preach and to pray, and vse the Sacraments in the fields, that were to auoide one extremity by running into another as bad; and indeede it is true which is saide, that if a man haue not good discretion, in running from a mischiefe hee may fall into an inconuenience. In auoiding superstition, a man may soone become either schismaticall or prophane. Well are they that can finde and keepe the meane. I will not imagine any infusion of vertue into thy prayers, or vpon thy other deuotions, by the frame and building where they are performed, because I will not be superstitious; and yet I will repaire to the places deputed to such sacred actions, I will not run to Riuers to baptize, I will not flie into corners to communicate, because I must not *forsake the fellowship, which wee ought to*
In vitium ducit culpæ fuga, si caret arte. Horat.
q Heb.10.25. *haue among our selues* Q, and all things must *be done in order* R, neither is *God the*
r 1.Cor.14. *author of Confusion* S. So much touching the place. This water was as good as
s Verse 33. Iordan, or as if it had beene one of the riuers which issued out of Paradise, and as well, here vpon the way as in the Temple at Ierusalem.

The action it selfe in these words, *He baptized him*: that is, *hee washed him with water in the name of the Father, the Sonne, and the holy Ghost*. So must we conceiue it, although so much be not here expresly saide. We may not thinke *Philip* would or did transgresse the order set downe by our Sauiour, to be obserued
t Math.28.19. in the administration of the Sacrament T. Here this doctrine: *That in the Christian Church the Sacrament of Baptisme must accompany the preaching of the word.*
Doct.3. Vnderstand me aright. I meane not by this, that whensoeuer the word is preached, the Sacrament of baptisme must bee ministred, (for there is not alwaies occasion of both at the same instant,) but this I intend, that in the Church of Christ there must be a vsing of this Sacrament, as well as a deliuery of the doctrine of saluation. And so much I gather hence: For wee may not thinke this an arbitrary seruice, that *Philip* baptized the Eunuch when hee had taught him, but we must thinke it a matter he was bound to, that hee whom hee had by teaching conuerted to Christianity, should from him also receiue the badge of Chri-
u Math.28.89 stianity. This is confirmed by our Sauiours owne edict, *Goe teach, and baptize,*
x Act.2.38.41 *&c.* U; and the Apostles kept that order X. Baptisme was still an attendant vpActs 8.12.9. on the doctrine, their commission was equally for both; and this course must
18.10 8. continue so long as God hath a people vpon earth; so much is prooued by the
y Math.28.20. promise, *Loe I am with you alwaies to the end of the world* Y, which as it argueth a

blessing

blessing to bee bestowed vpon others besides the Apostles (to whom the wordes were personally spoken,) euen to such as should bee employed in that seruice to the ende, so it declareth what course is to bee holde to the ende, *Preaching*, and *Baptizing*. And whereas *Paul* saith hee *was not sent to baptize but to preach* [a], we must not take it as spoken simply, as if *Paul* had no commission at all to baptize; for how then did hee *baptize Crispus and Gaius*, and the household of *Stephanus* [b]? but it is spoken comparatiuely, namely, that his maine errand on which hee was sent was to preach, and thereupon hee was chiefly to attend, leauing the administration of Baptisme vnto others. Such a kinde of speaking wee shall finde in the Prophet, *I spake not vnto your fathers, nor commanded &c. concerning sacrifices* [b]; did not God speake at all touching those things? yes, but that was not all hee spake, or the chiefe thing hee gaue charge of. So is this place of *Paul* to bee expounded. Let vs a little consider why this Sacrament and ceremony of Baptisme was ordained by Christ to accompany the preaching of his word. There are two maine ends of it. 1. To strengthen faith. 2. To bee a testimony of profession. Baptisme serueth to strengthen faith two wayes. 1. By representation. 2. By assurance. First the thing it representeth, and the thing it assureth are all one, namely, a washing away of the guilt of sinne by the blood of Christ. Baptisme shadoweth out this faith. Water fitly resembleth the purging power of Christs blood. *It cleanseth from all vnrighteousnesse* [c]. Againe, the outward washing of the body representeth the inward purging of the soule by the spirit, which standeth in iustification before God, and sanctification before men. Hence the Scripture speaking of those things, vseth the terme of *washing* [d], and Regeneration is called the *Washing of the new birth* [e]. Further, that manner of Baptizing, which was in vse in hotter countries and in baptizing men of yeares, and which was heere vsed in baptizing the Eunuch, was a rite of worthy signification. The going downe into the water signified mortification or fellowship with Christs death: the staying vnder the water, the buriall of sinne; the comming out, the rising from sinne to newnesse of life. There were excellent significations, and to these *Paul* hath a reference, in those words, *Know yee not, that all wee which haue beene baptized into Iesus Christ, haue beene baptized into his death? We are buried then with him by baptisme into his Death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should walke in newnesse of life* [f]: And wee may conceiue a Resemblance of these three, in our ordinary baptizings: in the putting on of the water, in the letting it to remaine a time, and in the wiping it off. Thus Baptisme setteth before our eyes the benefit by the blood of Christ, and the good that commeth by beeing ingraffed into him. Now as Baptisme represents, so it assureth. For the Sacraments are not naked signes and bare shadowes of spirituall things, but they are appointed of God to bee pledges vnto vs of heauenly grace; and so is Baptisme a pledge to a beleeuing sinner, that as hee doth see the washing of water to purifie the body; so certainely is his soule clensed from the guilt of sinne by the blood of Christ. Thus is the first end of Baptisme, to strengthen faith. It is also a witnesse of profession. First, the common nature of a Sacrament, is to bee as a solemne oath vndertaken for the performance of some important matter. Secondly, the being baptized, *in the name of the Father, the Son, and the holy Ghost*; signifieth an admittance into the household of Faith, & the addicting of a mans selfe to the seruice of him, whose name is called vpon, ouer him in baptisme, and so testifieth his couenanting with the Lord, *to deny vngodlines and fleshly lusts* [g], and to beware of returning after this washing to a wallowing againe in the mire of old vncleannes [h]. Therefore is it that Baptisme is called the *Baptisme of Repentance* [i], because it remaineth as a witnesse of a promise of repentance, with which the baptized hath bound himselfe to God. This is plaine. Baptisme is of perpetuall vse in the Church of Christ, and that for good ends, namely to strengthen our faith,

[a] 1.Cor.1.17
[b] Vers. 14.16.
[b] Iere.7.22.
[c] 1.Ioh.1.7.
[d] 1.Cor.6.11.
[e] Tit.3.5.
[f] Rom.6.3,4.
[g] Tit.2.12.
[h] 2.Pet.2.22.
[i] Luke 3.3.

faith, and to bee a continuall remembrancer vnto vs what we profeſſe. Now for vſe, firſt this may further thoſe that are ignorant in this matter, how to behaue themſelues in the vſe of Baptiſme as men of knowledge. A generall vſe there is of Baptiſme amongſt vs, but the warrant of vſing it, is not ſo well knowne, as the thing it ſelfe ordinarily is receiued: and the moſt, in offering their infants vnto baptiſme, are more ledde by cuſtome, and carried with the ſtreame of common practiſe, then guided by any certaine rule from him, who is the lawmaker of his Church. This maketh this Sacrament to bee vſed ſo ignorantly, ſo ſuperſtitiouſly, ſo vnprofitably. It ſhall not be amiſſe therefore for thoſe that be to ſeeke herein, to learne hence, whence it commeth, that ſuch a matter is in vſe. That which is not done in obedience, though it bee done neuer ſo formally in the eye and outward appearance, is of no account with God. Secondly, this may teach vs all, or at leaſt put vs all in mind what vſe to make of our Baptiſme. 1. To euery one of vs ſo often as we thinke vpon our baptiſme, it ought to bee a ſpurre to holineſſe. A ſeruant to a great man, when hee looketh vpon his liuery, cannot for ſhame if hee haue any common honeſty, bee an enemy to him, of whom hee hath receiued it; the ſight of it is rather a common caller vpon him to bee faithfull to him, into whoſe ſeruice he is entred. So Baptiſme is the cognizance of a Chriſtian, and by it wee haue taken on vs to weare (as it were) the colours of our grand Captaine Ieſus Chriſt; the very thought thereof ſhould reſtraine vs from doing the buſines of Sathan, and worke vs by all meanes to the willing obeying of the Lord, to the ſtudying, learning, and practiſing of his will. How excellent were it, if in doing of many things, which wee ruſh vpon without any ſcruple, wee would ſay to our ſelues, *Is this according to promiſe, is this agreeing to the vow of Baptiſme?* 2. To thoſe that thus make vſe of Baptiſme as a motiue to Obedience, it is a ſtore-houſe of much comfort. When mens titles to land be in queſtion, they fall to peruſing their ſealed euidences; and ſo a Chriſtian muſt often looke to the will and deede of his heauenly Father ſealed vp in Baptiſme, and by it he ſhall haue comfort. We ſeldome looke backe ſo farre as Baptiſme, and wee limit it onely to the preſent vſe, conceiuing it as an entry into Chriſtianity, but as a ſpurre, to walke worthy our profeſſion, and a meanes to build vs vp in Chriſt, we doe not vſe it, and ſo we depriue our ſelues of worthy comfort.

The 1. Vſe.

The 2. Vſe.

THE

THE TRIALL OF ADOPTION.

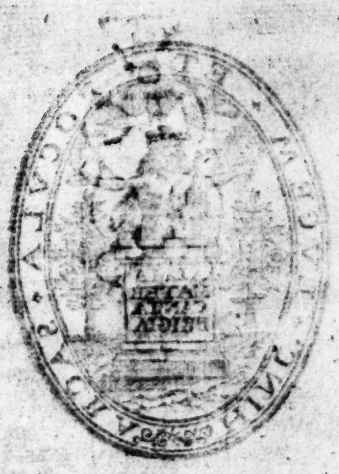
The Platforme of Obedience.

2. Cor. 13. 15.
Proue your ſelues whether you are in the Faith.

1. Sam. 15. 22.
To obey is better then Sacrifice.



AT LONDON
Printed for *Thomas Man*, dwelling in *Pater noſter Row at the ſigne of the Talbot.* 1619.



TO THE RIGHT WORshipfull, the Lady *Anne Champernowne* of Childhay in the Countie of Dorset.

MADAME, it is the ſaying of the Apoſtle Paul [a], *and therefore true, that all they are not Iſrael which are of Iſrael: There bee many, who are the children of God by a generall profeſſion, and doe make a full account to be ſaued, which notwithſtanding ſhalbe ſhut out, and bee called the leaſt in the kingdome of heauen. The beſt courſe therefore to be taken by euery wiſe Chriſtian, is, not to content himſelfe* with a ſhew of godlineſſe [b], *but euen* with all diligence [c], to prooue himſelfe [d], and to cauſe his Spirit to ſearch [e], within [f], *what certaine euidences he can there finde, that he* is an heire indeed of the grace of Life [g]. *This is a taske worthy of a Chriſtian, and meete, in ſome part (like* Iobs ſanctifying of his children) *to bee performed* euery day [h]: *For a direction and helpe to thoſe which haue (as becommeth them) a reſpect to this, theſe ſermons were at the firſt preached, and are now penned and publiſhed. And for the ſame end (as a fruit of my loue, and a teſtimony of my wel-wiſhing to your ſoule) I here ſend them to your Ladiſhip: making no doubt of kinde acceptance. The Lord Ieſus Chriſt be with your Spirit* [i].

[a] Rom. 9. 6.
[b] 2. Tim. 3. 5.
[c] 2. Pet. 1. 5.
[d] 2. Cor. 13. 5.
[e] Pſal. 77. 6.
[f] Rom. 2. 29.
[g] 1. Pet. 3. 7.
[h] Iob 1. 5.
[i] 2. Tim. 4. 22.

From Modbury.

Your Ladiſh. in the Lord,

SAM. HIERON.

The first Sermon.

1. Ioh. 3. 10.

In this are the children of God knowne and the children of the Diuell: whosoeuer doth not righteousnesse is not of God, neither he that loueth not his brother.

THE maine scope, and principall drift of this place, is, to giue vs a full and certaine direction, how wee may bee resolued touching our owne particular estate, whether wee bee the children of God, or the children of the diuell. A matter for the finding whereof, wee are exhorted to *giue diligence* [a]; and it is also a point of that nature, that so long as a man is ignorant therein, howsoeuer hee may flatter his owne soule, and bee secure, yet it is vnpossible for him to haue any true or sound comfort. Not to vse any long preamble, the points to be handled in the opening of this verse, are in order these. 1. That there are in the world men of two sorts, *Children* of God, and *Children* of the diuell. 2. That there is an expresse difference betwixt these two. 3. Wherein this difference stands, namely, in the doing or not doing of righteousnesse, in the louing or not louing the *brethren*: of these in order.

The scope of the place.

[a] 2 Pet. 1. 10.

The order of the points in it.

The first point, that there are in the world two sorts of people, it is plaine in the words of the Text, and euident by the whole course of holy Scripture. In the beginning God made a diuision betwixt the two seedes, the *seede* of the woman (Christ and his members) and the *seed* of the serpent (Sathan and his off-spring [b].) The same diuision held in all the ensuing times. In *Adams* family there were, *Abel* and *Cain* [c]: the one righteous [d], the other a murtherer [e]. Before the floud, the whole world was (as it were) marshalled into two rankes; *The Sonnes of God*, (a people professing true Religion, and the worship of God) and, *The sonnes of men*, (prophane and godlesse persons [f].) After the floud, in that small handfull saued in the Arke, there was *Shem* and *Cham*: the one *blessed*, the other *cursed* [g]. As there was a distinction betwixt *Abrahams* family, and all the world beside (the Church being then as it were confined to his houshold) so euen in his house there was a separation: *Ismael* the sonne of the bondwoman, and *Isaac* the sonne of promise [h]. Nay, which is more, euen in the wombe of *Rebecca*, at the same time there was *Esau* the *hated* [i], and *Iacob*, the Lords *beloued* [k]. In processe of time, when the line and posterity of *Abraham* grew greater, and spread it selfe into a nation, as there was a difference betwixt them and all other nations, the one being called *Gods people* [l], the other being reputed *strangers* [m]: so euen among them there was a partition, some were *Iewes outward*, some *Iewes within* [n]: some the seed of *Abraham, after the flesh*, some by *promise* [o]. As it was of old, so it is now, there bee *children of wrath* [p], and there be *heires of grace* [q]: there be *vessels of mercy*, and there be also *vessels of wrath* [r]: beleeuers, and infidels: hypocrites, and true professors. In one word, as there is a God, and a Diuell, a Heauen, and a Hell, a Kingdome of glory, and a Kingdome of darknesse: so there are seuerall sorts appertaining to both, and at the day of iudgement there shall be a finall separation made betwixt both: to the one shall be said, *Come ye blessed*, to the other, *Goe ye cursed* [s]: the one shall goe into *euerlasting paine*, and the other into *life eternall* [t]. Now the one of these two sorts are in the very text called *the children of God*: the other, *the children of the Diuell*. Touching the first, one is called the *Childe of God*, two waies. By gene-

The 1. doct.

[b] Gen. 3. 15.
[c] Gen 4. 1, 2.
[d] Mat. 23. 35.
[e] Gen 4. 8.
[f] Gen. 6. 1, 2.
[g] Gen. 9. 25, 26.
[h] Gen. 21. 8, 9
[i] Rom. 9. 13.
[k] Gen. 25. 24.
[l] Exod. 3. 7.
[m] Eph. 2. 19.
[n] Rom. 2. 28, 29.
[o] Rom. 9. 8.
[p] Eph 2. 3.
[q] 1. Pet. 3. 7.
[r] Rom. 9. 22, 23.
[s] Math 25. 34.
[t] Verse 46.

ration, and so Christ onely is the *Childe of God*[a]. 2. By adoption, & so are the Elect Gods *children*, it being the good pleasure of God to admit them into his fa-
[a] Ioh.1.18.
[b] Rom.8.17. mily, & to make them [illegible] *with Christ*[b]. As the godly are not the sonnes of God by generation, so neither are the wicked the *children* of the Diuell, by any
[c] Ioh.8.44. such reall descent or propagation, but they are *children* by imitation[c], because they are (as it were) transformed into his Image, and are like to him, and *doe his lusts*. Thus you see briefly the meaning and truth of the first point.

The Vse. Wee should apply this doctrine, as the disciples did a speech of Christs[y], *Verily I say vnto you* (saith he) *that one of you shall betray me*. Hereupon *they began euery*
[y] Mat. 26.21, 22. *one to say vnto him, is it I?* The like care is to be prested vpon vs in regard of this point, when wee heare that all are not the *children of God*, but some the *children of the Diuell*, wee should thereupon become inquisitiue touching [illegible] that we may not onely haue a generall conceipt, but some good ground and sure assurance, that wee are in the number of *Gods children*. In the time of a generall rebellion against a Prince, when as, after the conspirators are defeated, and their power suppressed, it is knowne, that it is determined that some of the companie shall be put to death, and others receiued to mercy; euery man will long to know what is decreed touching him, hee will neuer bee merry at his heart till hee know whether his name bee vpon the bill of those that shall bee pardoned. And if any man bee so dissolute as not to care to know this, but shall say perhaps, *Let it goe which way it will, if I shalbe pardoned, I shalbe pardoned, if not, what remedy? I will not trouble my selfe about it till it comes*: surely euery man will account him exceeding desperate, & say it were great pitie if he should haue mercy. So is it in this case: we
[z] Rom.5.10. are all rebells against God, & *enemies to him*[z], the estate of one man by nature is no better then anothers: well, it hath pleased God, out of this rebellious troupe to cull out some, vpon whom to shew mercy in Christ Iesus. How now is it possible that wee knowing our owne desert, can frame our selues to any ioy, vntill we vnderstand what shall become of our soules? what thing can giue vs any true contentment, so long as in the maine point we are vncertaine? If any man bee of that profane humour to say, *if I am one of Gods elect, then I shall be saued, if I am not I cannot helpe it, &c.* it is a fearefull signe, it is a token of a reprobate sense, and of a heart giuen ouer to vngodlinesse. I pray therefore, let vs learne this first out of this text: that seeing there are in the world two companies, the *Children of God*, *and the children of the Diuell*, we would euen be iealous of our selues, and labour to know to our comfort that we are in the number of the people of God.

And to remoone all doubts herein, as that it is a matter impossible, &c. let vs prepare to consider that which followeth.

Doctrine 2. The second point is, that there is an expresse difference betwixt these two, by which they may be knowne. So saith my text, *In this are the children of God knowne, and the children of the Diuell*. This knowing the *Children of God*, and the *Children of the Diuell*, each from other, is meant especially, in respect of a mans owne priuate and personall knowledge, which concernes his owne particular: For otherwise no man is able to say precisely and determinately, touching another, that he is the *childe of the Diuell*, or that hee is the *childe of God*. Wee are bound by the
[a] 1.Cor.13.7. law of charitie, to hope the best of all [a]; though withall thus farre a man may lawfully proceede, as to say, that such, or such a man, is in the state of condemnation. As for example: If I see a man to bee a common drunkard, an ordinary swearer, a scorner of Gods word, a knowne adulterer, a grosly ignorant person: it is no breach of charity to say of him, that hee is as yet in the state of perdition, and the very childe of destruction. It is a true rule giuen by our Sauiour, *It is not a good tree which bringeth forth euill fruit*[b]. If then
[b] Luk.6.43. I behold a man to bring forth diuellish fruits, I may bee bolde to say, that Sathan worketh in him, although touching his future estate, I may not take vpon me to determine. To follow Christs similitude: If I taste the fruit of a tree, and

finde

saide is sowre and vnpleasant: I may truely say for the present, that the tree is naught, but what it may bee hereafter, I know not, because the owner thereof (perhaps) may husband it, and by grafting other and better fruit, change the nature of it. So, though for the time I may say of some man, He is now a barren and vnfruitfull tree, because I beholde in him nothing but *the vnfruitfull workes of darkenesse*[a]; yet I can say nothing absolutely for the time to come, because it may bee the Lord may engraffe him into the mysticall body of Christ Iesus. Againe, if I beholde a man trauelling downe a hill at the foote whereof there is an vnrecouerable downefall, I may freely say, that his course is dangerous, but that hee shall fall into the gulfe, I cannot say, because for ought I know, hee may be recalled. After the same manner, if I looke vpon a man, and see him journeying in *the broad way that leadeth to destruction*[d], I may be bold to tell him, that his case is fearefull: but to say, that he shall bee damned, is more then I haue warrant for, because (for any thing I know to the contrary) the Lord may please to reclaime him. The Apostles saw more in mens estate then we can, yet we reade that *Peter*, when he had to doe with *Simon* the Sorcerer, and had said of him, that he was in *the bond of iniquitie*[e], and yet did not cut him cleane off, but counselled him by prayer & repentance to labour for forgiuenesse[f]. So then this is the thing that I aime at: The Apostle speaking heere of knowing the *children of God* from *the children of the diuell*, speaketh not so directly of the knowledge which one man may haue of anothers estate, as of that which euery man may attaine vnto for his owne particular: and his chiefe intent in this Chapter, is to teach those which feare God, how they may bee assured of their owne adoption: And therfore this is the plaine doctrine of the place drawne out of this second point, that it is possible for a Christian man to know touching himselfe, whether hee bee the childe of God, yea or no. Consider the words of my text, *Hereby* (saith the Apostle) *the children of God are knowne*, hereby are they made manifest, this is the signe and badge by which they are discerned. This kinde of speech were to no purpose, if the attainement of this knowledge were vnpossible. And to my seeming, the Scripture is as plaine in this point, as in any whatsoeuer. *Giue diligence* (saith S. *Peter*) *to make your calling and election sure*[g]. What is this to make our *calling and election sure*? To make it *sure* too or with God, is needelesse, for *the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his*[h]: so that with him the state of those which belong to the election of grace, is sure ynough already: therefore the Apostles meaning is, that wee should make it sure to our owne vnderstanding, that from knowledge that our *calling* is effectuall, we may arise to the assurance of *election*. Now wherefore is this aduise giuen, if the attainement of the thing commended to our care be impossible? *Reioyce* (saith our Sauiour) *that your names are written in heauen*[i].

How can a man reioyce in a matter of vncertainety? Imagination and fancy may breede a certaine flashing ioy, but there is no perpetuity, no setlednesse of reioycing, where there is doubt of hauing that which is made the matter of the ioy. In this Chapter[k], *Iohn* speakes very confidently: *Now are we the sonnes of God, and wee know that we are translated from death to life*. These are no speeches of coniecture, they are phrases of resolution: and in them *Iohn* ioyneth others with himselfe, and deliuereth these markes as common directions for all beleeuers. The wordes of our Creede, *I beleeue, &c.* if they haue nothing in them but an assent to the Doctrine and generall truth of the Articles, wherein is the faith of a Christian, more excellent then the faith of diuels? for euen they also doe beleeue the generalities[l]. If wee consider the properties of sauing faith, described in the Scriptures, it must needes follow, that faith doth apprehend a mans owne personall interest into Christ. It is saide to bee our *victory*[m], and to *quench all the fierie darts of the wicked*[n]. Who so hath experience of Sathans bickerings, knoweth that hee will not, nor cannot, bee put to flight with

[a] Eph. 5.11.
[d] Matth. 7.13.
[e] Act. 8.23.
[f] Verse 22.
[g] 2. Pet. 1.10.
[h] 2. Tim. 2.19.
[i] Luke 10.20.
[k] Ver. 2. & 14
[l] Iam. 2.19.
[m] 1. Ioh. 5.4.
[n] Eph. 6.16.

meere ſuppoſals. Againe, faith is ſaide to make vs *reioyce in tribulation*[o], to cauſe the godly to *loue the Lords appearing*[p], and *reioyce in themſelues*[q] for that time. Who can deſire theſe things, that hath not beeuen the *earneſt of the inheritance*[r] which God hath prepared for his children? Laſtly, two ſpeeches of *Pauls* are worthy the noting: one, in that he ſaith, that iuſtification by *Faith* makes vs to *reioyce, and euen to boaſt vnder the hope of the glory of God*[s]. Now what an idle thing is it, to boaſt of that, whereof a man hath no aſſurance? *Salomon* reaſon, why a man ſhould not *boaſt of to morrow*, is, becauſe hee cannot tell *what a day may bring foorth*[t]: ſhewing thereby, what a folly it is to boaſt of vncertainties. *Pauls* other remarkeable ſpeech is, that hee calleth the *hope* of a Chriſtian, *a hope which doth not make aſhamed*[u]: now it muſt needes make *aſhamed*, if it ſhould breede in a man the expectation of that, which in the end hee ſayleth to obtaine. A man hath great cauſe to bee confounded in himſelfe, and to hang downe his head for ſhame, if he ſhall profeſſe to expect ſuch or ſuch a mans inheritance, and giue out, that hee lookes for it, and yet at laſt when it commeth to the point of enioying, ſhall be put beſide it. Therefore I come vnto this point as I began it, that for a Chriſtian to know himſelfe to be a Chriſtian, & the *child* of God by grace, and an heire with Ieſus Chriſt, is no matter of impoſſibilitie, but is a thing rather, which the elect of God all of them in ſome degrees may come vnto.

Now this Doctrine touching aſſurance of a mans owne ſaluation, is to bee deliuered and receiued not without ſome caution. For wee doe not teach ſuch a reſolued certainty, as is neuer intermixed with any doubting. Nay, wee ſay, that there is no man ſo aſſured of his election, but that at ſometimes he doubts thereof, eſpecially in the time of temptation: according as wee may ſee in *Dauids* example, *I ſaid in my heart* (ſaid he) *I am caſt out of thy ſight*[x]: and what a combat he felt within himſelfe, betwixt faith and doubting, appeares by theſe his ſpeeches. *Will the Lord abſent himſelfe for euer? Is his mercy cleane gone? hath he ſhut vp his tender mercies in diſpleaſure*[z]? *why art thou caſt downe my ſoule, and vnquiet within me*[y]? But this wee teach and maintaine, that in the children of God, ſooner or later, faith gets the victory againſt doubting, and aſſurance preuailes againſt ſtaggering. And albeit peradventure euen the very laſt conflict which ſome one Chriſtian hath, be ſo exceeding ſharpe and violent, (Sathan hauing then alwayes the greateſt *wrath*, when hee hath the ſhorteſt *time*[a]) that the iſſue may ſeeme to others by reaſon of ſome paſſionate and perplexed ſpeeches, and ſad geſtures, to be rather againſt, then with him: yet certaine it is, (the continued goodneſſe of God conſidered, who is alwaies wont to *performe* good things where hee doth *begin*[b] them) that in the very vpſhot of all, there is ſweetely felt, a certaine ſecret pledge of Gods vnchangeable fauour (as it were an arme reached out to a man ready to be drowned) which getteth the hand againſt all diſcouragements, making a man ſay to himſelfe as *Dauid* did, when the gulfe was euen now ready to ouerwhelme him, *I will yet giue him thankes, hee is my preſent helpe, and my God*[c]: and with *Iob, Loe, though he ſlay me, yet will I truſt in him*[d]. Thus much for the cleering of this Doctrine, let vs now come to the vſe.

The Vſe. This Doctrine diſcouereth vnto vs firſt, the errour of the pretenſed Catholicke Church of Rome, which teacheth, that no man can know by the certainty of faith, ſuch as cannot bee miſtaken, that hee hath attained the fauour of God[e], that he is of the number of the predeſtinate[f], and ſhall certainely perſeuer to the end[g]. This Doctrine is directly againſt the Scripture, as appeareth by that which hath beene ſaide, and is indeed a moſt deſperate and comfortleſſe doctrine, holding the ſoule continually in ſuſpence, and affoarding no certainety for a perplexed conſcience to reſt vpon. And therefore I am of his mind[h], who ſaide, that if there were no other errour in the Popes Doctrine, beſides this, by which it teacheth, that wee muſt bee wauering and doubtfull of the remiſſion of our ſinnes, of the grace of God, and of our owne ſaluation: yet this one were cauſe

[o] Rom. 5.3.
[p] 2. Tim. 4.8.
[q] Rom 8.23.
[r] Eph. 1.14.
[s] Rom. 5.2.
[t] Prou. 27.1.
[u] Rom. 5.5.
[x] Pſal. 31.22.
[z] Pſ. 77.7,8,9.
[y] Pſal. 42.5.
[a] Reu. 12.12.
[b] Phil. 1.6.
[c] Pſal. 42.5.
[d] Iob 13.15.
[e] Conc. Trid. ſeſ 6 cap. 9.
[f] Ibid. can. 15.
[g] Can. 16.
[h] Luth. in 41. Gen.

cause ynough why we should finally renounce the same.

2. This point makes to the proofe of two euils in the common sort: the one is blindnes & misconceit, who (being as euery naturall man will proue be, Papists euen without a teacher) doe vnder a colour of enmity to presumption, count it a matter impossible, for a man to be so far of Gods counsell, as to know what shall be the future estate of his owne soule. Truth is, that for a man to enquire so farre, without warrant, were presumption, but not to take notice of that which God vouchsafeth to reueale, were vnthankefulnesse. It is true also, that there is no meanes in man (as from himselfe) to grow to a resolution herein. For true is the saying of the Apostle, that as *no man knoweth the things of a man, saue the spirit of a man which is in him: euen so knoweth no man the things of God, but the spirit of God*. But if that *spirit which searcheth all things yea the deep things of God*, be giuen vnto vs, *that we might know the things that are giuen to vs of God*[i], so that wee haue the very *mind of Christ*[k], What impossibility is there for vs, to know that our sinnes are forgiuen vs, and that nothing *shall be able to separate vs from the loue of God, which is in Iesus Christ our Lord*[l]? Now if any doubt be made, whether the children of God be thus endued with this spirit, there can bee no fuller proofe of it, then that saying of S. *Paul, If any man hath not the spirit of Christ, the same is not his*[m]. So that all that are the Lords haue his *spirit*, and it is impossible, that this *spirit* knowing (as was said) *the deepe things of God*, and being by office a *Comforter*[n], should vtterly bee silent in a matter of that comfortable importance. The second euill reproued by this doctrine, is negligence. Maruelous is mens care in the matters of this present life. Their assurances for lands, and the things of that nature, are very diligently looked into: This Lawyer and the other must peruse them: euery word and euery clause must bee throughly scanned: somewhat is too ambiguous, and must bee cleered: somewhat too obscure, and hath need to be explained: in this there is too much restriction, in the other too much libertie. This and farre greater then this, is mens care, for the assuring of that, of which, when they haue done all, they can haue no assurance but this, that they are sure to forgo it. But as for *for the good part, which shall not be taken from*[o] those which haue it, I am woe to consider mens carelesnesse, how therein, any groundlesse surmises, any idle supposals, any flashing imaginations can content them, neuer *communing with* their *owne hearts*[p], *neuer prouing themselues*[q], *neuer searching nor trying* their *wayes*[r]: to see whether their repentance be sincere, and their *faith vnfained*[s], and their *Hope* such as will not make them *ashamed*[t]; in the end. This security is the very bane of mens soules, and it is one of Sathans principall businesses, to rocke men asleepe in it, because hee knowes that so long as they are in this *snare*, hee may *take* them, and dispose of them at his *will*[u]. To cure both these euils, as well as to discouer them, this doctrine (God so blessing it) may be very effectuall. We see by it, that the grace of adoption may be knowne, and that there is a certaine meanes and course to discerne it, why should we then either be so corrupt in iudgement, as to deeme it vnpossible, or so careless in our course, as to account it a matter not worthy to be laboured in?

Now followeth to speake of the difference which is betwixt *the children of God* and *the children of the diuell*. This difference is twofold, either generall, or particular. The generall is, the doing or not doing of *Righteousnesse*: the negatiue is here onely named, but in it as in all negatiue rules the affirmatiue is included: For if he *who doth not righteousnes is not of God*, then he who *doth righteousnes is of God*: and indeede this is a sure argument, euen as the pronouncing of *Shibboleth* to know an *Ephramite* from a *Gileadite* *. Let vs endeauour to finde out the sense: first what is meant by *righteousnesse*; then what it is to *doe righteousnesse*.

By *righteousnesse*, is vnderstood that holy and religious course, which God requireth of vs, whether in generall, as wee be Christians: or in particular according to our places and callings allotted vnto vs by God. The rule of *Righteousnesse*

[i] 1. Cor. 2. 11
[k] Verse 12.
[l] Verse 16.
[m] Rom. 8. 38.
[n] Rom. 8. 9.
[o] Ioh 14. 16.
[p] Luke 10. 42
[q] Psal. 77. 6.
[r] 2. Cor. 13. 5.
[s] Lam. 3. 40.
[t] 1. Tim. 1. 5.
[u] Rom. 5. 5.
[u] 2. Tim. 2. 26.

Doctrine 3.

* Iud. 12. 5, 6.

neſſe is the Scripture: in it the Lord hath *ſhewed what is good* [x], that onely deſerues to be entertained as our *Spirituall counſellour* [y], that alone is able to *make a man wiſe vnto ſaluation* [z]. The doing of *Righteouſneſſe*, is twofold. 1. *Legall*, and 2. *Euangelicall*. The *Legall doing*, is the perfection of all duties, both in matter and forme, both for the number and meaſure of them: which kind of *Doing* was neuer found in any meere man, ſince the fall of *Adam*. The Euangelicall *Doing*, is mingled with much weakenes, and is good onely in acceptation with God by *Ieſus Chriſt* [a], hee being pleaſed for his ſake, to *Spare* them which *feare* him, and *thinke vpon his name, as a man ſpareth his owne ſonne that ſerueth him* [b], and to meaſure their obedience, rather by the ſincerity of their affection, then by the fulneſſe of performance [c]. Of this *Doing* the *Spirit* of God ſpeaketh heere: and (that we may the better conceiue of it) it conſiſts vpon the concurrence of theſe following particulars. 1. A caring and ſtudying *to proone what is the good will of God* [d], how he will be ſerued, and wherewith hee will bee pleaſed. *Dauid* calleth this *a ſeeking the Lord, with the whole heart, a hiding* [e] of Gods word: therefore hee prayeth, *O Lord teach me thy ſtatutes* [f], *teach mee good iudgement and knowledge* [g]. 2. An vnfained loue and affection to that *Righteouſneſſe* which is pleaſing vnto God. *Paul* tearmeth this, *a delighting in the law of God, concerning the inner man* [i]: and *Dauid* intends it in thoſe ſpeeches, *I haue had as great delight in the way of thy Teſtimonies, as in all Riches* [k], *I will delight in thy ſtatutes* [l], *oh how I loue thy Law* [m]. 3. A deſire, that if it were poſſible the whole courſe of the life and conuerſation might be ſutable thereunto. *Oh* (ſaith *Dauid*) *that my wayes were directed to keepe thy ſtatutes, Then ſhould I not bee aſhamed when I haue reſpect to all thy commandements* [n]. This was the writer to the Hebrewes his *Deſire, in all things to liue honeſtly* [o]. 4. A firmneſſe of reſolution, to frame and ſet the whole and continuall endeauour to the performance of it: *I haue ſworne* (ſaith the Prophet) *and will performe it, that I will keepe thy righteous iudgements* [p]. This was meant by the *ſure couenant* which *Nehemiah* and the reſt made [q]. 5. A ſpeedy applying of ones ſelfe therein: *I made haſte and delayed not to keepe thy commandements* [r]. 6. A carefull catching of all opportunities to helpe forward this good purpoſe: *Walke circumſpectly* (ſaith the Apoſtle) *not as fooles, but as wiſe, redeeming the time* [s]. 7. A diligent ſuruey of ones owne courſes: *Let vs ſearch and try our wayes* (ſaith *Ieremy* [t]) and, *I haue conſidered my wayes* (ſaith *Dauid* [u].) 8. A bitter bewailing of ſlippes and infirmities together with a kinde of holy indignation at ones ſelfe, that hee ſhould ſo groſly and ordinarily ſinne againſt the Lord *. Thus *Dauid* groaned out many accuſations againſt himſelfe, *Againſt thee, againſt thee haue I ſinned, &c* [x]. *Enter not into iudgement with thy ſeruant* [y]. Thus *Hezekiah* chattered *like a Crane, and mourned like a Doue* [z]. Thus *Peter* went out and wept bitterly [a]. 9. An encreaſe of care (after a foile receiued) and of watchfulneſſe, together with a feare of running afreſh into the ſame or like offence. This is that *care*, and *feare*, which *Paul* commends in the Corinths, as badges and ſignes of their true repentance [b]. This doing of *righteouſneſſe*, ſpoken of heere by *Iohn*, diſcouereth it ſelfe by theſe ſpecialties; and indeed they are ſuch, as being duely conſidered, muſt needs be ſignes and teſtimonies of Adoption. For the nature of man conſidered, how *he deſpiſeth all Gods counſell* [c], and *hates to be reformed* [d]: how he *flattereth himſelfe in his owne eyes, not abhorring euill* [e]: how he *drinketh iniquitie like water* [f]: how *ſweet wickedneſſe is in his mouth*, how *he hides it vnder his tongue, and ſauoureth it, and will not forſake it, but keepes it cloſe in his mouth* [g]: he is euen *reprobate to euery good worke* [h]: theſe things conſidered, it is vnpoſsible that any of the forenamed qualities ſhould be found in any that is not borne againe by the ſecret working of Gods ſpirit. And as theſe things cannot bee in an vnregenerate perſon, ſo they cannot but bee in thoſe whom the Lord hath choſen to bee his. For if it be true which *Paul* hath ſaide, that he which hath not *ſpared his owne ſonne, cannot but with him giue all things alſo* [i]: How can the beloued of God bee vtterly empty of theſe

[x] Mich. 6. 8.
[y] Pſal. 99. 24
[z] 2. Tim. 3. 15.
[a] 1. Pet. 2. 5.
[b] Mal. 3. 16, 17
[c] 2. Cor. 8. 12.
[d] Rom. 12. 2.
[e] Pſal. 119. 2.
[f] Verſe 11.
[g] Verſe 12.
[h] Verſe 66.
[i] Rom. 7. 22.
[k] Pſal. 119. 14
[l] Verſe 16.
[m] Verſe 97.
[n] Verſe 5.
[o] Heb. 13. 18.
[p] Pſal. 119. 106
[q] Nehe. 9. 38.
[r] Pſal. 119. 60.
[s] Eph. 5. 16.
[t] Lam. 3. 40.
[u] Pſal. 119. 59
* 2. Cor. 7. 11.
[x] Pſal. 51. 4.
[y] Pſal. 143. 2.
[z] Iſay 38. 14.
[a] Luke 22. 62
[b] 2. Cor. 7. 11.
[c] Prou. 1. 25.
[d] Pſal. 50. 17.
[e] Pſal. 36. 2.
[f] Iob 15. 16
[g] Iob 20. 12, 13
[h] Tit. 1. 16.
[i] Rom. 8. 32.

theſe graces, they being indeede thoſe ſame *ſpirituall bleſſings in heauenly things* [k], wherewith as with *comely ornaments and chaines* [l], the Lord is wont to enrich and beautifie his choſen? Thus wee ſee both the truth and the meaning of this doctrine: namely, *That the children of God are knowne by doing righteouſnes.*

[k] Eph. 1. 3.
[l] Pro. 1. 9.

The vſe muſt needes be this, to preſſe vpon vs the triall of our ſelues, by this doctrine, if our deſire be (as it ought) to vnderſtand the truth touching our owne eſtate. Let vs thinke well vpon theſe neceſſary parts of this great worke of *righteouſneſſe*: If we can finde certaine euidence of any one of them, we cannot prize it at too high a rate, it being a pledge of ſo glorious an eſtate, as is the eſtate of adoption, and the earneſt of ſuch an royall inheritance as is the Kingdome of heauen. They are ſo linked one within another, that where any one of them is, there they all are, in certainety of being, although not alwayes at one and the ſame inſtant in the like cleereneſſe of perceiuing: And as they are each twined in other, ſo they are all ſo vndiuidedly tyed to that *ſure foundation* [m] of Gods election, (being indeed no other but dependances vpon it,) that there can bee no ſurer kind of reaſoning, then from theſe to conclude adoption, from adoption to inferre the certaintie of election, and from all to grow to an vndoubtedneſſe of eternall glorification in heauen. Who would not eſteeme ſuch vndeceiuing engagements of Gods vnchanging loue? whoſe heart would not euen leape within him for ioy, to feele in himſelfe ſuch gracious beames, iſſuing from that *Sunne of righteouſneſſe* [n] the Lord Ieſus? We reade how iocund that wretch *Haman* was, when he told his wife and friends, *all the things wherein the king had promoted him* [o], and yet it was not long before he was ſtript of all his fauours, and hanged on a tree which he had prepared for another [p]: what ioy (thinke wee then) ſhould we be euen rauiſhed with, if we can perceiue in our ſelues any of theſe euidences of Gods loue? which are not onely not taken away after the firſt beſtowing, (*For the gifts of God are without repentance* [q]) but encreaſed daily, *Grace for grace* [r]: *For vnto euery man that hath, it ſhall be giuen, and hee ſhall haue abundance* [s]. Let this then be our care, ſo many as deſire comfort in our owne ſoules, euen buſily and curiouſly to examine our ſelues vpon theſe points, that ſo what graces tending to the doing of *righteouſneſſe*, we perceiue in our ſelues, theſe we may cheriſh, and labour to encreaſe: thoſe which we perceiue not, wee may deſire to feele, and out of the truth of our deſire and feeling, may grow by little and little, to be able to ſay, *Behold what loue the Father hath ſhewed on vs, that we ſhould bee called the Sonnes of God* [t].

[m] 2. Tim. 2. 19
[n] Mal. 4. 2.
[o] Eſt. 5. 10, 11
[p] cap. 7. 10.
[q] Rom. 11. 29
[r] Ioh. 1. 16.
[s] Mat. 25. 29.
[t] 1. Ioh. 3. 1.

THE

The ſecond Sermon.

In this are the children of God knowne, &c.

HAuing, in handling the generall difference betwixt the *Children of God*, and the *children of the diuel*, ſhewed what it is to *do righteouſneſſe*, it is neceſſarie (for the diſcouerie of the euilneſſe of the times, that it be taught what it is, not to *doe righteouſneſſe*. The former doctrine beeing remembred, cannot but giue ſome light vnto it, yet it ſhall bee profitable to ſpeake of it ſomewhat more expreſly. In one word then hee
Doct. 1. is ſaid not to *doe righteouſnes*, who maketh no conſcience of the practiſe of thoſe holy duties which God requireth of all his ſeruants in his word. That this generall ſpeech may bee the better vnderſtood, wee may diuide thoſe who are guilty of the neglect of holy duties, into two companies, the one are ſuch, who know not what theſe duties are: the other are ſuch as know them in ſome meaſure, yet haue no care to yeeld obedience to them: both ſorts are as yet the *Children of the diuell*, and in the eſtate of perdition: my text doth plainely affirme it. Of the former ſort there are alſo two degrees: ſome are ignorant for want of teaching: others are ignorant for want of will to be taught: they haue (as *Salomon* ſaith) a price in their hand, they cannot complaine that they want the
[a] Prou. 17. 16 meanes, but they haue no *heart to gette wiſedome* [a]: And theſe alſo are of two ſorts: for ſome are careleſſe and neglect knowledge, they conſider not the worth of it, and ſo paſſe by it as a matter not to be eſteemed; others are obſtinate, ſcorners, men either wedded to their owne blindneſſe, or wiſe in their owne
* Prou. 22. 25 conceipt, and they doe *deſpiſe Knowledge and hate it, and will none of it** , they *caſt*
[x] Pſal. 50. 17. *it* [x] at their heeles. The ſecond company are (as I ſaide) ſuch, who knowing good duties, yet care not to practiſe them: theſe are likewiſe of two ſorts: ſome haue gotten ſome knowledge by occaſion, euen againſt their willes, according as many who come to heare for faſhion ſake, yet whether they will or no, doe now and then learne ſomething; like vnto a man thruſt violently into an apothecaries ſhop, who cannot chuſe but ſmell the Spices there, and carry away ſome of the ſauour with him in his clothes: ſome againe, becauſe knowledge is a pleaſing thing, and they be alſo loth to be accounted ignorant, are therefore carefull to know, but yet goe no further, beeing like to many rich mizers, who hauing much, fare as hard, and goe as neere the winde as the meaneſt; ſo they knowing much what ought to bee done, yet liue as vilely and looſely as the moſt ignorant. Now as it is true of both theſe ſorts, that they *doe not Righteouſneſſe*, ſo it is true of them alſo, that they are *not of God*, they are as yet in the very *Bond of*
[y] Acts 8. 23. *iniquity* [y], and in the ſtate of condemnation, which as my text auoucheth in expreſſe termes, ſo the Scripture doth ſufficiently confirme it, as ſhall appeare in particulars.

Firſt, touching thoſe who are ignorant through want of the meanes, howſoeuer, their caſe is more tolerable, and their puniſhment ſhalbe leſſe, yet they are inexcuſable. *He that knew not his maſters will, and yet did commit things worthy of*
[z] Luk. 12. 48. *ſtripes, ſhall be beaten, &c* [z]. *Paul* ſaith of his perſecuting the *Saints*, that *albeit hee*
[a] 1. Tim. 1. 13. 16. *did it ignorantly*, yet it was Gods *Mercy* [a] that he eſcaped condemnation. It is one of the ſame Apoſtles rules, *That as many as haue ſinned without the Law*, that is, not inioying, as the *Iewes* did, the benefite of the written *Law*, and of *Moſes*

his

his teaching, *shall perish also without the Law*[b]. Secondly, for those which are wilfully ignorant, their offence is doubled by their wilfulnesse, and they *heape vp wrath vnto themselues against the day of wrath*[c]; by their contempt of light *not come and spoken to them, they should not haue had sinne*, that is, they had bin free from this high sinne of contempt, *but now haue they no cloke for their sinne*[d]. The vse of that speech, *they shall know that there hath beene a Prophet among them*[e], what doth it argue, but the encrease of vengeance, where the Lord hath richly vouchsafed the meanes of knowledge? What a heauy chalenge is that to *Ierusalem? How often would I haue gathered thy children together, &c. and ye would not*[f]. Thirdly, they which know and yet make no account to practise, that falleth on them which Christ spake, *That seruant which knew his masters will, and did not according, shall beee beaten with many stripes*[g]: to which agreeth that of Peter, *It had beene better not to haue known the way of righteousnesse, then after they haue known it, to turne from the holy commandement giuen vnto them*[h]: so that if the Scripture bee true, both the one sort and the other, those which know not *righteousnesse*, and which knowing it, doe for all that neglect to practise it, are not of God, but in the very high way to destruction. It is true of them both, that they make no conscience of *righteousnesse*, the one in ignorance cannot, the other in a froward dissolutenesse, will not. To make the matter yet more apparant, that the doctrine well prooued, may bee the surer ground for the vse and exhortation following, let mee yet further prooue to you, that men ignorantly or wilfully neglecting *righteousnesse*, cannot bee of God, but in the state of condemnation. Touching those which are of God, and are in his eternall counsell *ordained vnto life*[i], thus much the Scripture hath reuealed. First, that at one time or other, sooner or later God calleth them: *For whom hee hath predestinate, them also he calleth*[k]. It is said of *Corinth*, that God had *much people in it*[l]; and therefore in his prouidence he sent *Paul* to preach there. So that where there are any soules belonging to God, there the Lord doth finde some meanes or other to bring them out of darknesse to the knowledge of the truth. Secondly, as the Lord, more or lesse affoards the meanes of sauing knowledge to all that are his, so hee doth also open their hearts and make them willing to receiue it: hee enlighteneth their minds, that they may vnderstand it: *So God opened Lydia her heart*[m], so hee *shined into the Corinthians hearts*[n]. And therefore it is a true and vndoubted principle of our Sauiour, *He that is of God, heareth Gods word*[o]: euer in the children of God, there is a desire of instruction. Thirdly, those which are the Lords, looke how God affoards them the meanes, and furnisheth them with inward graces to profit by the meanes, so he doth also frame their hearts to yeeld *obedience vnto the forme of doctrine*[p], wherein they haue beene instructed: so that their desire is, to haue their *conuersation such as becommeth the Gospell*[q], and to *walke with God*[r] in *newnesse of life*[s]. This is that which God speaketh by the Prophet, *I will put my spirit within you, and cause you to walke in my statutes, and you shall keepe my iudgements, and doe them*[t]. These things the Scripture reporteth to bee fulfilled in all those which belong to God: And therefore it must bee a truth, that they which doe not the *righteousnesse*, either because they are blinde, and know it not, or because they are wilfull and dissolute, and desire it not, the same are not of God; they are (as yet) the children of Sathan, aliens and strangers from Gods kingdome. Thus farre then I haue proceeded in this point: I haue shewed you in generall, what it is not to doe *righteousnesse*: I haue opened vnto you diuers sorts of men guilty of not doing *righteousnesse*: I haue giuen you two sufficient reasons to prooue it to be true which *Iohn* here saith, that they which *do not righteousnesse* are none of Gods. It followeth next, to make vse of all this we haue spoken.

The Vse.

Beside you in the last Sermon, that it is not for any man to take vpon him, to iudge of another mans future estate, as to say certainly, that he is damned, or is a reprobate,

[b] Rom. 2. 12.
[c] Rom. 2. 5.
[d] Ioh. 15. 22.
[e] Ezek. 2. 5. 33. 33.
[f] Luke 13. 34.
[g] Luk. 12. 47.
[h] 2. Pet. 2. 21.
[i] Acts 13. 48.
[k] Rom. 8. 30.
[l] Acts 18. 10.
[m] Acts 16. 14.
[n] 2. Cor. 4. 6
[o] Ioh. 8. 47.
[p] Rom. 6. 17.
[q] Phil. 1. 27.
[r] Gen. 5. 22.
[s] Rom. 6. 4.
[t] Eze. 36. 27.

reprobate, it is more then wee haue warrant for: yet to say of some, that for the present, they are in a wretched condition, and shall, except they repent, perish vndoubtedly, is not vnlawfull. Nay, so much the Ministers of Gods word ought to say. The words of the text are plaine, *He that doth not righteousnesse, is not of God.* If it bee found vpon enquirie made, that it is true of many of vs that wee doe not *righteousnesse*, surely hee that shall forbeare to speake the truth as it is, shall but dissemble with vs, and thereby both sinne against God, and by his flatteries hurt vs also. There bee (as hath beene said) two sorts guilty of not *doing righteousnesse*: First, those which know not the duties of *righteousnesse*: secondly, those which knowing them, seeke not to performe them. Let vs looke to our selues, how wee can shift our selues out of one of these two companies: sure I am, that for persons vnskilfull in the waies of *righteousnesse*, it shall not bee hard to draw forth a great troupe, men and women, wofully ignorant in those very things, without the knowledge whereof they cannot bee saued, without any conceit euen in the very *first Principles*[a], and *in the beginning of Christ*[b]. Alas, how can we doe *righteousnesse*, if wee doe not know it? Ignorance and obedience cannot dwell together. Thinke vpon it you whom it toucheth; it concernes you neerely: and that so much the rather, because our ignorance is inexcusable; God is not wanting to vs for the meanes, only this, we are wanting to our selues. The knowledge of *righteousnesse* offereth it selfe daily vnto vs, and is an earnest suter to bee entertained: if it were not for our owne vnwillingnes, wee could not possibly be ignorant. I pray God open our eyes to see the danger of it, and stirre vp our hearts to labour quickly to come out of it. As the number is great of people ignorant in the holy duties of *righteousnesse*, which God hath reuealed in his word, so there are as many, who knowing somewhat, yet doe vtterly neglect the carefull and conscionable practise of that which they doe know. Those that are the greatest enemies to the exercises of the word, and speake worse both of preacher and doctrine, and when they are heere, sometime sleepe, sometime scorne, sometime busie their mindes about other things; yet whether they will or no, something they heare, yea they so heare it, so conceiue it, and so see the expresse truth of it, that although they faine would, yet they are not able to deny it. The swearer heareth swearing reproued, and cannot deny the iustnesse of the reproofe. The contemner of the word, heareth the necessity of the ministery of it vrged, and cannot tell how to say against it. The vsurer full sore against his will, heareth plaine proofes against vsury, and goeth away with a conuicted conscience. The Sabboth-breaker, and hee who curtalleth the worship of God, and serues him by halfes, hee also heareth the expresse doctrine of the Sabboth, and hath not in the world, wherewith to reprooue it. So the superstitious person, the adulterer, the drunkard, the disordered and riotous liuer, all these comming to heare, what face soeuer they set vpon it, yet that which they are taught stickes by them, and they know they should do otherwise: So that (I say) how sleepily, or soarelesly, or carelesly soeuer men heare, without any purpose to learne, yet at vnwares something droppeth in, and some generall taste they haue of the duties of *righteousnesse*. Yet for all this, though men are brought to know, that such and such holy duties God requireth, such and such grosse sinnes hee disallloweth, few notwithstanding make any conscience either of framing themselues to the performance of the one, or of striuing to keepe themselues vnspotted of the other: but as though it were nothing to sinne against knowledge, to sinne against conscience, they rush on in their accustomed manner of behauiour; the swearer in contemning, the swearer in blaspheming, the Sabboth-breaker in neglect of Gods worship, the adulterer in vncleannesse, the drunkard in excesse, the lyer in falshood, the vsurer in oppressing, the malicious in vncharitablenesse. Is this to doe *righteousnesse*, can these things raigne in those that are *of God*? No, it is impossible. We shall but deceiue

[a] Hebr. 5. 12.
[b] Hebr. 6. 1.

deceiue our owne ſoules, if wee thinke wee may doe theſe things and yet bee the Lords. Many haue their priuate and perſonall exceptions againſt their teachers, but wee ſtand not in the pulpit to perſwade you to beleeue vs, but to entreate you to giue credit to the Lord. It is his word which wee handle, it is his ſaying it is not ours, that he which doth not *righteouſneſſe is the childe of the diuell*: whatſoeuer wee be in your opinions, yet this is the truth, and this you ſhall finde true when as all your pleading againſt vs ſhall not profit you; the word which is ſpoken now and at other times, ſhall iudge both you and vs at the laſt day; and therefore laying aſide all by-reſpects, which Sathan raiſeth vp in his policie, that wee may not regard the truth, let vs heare and beleeue him who hath ſaid, *Hee that doth not righteouſneſſe, is not mine*: and let vs aſſure our ſelues, that theſe common courſes of ignorance, of hatred of the word, of neglect of Gods worſhip, of taking Gods name in vaine, of miſſpending his holy day, of cruelty, of oppreſſion, of falſhood, of vncleanneſſe, of drunkenneſſe, of riot, and ſuch other, which are the common diſeaſes of the times, are not the *doing of righteouſneſſe*, are not fruits beſeeming the Saints of God: the doers whereof, if they holde on as they beginne, cannot inherit the *Kingdome of God* [z]. It will bee thought of ſome perhaps, that I am alwaies in one matter. To thoſe that ſo thinke, I make this anſwer: I haue but two things to teach; faith toward God, and a holy life: in one of theſe two I muſt ſtill inſiſt, and ſo long as ſinne ſheweth it ſelfe ſo apparently, and the times are ſo full of ſuch fooles as *Salomon* ſpeakes of, *which make a mocke of ſinne*, and to whom it is but a *paſtime to doe wickedly* [a], woe ſhall bee to mee if I keepe ſilence; if euill will not bee reformed, yet it muſt bee reprooued, that the committers of it may bee left without excuſe. Thus much for this generall difference betwixt the elect and the reprobate, the *children of God*, and *the children of the diuell*, *Hee which doth not righteouſneſſe, is not of God*, Hee that maketh no conſcience of thoſe holy duties which God requires, whether hee doe it ignorantly, or wilfully, he is in the ſtate of deſtruction, and hell ſhall be his portion, except he repent.

[z] Gal. 5. 21.

[a] Prou. 14. 9.

[a] Prou. 10. 23.

Wee come now next to ſpeake of the ſpeciall and more particular difference, out of theſe words, (*neither hee that loueth not his brother*.) To make it vp a whole ſentence, it muſt bee taken thus, *Hee that loueth not his brother, is not of God*, Let vs firſt looke out the meaning. The name of *brother* is diuerſly taken in the Scripture. Firſt, for one that is borne of the ſame parents; thus *Cain* was *Habels brother* [a]. Secondly, for one of the ſame kinne: thus *Abraham* and *Lot* were tearmed *brethren* [b], *Abraham* beeing indeede *Lots* owne vncle [c]: ſo *Iames* is called *the Lords brother* [d], becauſe hee was of his alliance in the fleſh. Thirdly, for one of the ſame nation and countrey, So *Moſes* ſaid to the Iſraelites which were ſtriuing together, *Sirs, yee are brethren* [e], you are of one nation, *Why doe yee wrong? &c.* Fourthly, for any man whomſoeuer: *Let no man* (ſaith *Paul*) *oppreſſe or defraud his brother* [f]: that is, Let him oppreſſe or defraud no man. Laſtly, for one that maketh one and the ſame ſincere profeſſion of Religion. *If any that is called a brother*, that is, who hath taken on him the profeſſion of the ſame holy truth with you, bee a *fornicatour* [g], *&c.* In this ſenſe the word *brother* is often taken in *Pauls* Epiſtles, and in this of Saint *Iohn*. Now out of all theſe ſenſes of this word *brother*, wee muſt examine which is meant in this place. It cannot bee ſo properly meant of the two former, for to loue thoſe which are of our owne blood, is a naturall thing, *doe not the Publicanes euen the ſame* [h]? and a man may doe ſo, that hath no ſparke of grace within him: the like I may ſay of louing thoſe to whom ciuill reſpects hath linked vs. But now the intent of the Apoſtle heere beeing to note out a maine difference betwixt the *children of God*, and the *children of the diuell*, there muſt bee ſome further matter in it; therefore the word muſt be taken in the latter ſenſes, partly of a *brother* by

[a] Geneſ. 4. 8.

[b] Geneſ. 13. 8.

[c] Gen. 11. 31.

[d] Galat. 1. 19.

[e] Acts 7. 26.

[f] 1. Theſſ. 4. 6.

[g] 1. Cor. 5. 11.

[h] Matth. 5. 46.

creation, in as much as *wee haue all one Father* [i], partly a *Brother* by Religion, in that wee profeſſe *one faith* [k]: and then the word beeing ſo taken, afoardeth this firſt Doctrine: That hee who is an vncharitable perſon, the ſame is none of Gods children: the wordes bee plaine, *Hee that loueth not his brother, is not of God*. By an vncharitable man, I vnderſtand ſuch an one whoſe heart is poſſeſſed with a ſetled malice: for otherwiſe, euen the beſt, as they are ſubiect to other infirmities, ſo ſometime they fall into thoſe euils which are breaches of Charitie: ſo that hee is to bee termed an vncharitable perſon, not who is ſometime ouer-carried by paſſion apprehending an iniury ouer-quickly, (though that alſo bee a ſinne and to bee repented of) but hee which hath euen reſolued with himſelfe to hate there where hee hath once conceiued a diſlike, rather taking pleaſure in malicioufneſſe, then ſtriuing with himſelfe to ouercome it. This humor diſcouereth it ſelfe by two things chiefly: Firſt, deſire of reuenge: ſecondly, an vnwillingneſſe to bee reconciled. For the vncharitable perſon deſireth nothing more then the hurt of him whom hee hates, and can away with nothing leſſe, then to heare of meanes tending to true Chriſtian agreement. Now who ſo is of this diſpoſition, giueth this teſtimony of himſelfe, that hee is none of Gods. And for that cauſe *Paul* reckoning vp the *workes of the Fleſh, the doers whereof cannot inherite the kingdome of God*, and *the fruits of the Spirit*, which are arguments of grace: among the former, reckoneth vp *Hatred*: among the latter, *Loue* [l]. *By this ſhall all men know* (ſaith Chriſt) *that yee are my Diſciples, if yee haue loue one to another* [m]. Loue then is the badge of Gods children, and vncharitableneſſe the marke of the reprobate. This Epiſtle hath ſundry ſpeeches tending to the confirmation of this point [n]. All which beeing put together, proone this to bee a truth, That the vncharitable perſon, whatſoeuer hee may bee hereafter, if God giue him repentance, yet for the preſent hee is not of God, but in the ſtate of condemnation. Let this aduiſe vs to looke to our ſelues.

[i] Mal.2.10.
[k] Eph.4.5.
The 2. doct.
[l] Gal.5.20.
[m] Ioh.13.35.
[n] 1.Ioh.3.15. cap.4.8.28.

The Vſe.

The number of hating and vncharitable perſons, is not ſmall. Who is there (almoſt) who beſides petty diſlikes and priuy grudges, doth not maintaine euen wars, and ſome deadly feude againſt ſome one or moe? Some houſes there bee, and ſtockes and kinreds, who are at a kinde of profeſſed enmity; neuer haue agreed, doe not now accord, neither yet deſire to liue at vnity. Many there bee whoſe ordinary pretence for their not comming to the Lords table, is the malice and rancour which is grounded in their hearts againſt others. A common thing for men to reioyce at the harmes, loſſes, and diſgraces of others, to bee glad when they haue an opportunity, cloſely to doe that miſchiefe which they haue plotted, and to exerciſe to the full, that malice which they haue a long time conceiued in their hearts. What a ioy is it to many to ſeeke to obſcure the good name and credit of thoſe whom they hate, nay though ſometime their hatred bee without a cauſe? how many bee there who beeing at variance, doe ſo much pleaſe themſelues therein, that either it would be a griefe to them for any man to goe about to worke a reconcilement, or els, if they doe by perſwaſion, or vpon ſome other reſpects hearken to articles of agreement, it ſhall bee done ſo deceitfully, ſo ſuperficially, ſo from the teeth outward, that the leaſt occaſion which may happen, ſhall bee the fuell of as much miſlike, and the beginning of as great a contention, as before? If any who heareth this ſpoken, be therein guilty, let this preſent ſpeech of the holy Ghoſt make him afraid, and bee a warning to him to take heede how he goes on. The words are plaine, and the ſpeech is terrible, *He that loueth not his brother, is not of God*. A heart full of venome, a mouth full of euill ſpeaking, a tongue dipped in bitterneſſe, a courſe tending to reuenge, bee the pretence what it will, theſe things cannot bee in thoſe whom the Lord hath choſen to himſelfe. Sathan indeed was a *Murtherer from the beginning* [o], and he is e-

[o] Ioh.8.44.

uen

men made of malice: So that where hee rules, there is a rancourous heart, and a raying tongue, there malicious and virulent courses cannot bee wanting. If this will not perswade vs, nothing can mooue vs: If it bee a fearefull thing to haue, as it were this marke set vpon any of vs, *This man is none of Gods*: then let vs take heede of vncharitableneſſe. The Lord hath ſpoken it, hee hath witneſſed it with his owne mouth, that he hath no intereſt in a malicious perſon.

Secondly, by *Brother* in this place is meant alſo (yea and indeede principally) a man that feareth God, and maketh conſcience of his waies. So it will appeare by the tenth verſe of this Chapter: there, the Apoſtle proſecuting this note, touching *Loue* and *Hatred*, bringeth in *Cain* for an example: of him it is ſaid, that he hated & *ſlew his brother* Habel *becauſe his owne workes were euill, and his brothers good*: his brother was more reſpectiuely carefull in the worſhip of God then hee. The text ſaith, *Cain brought an oblation to the Lord of the fruit of the ground*. It is well noted, that hee brought *of the fruit*, not *of the fruits*, meaning that hee brought ſparingly, hee thought (no doubt) any thing might ſerue the turne well enough: but *Habel brought of the firſt fruits of his ſheepe, and of the fat of them*[p], and is therefore ſaid by the Apoſtle[q], to haue *offered a plentifull ſacrifice*. So that the bringing in of *Cain* for an example, whoſe malice againſt his brother was for religion ſake, doth make it plaine, that a *Brother* profeſsing religion, is chiefly intended in this place: and thereto accords that in the 14. verſe, *We know that wee are tranſlated from death to life, becauſe wee loue the brethren*. So that then the ſecond inſtruction which this laſt clauſe affoards, is this: That hee which doth not loue a man, though hee haue no other outward cauſe or reſpect to mooue him to it; yet for his religion, and for his honeſt care to know God, and to liue in his feare, that man is not the childe of God. I remember what is ſaid of our Sauiour, that conferring with one, in whom hee ſawe ſome good things, *hee beheld him and loued him*[r]. And ſo indeede euery true Chriſtian hath the ſame affection. The probabilities of ſincerity and of the feare of God doe draw him to loue, there where there is no other outward occaſion to allure him. It is with the children of God in this caſe, as it is with men borne in one nation, when they meete by chance in a farre and ſtrange countrey, though they neuer knew each other before, yet their beeing countrey-men is a ſufficient cauſe of acquaintance, and it vſually breedes a readineſſe to doe any kindneſſe each for other: So the ſonnes and daughters of God are *ſtrangers and pilgrimes heere in the earth*[s], and *whiles they are at home in the body, they are abſent from the Lord*[u]; ſo that it is a great comfort to them to conuerſe together: and albeit they bee ſtrangers each to other, in reſpect of ciuill bonds, yet they cannot chuſe but loue one another euen for profeſsion ſake, that one thing will bee a ſufficient motiue, though there bee no other. And to ſhew how acceptable a thing it is to God, to loue a man for his profeſsion ſake; appeareth by that of our Sauiour *, *He that receiueth a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man: and whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cup of colde water onely, in the name of a diſciple, verily I ſay to you, hee ſhall not looſe his reward*. The Lord will not forget, no not the ſmalleſt *worke of loue*, which is *ſhewed toward his name*[x]. Now then this being the diſpoſition of the children of God to loue each other *in the truth*[y], it muſt needes be, that who ſo is otherwiſe affected, is not *of God*.

The Vſe. There is a very good vſe to bee made of this point. They are none of Gods which loue not a man for his profeſsion ſake, becauſe hee ſeemeth to bee one that would faine pleaſe God in a holy conuerſation. What ſhall then become of them, and in what number bee they, who hate a man for his profeſsion, which deſpiſe him for his zeale and forwardneſſe in good things, according as the world is full of ſuch? A Preacher is hated of many, euen becauſe hee is a Preacher: a man who is carefull to heare, willing to learne, and ſeemeth to bee *a-*

p Gen. 4. 3, 4.
q Heb. 11. 4.
r Mar. 10. 21.
s Hebr. 11. 13
u 2. Cor. 5. 6.
* Mat. 10. 41, 42.
x Hebr. 6. 10.
y 2. Iohn 1.

[b] Gen.3.15. *fraid of Gods iudgements*[a], and to make conscience of sinne, let him live as peaceably and quietly as hee can, yet for his very course sake, hee shall not want enemies; hee shall haue reproaches, mockes, and slanders, and indignities, the world will not endure him. Hee that did neuer hurt vs more or lesse, yet hee *is hated*, because it seemeth that hee hath more religion then wee. Indeede it is no maruell: *The world* (saith Christ) *will loue his owne*[a], and there will bee enmitie betwixt the *Serpents seede and Christs*[b]. Onely let this bee added; Whosoeuer thou bee whose conscience telleth thee, that thou settest lesse by such or such a man, thou louest not his company, thou regardest not his acquaintance, because hee is one who maketh conscience of many things which thou regardest not, please not thy selfe in this humor, thou art *none of Gods*, if thou loue not those which desire to know God, and to approoue their course and conuersation vnto God.

[a] Pſa.119.120.
[b] Ioh.15.19.

THE

THE PLATFORME OF *Obedience.*

The first Sermon.

Rom. 6. 12, 13.

Let not ſinne reigne therefore in your mortall body, that ye ſhould obey it in the luſts thereof. Neither giue ye your members as weapons of vnrighteouſnes vnto ſinne, but giue your ſelues vnto God, as they that are aliue from the dead, and giue your members as weapons of Righteouſneſſe vnto God.

WE haue heard out of Saint *Iohn*, that hee which *doth not Righteouſnes, is not of God*, but is as yet in the ſtate of condemnation, and in the broade path which leadeth to deſtruction. This being ſo, I know not what fitter matter now next to commend vnto you, then this counſell of S. *Paul*, which to mee ſeemeth, to follow very directly vpon the former doctrine. For ſeeing the neglect of *Righteouſneſſe* is ſo full of danger, what can bee more behooefull for vs, then by all meanes to ſtriue and to ſet our ſelues againſt *Sinne*? Thus it may appeare briefly, how the laſt text and this doe well agree; the former was as it were the ground of this, and this may ſerue to ſet an edge vpon the former.

Now for the place it ſelfe, you may briefly vnderſtand thus much. The Apoſtle hath proceed in the foregoing verſes of this Chapter, That it is vnpoſsible for thoſe which are Chriſts, and are by baptiſme engraffed into him, to bee giuen ouer to the obedience and ſeruice of *ſinne*. This point being laide as a ſure foundation, hee proceedeth to take that courſe, which muſt bee holde in all good teaching; namely, with the truth of Doctrine to ioyne the power and force of exhortation. Therein (I ſay) hee keepeth that courſe, which by all diſcreete teachers muſt bee obſerued. For whereas wee haue two things to doe; one to plant knowledge, another to beget conſcience in our hearers: ſoundneſſe of doctrine ſerueth to inſtruct, and vehemencie of exhortation is profitable to reforme, and to worke men vnto godlineſſe. Hee which exhorteth, without good ground before laide, may (perhaps) for the preſent moone the affections, but it ſoone vaniſheth, being without knowledge to guide it; and he againe which deliuereth matters of Doctrine, albeit he doth well, yet his paines not beeing preſſed by exhorting, commeth not to ſo good perfection. Therefore the Apoſtle, *according to the wiſedome giuen vnto him*[a], coupleth both together in this Chapter.

The Connexion and ſcope of the place.

Νουθετικὸν διδασκ. Apiph. in Anch.

For the order in handling this Scripture, you may take it thus; that there is in theſe Verſes a double exhortation, the one inhibiting, *Let not ſinne therefore, &c. Neither giue ye your members, &c.* the other perſwading, *But giue your ſelues vnto God, &c.* Touching the former, the inhibiting or forbidding part, the ſubſtance of it is contained in this clauſe, *Let not ſinne reigne in your mortall body*: the two clauſes following ſerue onely as an expoſition to it; for if any man demand, what it is, not to *let ſinne reigne*, the anſwer is, not to *obey it in the luſts thereof*. If it bee asked further, what it is not to *obey it*; the anſwer is alſo further, not to *giue the members as weapons, &c.* This is the order of the firſt part. Let vs examine

[a] 2. Pet. 3. 15.

The diuiſion of the text.

the ſenſe, and labour to finde out the true meanings: as namely firſt *what ſinne is*, then *what mortall body*, finally *what to obey it* is.

[b] 1.Ioh.3.4. In generall, by *Sinne* is vnderſtood the *Tranſgreſſion of Gods Law* [b]. But here it hath a more ſpeciall meaning: For whereas *Sinne* is twofold, the one called *Originall ſinne*, the other *Actuall*; the one the *Sinne of Nature*, in which we were all

[c] Pſal.51.5. *conceiued* [c], the other the *Sinne of Practiſe*, which is the fruite (as it were) of that bitter roote: in this place the Apoſtle meaneth that in-bred corruption of our Nature, which we haue all brought with vs into the world. It is in the Scripture

[d] Eph.4.22. [e] Gal.5.17. [f] Rom.7.23. ſometime called the *Olde man* [d], ſometimes the *fleſh* [e], ſometimes the *Lawe of the Members* [f], and it is nothing elſe but that hereditarie euill and ſtaine of Nature ſpread ouer all the parts and powers of the ſoule, which firſt maketh vs guiltie of the wrath of God, and then alſo bringeth foorth in vs thoſe fruites which the

[g] Gal.5.19. Scripture calleth, *The worke of the Fleſh* [g]. For this is a ſure thing, that from *Adam* was conuaied ouer vnto vs both the guilt of that his *ſinne*, (ſo that it is as much accounted ours as if we had in act and in our perſons committed it) and alſo the puniſhment of it, which is that ſame *Corruptio*, with which the whole *Man* is infected: ſo that the very *Wiſedome* (that is, the very beſt that is in him) *is Death* [h], and

[h] Rom.8.7. [i] Col.2.18. [k] Eph.4.23. [l] Gen.5.3. the very *Mind*, (the moſt diuine part) is become *Fleſh* [i]; nay the very *Spirit of the Mind* needes *renuing* [k]. Hence it is ſaid, that *Adam begat a child in his owne likenes* [l], that is, a ſinner like himſelfe, and ſo wee all ſucceſſiuely from *Adam*, are of

[m] Pſal.51.5. [n] Iam.1.14. the ſame condition, and muſt confeſſe with *Dauid*, that *wee were borne in iniquitie*, and that *in ſinne our Mothers haue conceiued vs* [m]. So then by *ſinne* is meant here that which Saint *Iames* calleth *Concupiſcence* [n], the corruption and defiledneſſe of nature, which man brings with him into the world, which is in him the begetter and perſwader, and ſetter forward of all other ſinnes in act whatſoeuer.

The 1. doct. The interpretation of this word may teach vs thus much, that *Concupiſcence* is a *ſinne* properly in the regenerate, and in it owne nature, making them lyable to eternall death. See how this is here prooued. The Apoſtle we ſee writeth to the

[o] Rom.1.17. [p] Verſe 8. Romans, and what were they? *Beloued of God, called to bee Saints* [o], ſuch whoſe *Faith was publiſhed throughout the world* [p], and yet hee exhorteth euen theſe ſo highly commended by him, holy and faithfull perſons, to take heede that *ſinne reigne not in them*: he confeſſeth it will remaine, but he would not haue it to beare rule: But what *ſinne*? It is plaine that he meaneth Originall *ſinne*, our naturall corruption: For of *ſinne* in act he ſpeaketh afterwards. *Neither giue vp your members, &c.* So that here he meaneth that Spring and Fountaine of *ſinne*, which is in euery one by nature, and this in expreſſe tearmes hee calleth *Sinne*. In like man-

[q] Rom.7.17. ner ſpeaking of himſelfe elſe-where [q], he ſaith thus: *It is no more I, but the ſinne that dwelleth in me*: where, by *ſinne* dwelling in him, he meaneth the ſtaine and corruption of his Nature. And that this is a *ſinne* properly, thus appeareth: That which maketh a man miſerable, is *ſinne*: but we ſee *Paul* in reſpect hereof, calleth him-

[r] Verſe 24. ſelfe *a wretched man* [r], and one entangled in *Death*. Beſides, wee ſee infants to die the bodily death, which God could not in iuſtice inflict vpon them, if they had no *ſinne*; and what *ſinne* can they haue beſides *Originall ſinne*? withall, it is flatly againſt the laſt Commandement, *Thou ſhalt not luſt, or couet*; the meaning whereof is, to condemne euen thoſe Motions of the heart, vnto which the will giueth no conſent: for thoſe Motions which are yeelded to in the will, are condemned in the other commandements: So that eyther this tenth Commandement is ſuperfluous, or elſe the bare diſpoſition and proneneſſe of the heart to euill is forbidden by it, and is therefore truely *ſinne*. *Thou ſhalt loue the*

[s] Luke 10.27. *Lord with al thy thought* (ſaith the Law:[s]) the fayling euen in a thought, yea albeit that *Thought* bee not approoued of, is in it owne nature *Sinne*, and a breach of Gods commandement.

The 1. Vſe. The firſt vſe hereof is, to let vs ſee the groſſeneſſe and abomination of Popery, that thoſe which doe diſlike it, may more and more grow into deteſtation

of

of it: those which loue it (if it be possible) may bee reclaimed, or els conuicted; they which are indifferent and in suspence betwixt both, may bee setled. Vnderstand therefore that the Papists to vpholde some grosse opinions of theirs, as namely, that a man may in this life, fulfill the lawe of God, and doe good workes voide of all sinne, and by them bee iustified before God, doe teach that in the Regenerate, that which wee call Concupiscence, is not a sinne properly, but onely a certaine defect and weakenesse, making the heart fit and ready to conceiue sinne; and therefore they haue in their solemne Councell decreed that hee shall be accursed, whosoeuer shall holde that it is a *sinne* truely and properly in the Regenerate [t]. And the Rhemists upon this place, say that it is called a *sinne, because it is the effect, occasion, and matter of sinne, otherwise it is not properly a sinne, nor forbidden by Commandement.* How sound this opinion is, I referre it to the iudgement of any indifferent man, that shall compare with it, that which hath beene saide: and how that can bee excused to bee no *sinne*, which *Paul* so often calleth sinne? fiue times at the least in this chapter, sixe times in the seauenth, and thrice in the eight, and of which it is said so directly, that it is not *Good* [u], that it is *the sinne which hanget h so fast on* [x], that for it, *a man cannot doe the good which he would* [x], that it *lusteth against the spirit* [y], *and fighteth against the soule* [z], and must be *mortified* [a]; how this I say can bee freed from the nature of *sinne*, let them looke, which will *speake good of euill, and euill of good* [b]. True it is, that in the Regenerate, Concupiscence is abolished, but how? not in regard of beeing, but in regard of Imputation [c]. And that iustification by Christ, whereof Baptisme is both a figure and a pledge, standeth not in perfection of vertues, but in remission of sinnes. So that this is the first vse, to lay open to vs the vileneſse of Popery, which dareth open the mouth, to say that it is no *sinne*, which the Spirit of God both heere and elsewhere so expresly calleth *sinne*.

[t] Con Trid. Sess. 5.

[u] Rom 7.18.
[x] Heb. 12.1.
[y] Rom. 7.19.
[z] Gal. 5.17.
[a] 1. Pet. 2.11.
[b] Col. 3.5.
[c] Isay 5.20.
[c] Aug. de Nup. & Conc. li. 1. c 25. non vt non sit, sed vt non imputetur.

The 2. Vse.

The second vse is, to further vs in the practise of Repentance. The first steppe to repentance is *Humiliation*, and the speciall meanes to worke humiliation, is the sight of our owne misery. Now if wee shall well remember, that besides many, yea innumerable sinnes, which wee haue in Act committed against God, some in thought, some in word, some in deede, wee haue ouer and aboue the corruption and seede of all *sinne* within vs, and a naturall proneneſse and disposition to commit any Euill, which of it selfe is (in the Iustice of God) sufficient to condemne vs: this must needes, if wee haue any sparke of grace, beate vs downe and humble vs, and make vs with griefe of heart, cast downe our selues before the Maiestie of God, earnestly and importunately suing to bee receiued into his fauour and mercy in Christ Iesus.

The 2. thing to be examined is, what is meant by *Mortal Body*. By *Body* in this place the Apostle doth not vnderstand that commonly wee so call, this our outward and visible feature, made of flesh, and bones, and skinne; but thereby hee meaneth the whole Man, the Soule as well as the Body: and therefore it is all one, as if hee had said, *Let not sinne reigne in you*. If the reason be asked why the Apostle stileth euen the soule by so grosse a Name, considering that it is a more diuine and excellent substance; the answer is, that hee so tearmeth it, because though the soule were in it owne nature a most pure and spirituall substance, yet now by *sinne* it is become nothing but grosseneſse, and corruption; and for this cause God himselfe calleth Man by this name, *Flesh* [d], because through the corruption of *sinne* hee is altogether earthly and sensuall, a very masse and lumpe of vncleanneſse. So *Christ* speaketh also, *That which is borne of Flesh, is flesh* [e]: there the word *Flesh* is vsed in the same sence: And indeede there is no kinde of speaking more comon in the Scripture. For *man* haning by his disobedience, cleane stript himselfe of that diuine Nature which God gaue him in the beginning, and made himselfe euen a *Beast* [f], before him, hee doth not deserue any other name, but of carnall, and earthly, and bodily, and fleshly, hee haning left in him no spirituall

[d] Gen. 6. 3.
[e] John 3. 6.
[f] Ier. 10. 14.

Goodnes

Goodneſſe [g], in the world. Now to this word *Body*, the Apoſtle addeth *death*, to ſhew thus much, that the nature of *man* is nothing but euen a *compound*, a thing made of theſe two, *Corruption and Death*: there is nothing in it but Euill, & there is nothing due vnto it but deſtruction. Out of which (by the way,) wee may learne thus much, what is the ſtate and condition of the beſt of vs all by nature. For though the greateſt part are ſecure, haning no conceit of their owne naturall wretchednesſe, and others, popiſhly affected, thinking themſelues to haue free-will, and a naturall diſpoſition to good, yet the truth is, that wee are of our ſelues no better, but euen a groſſe *Body of Death*, a confuſed maſſe of corruption, our vnderſtanding nothing but ignorance and dulneſſe, our will nothing but obſtinacy, our affections nothing but miſorder, our members *weapons of vnrighteouſneſſe*, our ſelues nothing but the baſe vaſſals of *ſinne*. This is the ſtate of the greateſt Monarches in the world, no man or woman is exempted, but the ſame hath a ſhare in this common miſerie, and happy were wee, if we did truely feele this, and woe will be vnto vs, vntill wee doe vnfainedly and throughly acknowledge it: then will Gods mercy bee ſweete vnto vs; then will the Doctrine of ſaluation in Chriſt bee hearkened after by vs. Therefore let vs remember this ſhort Leſſon; ſowre indeede at the firſt, but yet full of ſweeteneſſe in the vſe, and let vs often thinke vpon it; that wee are in nature, as wee come out of the loynes of our parents, no better then a very lumpe of rottenneſſe and corruption. If thou ſhouldeſt ſee a man, that from the *ſole of his foote to the crowne of his head*, had nothing *whole in him: but wounds and ſwellings, and ſores full of corruption* [h], he could not but ſeeme a very loathſome creature vnto thee: yet know this whoſoeuer thou art, be thou neuer ſo well deſcended, neuer ſo rich, wiſe, beautifull, &c. thy ſoule is through ſinne a thouſand times more odious and abominable before God. Thinke well on this, *commune with thine owne heart about it, it will make thee abhorre thy ſelfe in duſt and aſhes* [k], *and count all things to be dung, that thou mighteſt winne Ieſus Chriſt* [l].

[g] Rom 7.18. The 2. Doct. with the vſe of it.

[h] Iſay 1.6.

[i] Pſal. 77.6.
[k] Iob 42.6.
[l] Phil. 3.8.

The third thing to bee enquired into, is, what is meant by *Reigne*. I tolde you before that the following clauſes are an expoſition to the firſt, and ſo it is true. For *ſinne doth then reigne, when we giue our members as weapons of vnrighteouſneſſe vnto it*: yet for their ſakes who are not ſo well acquainted with the language of the Scripture, this will require ſome better opening. Know this then (to take all the three clauſes together, *reigne, obey in the luſts, &c. giue vp your members, &c.*) that the Apoſtle doth in this place compare the *ſinne* and corruption which dwelleth in vs, to ſome Emperour, or great Commander, who laboureth by all meanes to eſtabliſh his owne ſoueraignty, and to bring all into obedience vnder him. This great man to try the obedience of thoſe whom hee deſires to command, ſendeth foorth his Edicts, maketh Lawes, publiſheth proclamations, enioyneth ſuch and ſuch things to be put in practiſe. Now they which are his vaſſals, and doe feare him, preſently apply themſelues by all meanes to put thoſe things in execution which hee commands. Such a tyrant is *Sinne*: being within vs, it ſtriueth by all meanes to haue dominion ouer vs: Euill motions, luſts, and prouocations to iniquity, they are (as it were) the lawes of *ſinne*, whereby *ſin* trieth our obedience, and ſeeketh to keepe vs within bondage. Now the wicked and vngodly, who are the ſeruants of *ſinne*, they bee like ſouldiers vnder pay, who be alwaies in armes, and as ſoone as the watch-word is giuen, preſently ſet themſelues to the doing of that which their leader commands; ſo they *giue vp their members*, and employ all the powers and faculties both of their ſoules and bodies, for the outward practiſe of that euill, whereunto their ſecret *ſinne* doth perſwade. *Sinne* then is ſaid to *reigne*, when as it hath that intereſt into a man, that hee doth both ſtudy with his minde, and labour with his body to ſet forward that whereto the in-borne corruption of his Nature doth encline. This beeing well obſerued, the meaning of *Paul* in his firſt exhortation, will ſoone bee diſcouered,

nered, and it will be found to be all one, as if the Apoſtle had ſaid thus: *Beloued, I know that ſo long as we liue here in this world, ſinne & corruption will continue in vs, and in many things doe we what we can, we ſhall be ouertaken, yet is becommeth vs to ſtriue, and to giue all diligence, that ſinne may not haue the maſtry ouer vs: we ſhall feele many ſecret allurements, and inticements, & prouocations vnto Euill, yet let vs not ſo enthrall and enbondage our ſelues vnder our own luſts, that we ſhould giue vp our ſelues to the fulfilling them. Let it not be ſaid, that our wits, and minds, and ſtrength, and ſuch other outward meanes, as we are able to make, are nothing elſe but the inſtruments and weapons of vnrighteouſnes.* This is the true ſenſe of Saint *Paul* in this place. Let vs ſee what profit we may make of this perſwaſion.

It doth teach vs this Leſſon, That a Chriſtian man ought by all meanes to oppoſe and to ſet himſelfe againſt *ſinne*, to fight and to ſtriue againſt the ſecret corruption of his owne heart. This is the ſubſtance of the preſent Exhortation; this is the Leſſon which it teacheth vs: and it is a point which requireth no great proofe, although a man might collect eaſily many reaſons to confirme it. Firſt, *ſinne* is the breach of Gods will, diſhonourable to him, an impeachment of his glory, a meanes to enlarge Sathans kingdome: and in that reſpect, euery good Chriſtian muſt hold himſelfe bound in duty by all meanes to endeauour to ſuppreſſe it. Secondly, *ſinne* is the bane of the ſoule, the way to hell, the gate which openeth to deſtruction, the *wages* of it is eternall *Death* [m], therfore in wiſedome euery man who tendereth the good of his owne ſoule, muſt ſtriue to weaken it: the ſtronger *ſinne* is, the faſter hold Sathan hath of him: the weaker *ſinne* is, the neerer is the ſoule vnto Saluation. So that it is a plaine caſe, that whether wee conſider what we owe in duty to God, or what we are to do in wiſedome for our owne good, *ſinne* muſt be laboured againſt, the yoke thereof muſt bee ſhaken off, the dominion and tyrannie thereof muſt not bee endured. Seruility and Thraldome is a thing which the nature of man abhorreth; euery man deſireth freedome: now no man can imagine a ſeruitude more baſe and ignominious then the thraldome of *ſinne*; nothing more vile then *ſinne*: nothing therefore more odious then the ſeruice of *Sinne*. So that if it be but for our owne credits ſake, that a man would not be ſaid to be a ſlaue to a vile thing, euen in that very reſpect it is meet to ſtriue againſt *Sinne*.

The 3. doct.

[m] Rom. 6. 23.

Well, becauſe the duty thus treated of, is a little too generall, and ſomething more is requiſite both for the well vnderſtanding, and for the good performance of it: therefore the benefite of thoſe, which are deſirous to bee freed from the tyranny of *Sinne*, the Apoſtle teacheth them the meanes to ſhake off this yoke, and to ſet themſelues at liberty: and that is this; to withdraw their obedience from the luſts and inticements of *ſinne*, and not to ſet themſelues to ſtudy about the practiſe and committing of iniquity. The ſcepter (as it were) of the kingdome of *ſinne* is Concupiſcence; the ſtrength of his authority ſtands in the ſecret allurements and prouocations to euill in the luſts of the fleſh: If they bee entertained and hearkened vnto, his kingdome is promoted, his glory is aduanced: if they be withſtood, his power decayeth, and his authority is ouerthrowne. Therefore the onely way to be deliuered from the tyranny of *ſinne*, is to ſet ones ſelfe againſt the beginnings of ſin, againſt the luſts and motions vnto ſin. *Paul* calleth the *luſts of the fleſh* by this name, *The meſſinger of Sathan* [n], or the harbinger of Sathan: if that be harboured, made much of, and delighted in, Sathan himſelfe hopes alſo to haue entrance: if that be withſtood, Sathans hope is cut off; *Sin* cannot preuaile where the *luſts of the fleſh* are not obeyed. And indeede this is the maine difference betwixt the childre of God & the reprobate: *Sin* is in both, they are both corrupt, both haue in them the roote & ſeed, & (as it were) the ſpawne & beginning of euery euill, though it be neuer ſo groſſe, neuer ſo notorious. But in this ſtands the difference: *Sin* reigneth in the one, it is weakened in the other; it is obeyed by the one, it is withſtood by the other; it is yielded vnto by the one,

[n] 2. Cor. 12. 7.

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it is striuen against by the other: it is delighted in by the one, it is lamented by the other; it is a pastime to the one, it is a burthen to the other; it is a pleasure to the one, it is a sting to the other. *Paul* complaineth, bewaileth, and crieth out of it in the bitternes of his soule, That he is *led captiue vnto the Law of sinne*[o]. It may seeme, that there can be no more said of the most vngodly, and yet there is this difference. Suppose two men taken prisoners and bound with chaines, & carryed away into a strange countrey: the one, he yeelds himselfe, & is contented, & goeth as quietly as it is possible: the other, he striues and labours, and sweates, and puls a contrary way to those which leade him, yet it may bee, that doe what he can, he is carried too. Here you see, that howbeit they are both carried captiue, yet it is not all after one fashion: so the godly and the reprobate are both carried captiue to the Law of *sinne*: but the one he is as forward to goe, as *sinne* is to draw him: he is as ready to obey *sinne*, as *sinne* is to command him: the other laboureth and struggleth against *sinne*, it vexeth his soule, that hee cannot haue the mastry. Here is now *sinne* in both, but not after the same fashion; the one is a slaue to it, the other an enemy to it; the one fights for it, the other fights against it: So that this maketh the difference: God measureth *sinne*, not by the outward act, but by the inward obedience. As for example, that I may vse another similitude. In the time of a ciuill Rebellion or Tumult, a Drum is stricken vp, a Trumpet is blowne to gather men together: well, some are glad of it, and are eftsoones in armes, ready to doe any mischiefe: another, he would helpe it, but cannot; whether hee will or no, by the violence and of the vnruly multitude he is carried away, and made to ioyne with the rest, and to draw sword in an vnlawfull quarrell. At last, when the battell is ended, to the eye, he which was drawne in by violence, seemeth to bee in as bad a case, as farre in, and in as great danger as the rest: yet a mercifull Prince, duely vnderstanding the truth of the matter, will vouchsafe to pardon him. So in this case, *sinne* prouoketh vs to rebell against God: it vseth the lusts of the *Flesh*, to set vs on: one man foorthwith sets himselfe to that, whereto *sinne* secretly doth sollicite him; another he fights and labours to withstand it: yet it may be infirmity preualleth, and some grosse *sinne* is committed. The Lord (I know) might in iustice punish him with the former; but in this case, it pleaseth him to measure the matter by the intent, and to pardon him whose heart he (which seeth the heart) knoweth to bee free from the obedience and willing yeelding vnto *sinne*. This is an excellent & a comfortable point to all those which duely consider it, & can tell how rightly to apply it. Thus farre then I haue proceeded: Euery Christian, albeit hee cannot whilest hee liueth in the world, be freed from *sinne*, yet his duty is to set himselfe by all means against *sin*. He which would shake off the yoake of *sinne*, must labour to withhold his obedience from the lusts and motions to *sin*: he must remember the rule, of *not taking thought for the flesh, to fulfill the lusts thereof*[p]. Now the benefit of withstanding the *Lusts of the flesh*, is this; it is the badge of a Christian, and a pledge to our consciences, that we are the Lords free-men.

[o] Rom. 7. 23.

[p] Rom. 13. 14.

The first vse of this point, is to shew the folly and vanity of many mens hearts, when the word of God is preached & many good and holy duties there perswaded, many worldlings begin by & by to snuffe, & to say to the preacher, as *Korah* & his complices did to *Moses* and *Aaron*: *You take too much vpon you*[q]: and say of his sermon as was said of *Amos* his [r] *preachings not able to beare them*: and as they of whom the Psalmist speaketh[s], counteth obedience to Christ, *bandes and cordes*, so they hold it a slauery and bondage to bee kept within compasse. Thus vnder a pretence of enioying their own liberty and freedome they breake the bounds, & scorne the rules of all true Christian obedience. Now their folly appeareth by this place, because howsoeuer they seeme desirous of freedome & make them to disdaine it (as the Iewes did) *to bee bond to any*[t]: yet in the meane time they forget to plucke their necks out of the yoke of *sinne*, but suffer that to *reigne* in them,

[q] Num. 16. 3.

[r] Amos 7. 10.

[s] Psal. 2. 3.

[t] Ioh. 8. 33.

The 1. Vse.

and

and are altogether in bondage thereunto. They account themselues iolly fellowes, because they can *talke presumptuously*, *and set their mouth against Heauen* [u], and can say *Who is Lord ouer vs?* Setting all instruction at naught, and making a iest of euery good thing. But for all that, the matter being well looked into, they will proue themselues the veriest slaues, and the baseſt vassals vnder heauen. For what baser thing then *sinne*? And how base then are they, which giue themselues ouer thereunto, who as soone as they feele their corrupt hearts prouoke them to any thing, doe presently set themselues to performe the same? Many such slaues euery place is full of. The Adulterer is a slaue to his sin, he is wholly at the command thereof, he is many times studying and musing how to compasse it, how closely to carry it, and to satisfie his vncleane and beastly desires. The Drunkard is a vassall to his sin, because it is his life and businesse to set himselfe to the committing of it, to get money to bestow on it, to gather company, that he may haue fellowes in it; *to rise early to follow it* [x], to make his body *strong and mighty* [y] to beare it. The couetous person is a drudge to his money, he is such a seruant to it, as the Centurions seruants were to him [z]. If money say to him, *Goe*, he trudgeth straite: if it saith *Come*, it hath him at a becke: if it bid him, *Doe this*, be it neuer so vile, vniust, or vnlawfull, he doth it by and by. So the scorner and scoffer at the Word, is euen a villen to his own profanenes, he cannot secret his contempt, his heart is full, if the Diuell bid him speake, hee cannot be silent, he must needs *shoote the arrowes of bitter* and disgracefull *words* [a], against Gods truth. So the malicious man, the vncharitable person, his poyson raigneth in his *mortall Body*, all his *members are weapons of vnrighteousnesse* [b], his tongue to raile, and all that euer he can do to worke reuenge. Many such particulars might be insisted vpon [c], but the briefe of all is this, that albeit men think themselues at liberty when they can liue licentiously, yet if we will iudge righteous iudgement, there is no gally-slaue in the world liueth in greater seruility then he which liues in bondage to his owne Corruptions. If men therefore doe desire liberty and affect freedome, let them then labour for this chiefely, to bee freed from the bondage of *sinne*: and let vs all learne this, to take heed of secret taking pleasure, and of delighting in the lusts and allurements of *sinne*, of studying and deuising with our selues, for the accomplishment of *Sin*. It is the Lords request, that we should giue him our *Hearts* [d]: though we may sometime be ouercaried by infirmity, and fall into euill, yet beware of suffering our hearts to be ensnared with the *pleasures* [e] and *deceitfulnesse of sinne* [f]. *Woe vnto them* (saith the Prophet) *that imagine iniquity vpon their Beds* [g], such doe make *Sinne* their verie Trade, and are called the *seruants of sinne* [h].

[u] Psal.73.8,9
[x] Isa.5.11.
[y] Verse.22.
[z] Mat.8.9.
[a] Psal.64.3.
[b] See Preachers Plea.
[c] Prou.23.26
[d] Heb.13.25.
[e] Heb.3.13.
[f] Mic.2.1.
[g] Iohn 8.34.
[h]

Secondly, out of that which hath bin spoken, there may be a good vse made in regard of the triall of euery mans estate. He which would know for his comfort, how it fareth with him in respect of his soule, let him sift and examin himself, how he stands affected towards *sin*. The chiefe seate of the kingdom of *sin*, is the heart; if he hath lost that, the strength of his kingdome is taken from him. If thou seest thy secret corruption in some good measure, & loatheſt it, & laboureſt against it, and desireſt to be deliuered from it, & art woe with thy selfe for the power and preuailing of it: oh, it is a good signe, these fruits are to be found in none but in Gods children. If when thou heareſt so much spoken of the abundant corruption that is in mans heart, thou marueilest what it meaneth, hauing in thy self no feeling of any such thing: or if seeing some things amisse in thy self thou lamenteſt them not, thou groaneſt not vnder the burden of them, thou laboureſt not to reforme them, thou haſt no reason to bee glad of this, or to take contentment in it; it is so with none, but only with the slaues of *sin*, & the bondmen of iniquity: and to thee which art thus enthralled, I say as *Salomon* doth to him, that hath snared himselfe with rash suretiship [k], *Giue no sleepe to thine eies, nor slumber to thine eye-lids*: get thee out of this bondage as soone as it is possible.

The 2. Vse.

[k] Prou.6.4.

The ſecond Sermon.

But giue your ſelues vnto God, as they that are aliue from the dead, and giue your Members, as Weapons of Righteouſneſſe vnto God.

WEe are now come to the perſwading part of the Text: For that is the order of the Scripture: Firſt, to teach vs to *eſchew Euill*, and then to enforme vs how *to doe good* [a]. So the Apoſtle hauing aduiſed vs to diſclaime and renounce the ſeruice of *Sinne*, now frameth his ſpeech to the ſtirring of vs vp to conſecrate our ſelues to obedience and ſeruice of God: *But giue your ſelues, &c.*

[a] Pſal.34.14. Iſa.1.16,17. Rom.12.9.

The diuiſion of the words.

For order in handling this latter Exhortation, wee are to take it thus: That the drift and ſcope of it being to preſſe holy obedience, there are in it ſet downe two degrees of obedience: the firſt is, *to giue our ſelues to God*; the ſecond is, *to giue our members*: Betwixt both theſe are inſerted a reaſon to enforce them both. (*As they that are aliue from the dead.*) Of theſe in order. The great degree of Holy Obedience, *is to giue our ſelues vnto God.* Out of the Greeke [b] it ſignifieth properly thus much, *to preſent our ſelues vnto God*, or, *to tender our ſeruice and dutie vnto him.* It is a ſpeech borrowed from the manner of faithfull, and dutifull diſpoſed ſeruants, who are wont to offer themſelues into the preſence of thoſe whom they follow, thereby making ſhew, that they are preſt and ready to vndergoe what ſeruice ſhall bee enioyned them. For this cauſe, in the Scripture ſeruants are deſcribed by ſuch a kind of ſpeaking; as in the ſpeech of the Queene of *Sheba* to *Salomon*, *Happy are theſe thy ſeruants which ſtand euer before thee* [c]: that is, which are euer at hand to doe thee ſeruice. So of *Gehazi* it is ſaid, *Hee went in and ſtood before his Maſter* [d]: that is, he went to ſee whether his maſter had ought whereabout to employ him. So alſo in the Pſalme, *The eyes of ſeruants* are ſaid to *looke vnto the hand of their maſters* [e], which kindes of geſtures are teſtimonies and ſignes of great attendance. To this kinde of faſhion the Apoſtle alludeth herein this place, and his meaning is, *That as true and well affected ſeruants are wont to offer themſelues to the ſight and preſence of their maſters, therein making ſhew of forwardneſſe to do their beſt ſeruice, according as they ſhall be employed; ſo we ſhould alſo ſet our ſelues before God (as it were) ſeeming deſirous to haue ſome occaſion giuen vs, to performe ſome part of that duty, which we perſwade our ſelues we owe vnto him.* This is the true meaning of this firſt branch: *Giue your ſelues vnto God.*

[b] παραστησαι.

[c] 1 King.10.8

[d] 2 King.5.25

[e] Pſal.123.2.

Being thus expounded, it preſſeth vpon euery good Chriſtian, who would be thought Gods ſeruant, two duties: firſt, willingneſſe to be employed in the matters of duty and ſeruice to God: ſecondly, contentednesſe to bee directed in the ſame. For ſo he that yeeldes himſelfe to the ſeruice and command of another (if he be as he ought) is ſo diſpoſed, that hee is both glad to doe ſeruice, and content alſo to frame himſelfe to ſuch directions as are giuen him for the order & manner of his ſeruice. Euerie maſter which hath others vnder him, wiſheth theſe two qualities in his ſeruant: firſt, that hee ſhould bee willing to do him ſeruice; we are wont to ſay many times, that we would as liefe not haue a thing done, as not to haue it done willingly: ſecondly, that hee ſhould bee content to bee ordered: for each man in authority claymeth it as a priui-

ledge

ledge, to haue matters done according to his owne minde. So that in common reason, this *Giuing vp our selues vnto God*, doth require of vs these two fore-named duties: of which I will speake apart.

The first things is, *that there must be willingnesse to bee employed in any part of obedience and seruice vnto God*. It is the chiefe thing which the Lord requireth: *My sonne giue me thy heart* [f]. It is the first thing he looketh for, that our secret and inward parts doe take a kind of delight and pleasure in obedience. Wee heard before, that whereas the children of God in many things are trespassers aswell as the vngodly, the difference is, that the one sinneth willingly, the other with striuing: and this difference in the secret disposition maketh a difference in the *sinne*: so also it is in this case: In many things to the eye and opinion of *man*, the *wicked* goe as farre as the most *religious*: all the difference is, in the intent and affection of the heart: the one doth it affectionately, the other formally; the one for loue of the dutie, the other for some by-respects. Like to that which the Apostle speaketh of the Preachers of his time, *some preach Christ through Enuie and strife, and some of good will* [g]. The outward action was in both kindes alike, they both *preached Christ*, but in the affection of the heart, they were most vnlike. That which is said of giuing Almes, *The Lord loueth a cheerefull giuer* [h], *may bee well applied to all other parts of Christian obedience: The Lord loueth a cheerefull hearer, one who is swift to heare* [i]: *he loueth a cheerefull keeper of the Sabbath*, one that calleth that day a delight to *consecrate it* [k]: Hee loueth a cheerefull commer to the *Sacrament*, that is euen glad within himselfe of such an opportunity: he loueth a cheerefull Suter, who out of the abundance of his heart powreth out *his Soule before him* [l]: he loueth a Magistrate that hath courage for the *Truth* [m], that hath a kinde of felicitie in vsing his authoritie to the maintenance of Gods glorie: he loueth a Minister, who *feedeth the flocke which dependeth on him, caring for it not by constraint, but willingly, and of a ready mind* [n]. This willing mind is a thing so pleasing vnto *God*, that it supplieth a great many of other defects: *If there be first a willing mind* (saith the Apostle) *it is accepted according to that a man hath, and not according to that he hath not* [o]. Wee pray daily, that Gods will may be done by vs here in *Earth*, as it is in *Heauen* [p]. Now the Angels in heauen doe the will of God, willingly, speedily, and faithfully [q]. I remember what *Dauid* saith of the Sunne, that being placed in the heauens, and hauing his going appointed him from the one end to the other, hee hath as it were, a kind of alacrity and cheerefulnesse in him, to runne the course, and to do the office which is appointed him, *Hee reioyceth like a mighty man to runne his race* [r]. Now as *Salomon* would haue vs learne somewhat euen of *the Pismire* [s], and Christ of the *Foules of the aire* [t], and of the *Lillies of the field* [u], so we may not vnfitly bee bidden, to goe to the *Sunne*, to behold him in the firmament, and thereby to learne this lesson, that there should be a gladnesse and a reioycing in vs, to *doe the will of God* in any thing whatsoeuer he shall bee pleased to enioyne. These things may serue for the proofe of this doctrine.

The 1. doct.

[f] Prou.23.26.

[g] Phil.1.15.

[h] 2.Cor.9.7.

[i] Iam.1.19.

[k] Esay.58.13.

[l] 1.Sam.1.15. 16.

[m] Ier.9.3.

[n] 1.Pet.5.2.

[o] 2.Cor.8.12.

[p] In the Lords Praier,

[q] Psal.103.20

[r] Psal.19.5,6.

[s] Prou.6.6.

[t] Mat.6.26.

[u] Vers.28.

The chiefe vse of this point is, to reprooue our heauinesse and lumpishnesse, our want of quicknesse and of spirit in the performance of those duties which God requireth of vs. Some things (good in themselues) we doe, but it is as in a kind of necessitie, and (as it were) by constraint, to satisfie law, or to keepe custome, but the life which ought to be in the seruice of God, that is wanting. Many heare the word, but they take no pleasure in hearing. Many apply themselues to the outward duties of the Sabbath, but it is not their delight, it is not the ioy of their soules to keepe it holy. In prayer, many *come neere vnto the Lord with their mouth, and honour him with their lips, but remoone their hearts far from him* [x]. There be which giue somewhat to those which want, but they doe it *grudgingly* [y], they be not (as the Apostle saith) *ready to distribute* [z]: there be men in office, who sometime looke to some misorders, but it is a burthen to them to bee so employed,

The Vse.

[x] Esay 29.13.

[y] 2.Cor.9.7.

[z] 1.Tim.6.18

they cannot abide to be ſo encombred. There be miniſters that preach, but they doe it not of a *ready mind*; it is not their *good will to deale* vnto their people *the*
z 1. Theſ. 2.8. *Goſpell of God* z. Thus I ſay, though ſome outward duties required, are done by ſome, yet the heart is not poſſeſſed with the loue of that which is done; which is indeed the chiefe grace and beauty of the action. Let this then bee the firſt thing which we learne hence: the firſt part of Chriſtian obedience is, for a man to *giue vp himſelfe vnto the Lord*, to tender and make proffer of his ſeruice to him: againe, the firſt thing required *in giuing our ſelues to God*, is a certaine inward reioycing, that there is occaſion and opportunitie offered vnto vs, to teſtifie and make knowne the good affection of our hearts by outward obedience.

The 2. doct. *The ſecond thing comprehended vnder this dutie of giuing our ſelues vnto the Lord, is* (as hath been ſaid) *contentednesse to bee ordered and directed by him in all things.* So much the very manner of ſpeaking neceſſarily doth imploy: for it doth inſinuate this, namely, that we are to reſigne ouer all the right which wee may ſeeme to haue in our ſelues, vnto the Lord, and to reſt wholly at his diſpoſing, taking no courſe but only ſuch as he ſhall be pleaſed to allow vs. This is *to giue our ſelues to*
a Luke 9.23. *the Lord. If any man* (ſaith Chriſt) *will bee my Diſciple, let him denie himſelfe* a. The firſt Leſſon to be learned by him, which will be one of Chriſts followers, is the deniall of himſelfe: he muſt learne to diſclaime his owne will, to renounce his owne affections, to leaue off to be led by his owne priuate diſpoſition, and to yeeld vp himſelfe to bee guided and ordered by the Lord. How often did *Da-*
b Pſal. 119.10 *uid* make that prayer: *Let me not wander from thy commandement* b, *O Lord teach*
c Verſe 12. *me thy ſtatutes* c, *Make me to vnderſtand the way of thy Precepts* d, *Teach me the way*
d Verſe 27. *of thy ſtatutes* e. *Direct me in the path of thy Commandements* f, *Incline my heart to thy*
e Verſe 33. *teſtimonies* g, *Direct my ſteps in thy Word* h? They who are acquainted with *Dauids*
f Verſe 35. Pſalmes, cannot but bee priuie to *Dauids* deſires herein: namely, that hee was
g Verſe 36. growne to this reſolution, both in the matters of Gods worſhip, and in the
h Verſe 133. things which did concerne his ordinarie conuerſation, to ſubmit him wholly to the Lords diſpoſing. *Paul* ſaith of the children of God, that they are *not their*
i 1. Cor. 6 19. *owne* i: the Lord hath an intereſt in them by creation, but more eſpecially by Redemption: and hereby they are bound to ſubiect all that is in them, euen from the firſt and moſt ſecret thought of the heart, to the laſt act of outward performance, to that courſe which he (in whoſe ſole and abſolute power we are) ſhall be pleaſed in his wiſedome to preſcribe. The ſame Apoſtle ſaith of himſelfe, That when it pleaſed God to reueale Chriſt vnto him, *hee communicated*
k Gal. 1.16. *not with Fleſh and Blood* k, he ſtood neither to the aduice of his owne heart, nor to the direction of others, but preſently conformed himſelfe to that which was appointed him. When God firſt called *Abraham*, and bad him to *get him out of*
l Gen. 12.1. *his countrey, and from his kindred, and from his fathers houſe* l, if *Abraham* had then communed with his owne heart concerning this point, hee ſhould haue found many fleſhly reaſons to haue kept him from obedience. It would haue come into his mind, that he was now in yeares, and therefore vnfit for trauaile: that here he had been borne and bred, and brought vp, here he had ſomething to liue vpon: and therefore it could be no wiſedome for him to leaue a certaintie for an vncertaintie, to goe hee knew not whither, among a ſtrange people: yet it is recorded of him, and left as a commendable example to all poſterities, that hee neuer ſtood to debate the matter, but euen at the firſt forſooke all and departed. Thus did *Abraham giue* himſelfe *vnto God*: agreeable to this was
m Matth. 4.20 the obedience of *Simon* and *Andrew* m: *They ſtraightway* (ſaith the text) *leauing*
n Matth. 9.9. *their nets, followed Chriſt.* The ſame is ſaid of *Matthew* n, *Ieſus ſaid to him, Follow me; and he aroſe and followed him.* Theſe are very fit examples of this doctrine, and confirme this point; that it is a maine and ſpeciall part of Chriſtian obedience, for a man to *giue* ouer himſelfe wholly to the Lords diſpoſing, to remember, that beeing now become a Chriſtian, hee is in the ſtate of a ſouldier,

who

who hauing receiued preſt money, is no more his owne man, but is alone at the ordering of his Captaine, and ſo is he likewiſe in the Lords power, and muſt ſtriue to frame himſelfe onely to his will.

The vſe of this point is, to let vs ſee how farre we deceiue our ſelues in our imagination. We will needs be thought to be the Lords ſeruants, and to haue giuen our ſelues ouer wholly vnto him: but yet when we are looked into, we ſhall be found to faile in a principall part of ſeruice. For why? We will be ſaid to be his ſeruants, yet we will be led by our owne diſcretion: we would be indeed but as it were Gods retayners. Retayners (wee know) are willing to belong to a Gentleman, but yet it is but for their owne priuate aduantage; for their countenance, or for the auoyding of ſome other charges; in the meane time they would haue their owne liberty, to follow their owne buſineſſes, to liue at their owne houſes, to come and goe at their owne pleaſure: ſuch ſeruants men generally would be to the Lord; willing they be to ſhroud themſelues vnder that name, becauſe they thinke, that in the end it will goe well with ſuch; and it may be alſo, they thinke it a diſgrace to be ſaid to be of no Religion: yet for all that, they are loth to be tied, they deſire to be free ſtill, and to be (as it were) at their owne diſpoſing. Thus (I ſay) there be many, that will needs be reputed to be the Lords, yet are but as in the nature of Retayners: when the Lord lookes for ſeruice, then are they to ſeeke, and are employed in the doing of themſelues ſeruice. Hence it is, that in the matters of Gods worſhip, men (termed Gods ſeruants) will by no meanes be perſwaded to enquire after what faſhion Gods pleaſure is to be ſerued: but looke how they thinke good, how the cuſtome hath beene, and how the moſt doe, ſo he ſhall be ſerued; if that ſeruice like him not, hee is like to haue no other at their hands. So in other things, tell them; thus it is written, thus hath God commanded, this is his holy pleaſure, this is that which hee requireth, this hath he reuealed, this is his will; they make no reckoning of it, they looke no further then their owne priuate, either profit, or delight, or credit amongſt men. Now iudge in indifferency, how the Lord ſhall account vs to be his, when, albeit wee profeſſe ſo much, yet wee liue as if wee were our owne, and did owe neither homage nor duty, nor any manner of obedience vnto him. Let any man meaſure it by his owne caſe. Imagine thou hadſt a ſeruant, that liued in thy houſe, and did eate at thy Table, and receiued wages from thee: if thou command this, or that, he notwithſtanding makes light of it; if it be fitting to his owne humour, perhaps he will not ſticke to doe it, otherwiſe he will altogether neglect it: what wilt thou ſay or thinke in ſuch a caſe? If a neighbour aske thee, and ſay; what? is this your man? thou wilt ſay; Truly, I know not well, whether I may ſay he is my man, or no: here he liueth with me, and hath meat, and drinke, and wages of me, but nothing is there, which I can get him to doe for mee further then himſelfe liſteth, he taketh himſelfe for a wiſer man then I, and refuſeth to doe that which I command him; and therefore I meane to rid my hands of him as ſoone as it is poſſible: This is true in mens affaires. It is true alſo in the matters of God; for *if I be a maſter, where is my feare, ſaith the Lord of Hoaſts* *. So that if thou calleſt thy ſelfe Gods ſeruant, and ſayeſt, thou hopeſt that God hath a part in thee, be ſure he doth not ſo account of thee, ſo long as thou refuſeſt to be ruled by him: If thou wilt follow thine owne wayes, and be led by the luſtes of thine owne heart, doing nothing which he calleth for at thy hands, but onely ſo farre forth as it ſorts with thine owne humour; well thou mayeſt ſay, thou art his, but certenly the Lord diſclaymeth thee: thou mayeſt preſumptuouſly terme thy ſelfe one of his ſeruants, but be ſure in the day of triall he will neuer owne thee. Remember we then this Inſtruction, that as we muſt be willing and glad to doe God ſeruice, ſo wee muſt alſo yeeld our ſelues to follow ſuch directions for his ſeruice, as hee in his Word ſhall be pleaſed to preſcribe: this is *to*

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* Mal. 1. 6.

giue our ſelues vnto him. Let vs conſider what the Apoſtle ſaith, *As many as are*
[p] Rom. 8. 14. *led by the Spirit of God, they are the ſonnes of God*[p]. Onely they are the Lords, who ſubmit themſelues to his guidance: He who maketh either cuſtome, or Law, or Time, or his owne profit, or his vaine delight, or his idle and ſuppoſed eſtimation, to be the rule of his courſe, the ſame is none of Gods. It is ſaid by the
[q] Iſa. 30. 21. Prophet [q], that *the Eares* of Gods people *ſhall heare a word behind them, ſaying; This is the way, walke in it, &c.* All who are the Lords, heare this direction, and make conſcience to follow it to the vtmoſt. And thus much for the firſt part of Chriſtian obedience, *Giue your ſelues vnto God:* which (as we haue ſeene) diuideth it ſelfe into two branches; the one, willingneſſe to be employed in the Lords buſineſſes: the other, contentedneſſe to be ordered by him in the following of his buſineſſes.

I come to the ſecond degree of obedience, which is, *to giue our members as Weapons of Righteouſneſſe vnto God.* This degree doth eſpecially concerne the practiſe of holy duties. The former is but (as it were) a teſtification of a mans purpoſe to doe God ſeruice; this is the very act and perfection of Obedience. The manner of ſpeaking here vſed by the Apoſtle, is quickly vnderſtood, if wee remember what hath beene ſaid before, in the opening of the former part; For as hee is ſaid to *giue his members as Weapons of Vnrighteouſneſſe vnto ſinne*, who employeth all his powers and faculties in the furtherance and execution of that euill, whereunto the corruption of his owne heart ſecretly doth encline; ſo hee is ſaid to *giue his members as Weapons of Righteouſneſſe vnto God*, who ſets himſelfe by all meanes to be a practiſer of that good, to which the Spirit of God dwelling in him, priuily doth perſwade. This is the true meaning.

The 3. doct. The Inſtruction which the place affoords, is this: *That it is the duty of euery obedient Chriſtian to turne his whole ſtrength, to employ all that euer is in him, either in ſoule, or body, in the performance of that righteouſneſſe, which the Lord hath reuealed and made knowne vnto vs in his Word.* This is the ſumme of that which wee are taught hence: How good reaſon there is for it, it is no hard thing to diſcouer.
[r] 1. Cor. 4. 7. The Apoſtle ſaith [r]; *That whatſoeuer wee haue, wee haue receiued it.* It is the Lord who hath furniſhed vs with Vnderſtanding, Will, Memory, and Affections. It is hee who hath giuen vs bodies adorned with ſundry faculties, of Seeing, Hearing, Going, Speaking, &c. It is hee which continueth the ſtrength and wel-being of all theſe for our vſe and benefit. Now in reaſon, that which is receiued from him, ought to be employed for him: Our conceit and vnderſtanding to know his will; our memory, to hold faſt the matters which doe concerne his Kingdome; our affections to embrace that which he commands, and to abhorre that which hee forbids; our eyes to behold his creatures, thereby to be ſtirred vp to glorifie him; our eares to liſten to his Word; our tongues to ſound out the prayſes of his Name, to pray to him, to giue thankes for his bleſſings: our hands to reach out to the neceſſities of our brethren; our feete to carry vs to the places of Gods ſeruice: ſo that (I ſay) euen in common reaſon, ſeeing all our powers and parts are from him, they are to be giuen vp to him, and to be thought then beſt employed, when any thing is vndertaken by them, which may tend to the aduancement and furtherance of his glory. We know the tenor of the Commandement; *Thou ſhalt loue the Lord thy God with all*
[s] Luke 10. 27. *thine heart, and with all thy ſoule, and with all thy ſtrength, &c*[s]. The Lord hath giuen all, he hath reaſon to require all: and looke what treachery it were for a ſouldier in the field, hauing regiſtred his name, and taken wages, and furniſhed himſelfe with weapons, to flie to the aduerſe part, and to vſe thoſe very weapons againſt him from whom he firſt receiued them; the ſame is it in him, who hauing giuen his name vnto Chriſt in Baptiſme, and there promiſed to fight manfully vnder his banner againſt *ſinne*, yet after falleth backe, and diuerteth

teth all his ſtrength and skill to the aduancement of Sathans Kingdome, and to the promoting and furtherance of iniquity.

The vſe of this doctrine, is, as to vrge vpon vs that duty which we of right owe vnto the Lord; namely, of giuing the ſtrength and power of all that is in vs vnto him, ſo to condemne our generall defect herein. For marke how vnwilling and backward men for the moſt part are in this duty. How hard a matter is it to perſwade them to imploy their iudgements and conceits, and that power of vnderſtanding which God hath giuen them, to the ſearching out of Gods Truth, and to the getting of ſound knowledge and good iudgement in matters of Religion? What a death is it to the moſt to beate their heads, or to trouble themſelues with the matters of that quality? How loth are they to labour to make their memories ſtore-houſes of good things? You ſhall haue many that will take a great deale of paines to learne Ballads and idle Songs, who would grudge to learne a few Queſtions and Anſwers of a Catechiſme. How liuely and quicke are mens affections in matters of vanity, matters of profit, matters of no moment in compariſon: and yet how dead, and vtterly without life in the beſt occaſions, how dull and without Spirit in matters of Religion? How apt are mens tongues to talke of the things of this world? How euen eloquent is euery man in matters of that nature; you ſhall ſee few who want words to expreſſe that which they haue conceiued; but (alas) how mute, how barren, how harſh, when they come to ſpeake of Gods matters? How able are mens feete to trauell, and their bodies to endure iourneyes, for their profit, or delight? how little reckoning they make of wayes or weathers vpon theſe occaſions? But how ſoone be they weary, and how quickly doth weather and way diſcourage them, when their bodies and legs are to be imployed in repairing to the publike places of Gods ſeruice? How eaſie is it with ſome to keepe their eyes open, euen whole nights ſometimes, at idle gaming; and how hard for the ſame perſons to hold vp their head one poore houre at the hearing of a Sermon? How quickly doe men liſten when any matter of profit is related to them? how *dull of hearing* [t], when the holy Word of God is preached vnto them? How open are mens hands, in taking whatſoeuer they can lay hold of? one for bribery, another for vſury, another for falſe gaine in buying & ſelling, another in pilfering, euery man for his aduantage: but (alas) how faſt fingered and cloſe handed are they, when any thing ſhould come from them to a good purpoſe? How ready are many to be at charges, not caring what they ſpend; ſome in hawking, ſome in reuelling, ſome in brauery for their backs, and yet murmure at a penny to be beſtowed to a charitable vſe? This is not to *giue our members as Weapons of Righteouſneſſe vnto God*, but rather as Weapons of Iniquity againſt God? Let vs then end this point, and let this be the concluſion: You ſee what we are all here commanded, euen to imploy all to the ſeruice and honour of him, from whom wee haue receiued all. God hath giuen vs power to conceiue, let vs giue that power to the learning of his will: he hath enabled vs to remember, let vs imploy that faculty to the hoording vp of good things. He hath giuen vs hearing, let our eares be open to receiue Inſtruction, and to *hearken what the Lord God will ſay* [u]: Hee hath vouchſafed vs many good parts both of body and mind; let vs conſecrate them all to the carefull and religious practiſe of holy duties. Thou who haſt beene a ſwearer, let not thy tongue be any more a *Weapon of Sinne*, to blaſpheme God, and to abuſe his *glorious and fearefull name* [x], but let it be an Inſtrument of honouring God. Thou who haſt beene an Adulterer, let not thy body bee any more a ſinke of vncleanneſſe, but labour to *poſſeſſe thy Veſſell in holineſſe and in honour* [y]. Thou who haſt beene a Drunkard, make not thy ſtomacke a receit of riotous ſuperfluity, and a waſter of Gods good creatures, but vſe Gods bleſſings ſo, that thou mayeſt bee the fitter for Gods ſeruice. Thou who art a Sabbath-breaker,

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[t] Heb.5.11.

[u] Pſal.85.8.

[x] Deut.28.58.

[y] 1 Theſſ.4.4.

whoſe feete are wont to carry thee from the houſe of God, ſometime to the Ale-houſe, ſometimes to viewing thy grounds, ſometimes to places of miſorder, and ſometimes through thine owne backwardneſſe, haue vtterly denied to doe their office, and haue ſtayed thee loytering at home, let them hereafter bring thee cheerefully to the worſhip of thy God.

In a word, let euery man enter ſecretly betwixt God and his owne ſoule into a vow, that hereafter hee will deuote all the intention of his minde, all the ſtrength and power of his body, firſt to the vnderſtanding, and then next to the practiſe and execution of thoſe holy duties, which *God hath ordained, that we ſhould walke in them* [y]. This is, to *giue our ſelues to God, this is, to giue vp our members as weapons of holineſſe to the Lord.*

[y] Epheſ. 2. 10.

Now followeth the reaſon inſerted by the Apoſtle, to preſſe and perſwade thoſe two degrees of Obedience: *As they that are aliue from the dead.* By *Dead*, the Apoſtle vnderſtands, the death of *ſinne*, in which we are all by nature *dead* [z]. For albeit to ſpeake properly, in regard of our forwardneſſe by nature to commit *Sinne*, wee may be truly ſaid to *liue in ſinne*: yet inaſmuch as the wages of *ſinne is death* [a], and we ſo long as we are vnconuerted, are nought elſe but a very *body of Death* [b]: Therefore the Scripture ſpeaking of our naturall eſtate, ſaith, we *are dead in ſinne*: So that by men *aliue from the dead*, the Apoſtle meaneth, men quickened by the ſpirit of grace, men begotten againe into a new life by the Goſpell, and (as himſelfe alſo ſpeaketh) *aliue to God in Ieſus Chriſt our Lord* [c].

[z] Eph. 2. 2.
[a] Rom. 6. 23.
[b] Rom. 7. 24.
[c] Rom. 6. 11.

This new life is in all who are the Lords, inaſmuch as *his power towards thoſe that beleeue, is according to the working of his mighty power, which hee wrought in Chriſt, when he raiſed him from the dead* [d]. The fountaine hereof vnto the faithfull, is Ieſus Chriſt. For as *God the Father hath ſealed him* [e], *to ſaue his people from their ſins* [f]; ſo he is *the Life* [g], and he *quickeneth whom he will* [h]. The inward and ſecret agent in enliuing the dead ſoule of man, is the Spirit of God, who is therefore called the *Spirit of Life*, freeing thoſe which ſhall be ſaued *from the Law of Sinne and of Death* [i].

[d] Eph. 1. 19. 20.
[e] Ioh. 6. 27.
[f] Math. 1. 21.
[g] Ioh. 14. 6.
[h] Ioh. 5. 21
[i] Rom. 8. 2.

The outward Inſtrument herein, is the Miniſtery of the Word, which is for that cauſe termed, *An immortall ſeede* [k], *and the Word of Life* [l]. *Now the force of Pauls reaſon in a word is this, that wee are therefore to conſecrate our ſelues, our ſoules, and our bodies, vnto the holy obedience and ſeruice of God, becauſe we are by grace brought into a more excellent eſtate then wee were in by Nature; and therefore it will be a ſhame for vs to yeeld our ſelues to the ſeruice of ſinne, being by the power of Gods Spirit freed from the death and captiuity of ſinne.*

[k] 1 Pet. 1. 23.
[l] Acts 5. 20.

The 4 Doct. The doctrine then riſing from hence, is this; *That their very conuerſion it ſelfe from the ſtate of condemnation into the ſtate of grace, doth vrge the practiſe of new obedience vpon thoſe which thinke themſelues to be Gods ſeruants.* This is cleere by the courſe and carriage of this place: It is *Pauls* reaſon, why *Sinne* is to be withſtood, and obedience with the fulleſt intention of our endeauour to bee giuen vnto God, becauſe if wee be Chriſtians indeed, wee bee freed from the bondage and death of *Sinne*, and by the power of the reſurrection of Ieſus Chriſt are raiſed vp to the life of Righteouſneſſe. It is the ſame with that in the beginning of this Chapter [m]. *Shall we continue ſtill in ſinne? God forbid: How ſhall we that are dead to ſinne, liue yet therein?* That is; If the power of Chriſts death hath killed *ſinne* in vs, and euen deaded the ſtrength and vigour of our naturall corruption, how ſhall wee then, nay, how can wee yeeld vp our ſelues to the practiſe of it, and take delight in committing it? This point, namely, that a different manner of conuerſation from their former, is expected of thoſe which profeſſe Religion, and will be reputed Chriſtians, is as plaine and as expreſſe in the Scripture as any can be. It is the principall Argument of this preſent Chapter, and *Paul* in all his Epiſtles aymeth at it. Iuſtification and

[m] Verſe 1. 2.

Sanctiſi-

ſanctification, freedome from the guilt of *ſinne*, and freedome from the filth of *ſinne*, deliuerance from the damnation of *ſinne*, and deliuerance from the dominion of *ſinne*, are ſtill by him brought in, and taught as companions vndiuided. And it is worth the noting, how all the particulars belonging to ſaluation, are vſed in the Scripture as inducements to holineſſe and obedience. What is the ſcope of our election? *that we ſhould be holy, and without blame before God in loue* [n]: why were we redeemed? that whereas heretofore our *minds were ſet on euill works*, we might *now be made holy* [o]; and renouncing our former *vaine conuerſation* [p], *might both in our bodies, and in our ſpirits glorifie God* [q]. To what hath the Lord called vs? not to *vncleanneſſe, but vnto holineſſe* [r]. *As he which hath called you* (ſaith Saint Peter) *is holy, ſo be yee holy in all manner of conuerſation* [s]. What is the driſt of all preaching? that they which are *aſleepe in ſinne, ſhould awake, and ſtand vp from the dead* [t], and *bring forth fruites worthie amendment of life* [u], *liuing not after the luſts of men, but after the will of God* [*]. Whereof is Baptiſme a pledge and ſymbole vnto vs? that being *graſted with Chriſt, to the ſimilitude both of his death, and of his reſurrection alſo, we ſhould henceforth not ſerue ſinne, but walke in newneſſe of life* [x]. And why is the Lords Supper? Euen (as the Paſſeouer of old to the Iſraelites) *to bee a ſigne vnto vs, and a remembrance betwixt our eyes, that the Law of the Lord may be in our mouth* [y]. What doth our adoption vrge vpon vs? That we ſhould *be followers of God as deare children* [z], and *paſſe the time of our dwelling here in feare* [a]. Our vnion with Chriſt, by which we are become euen *of his fleſh, and of his bones* [b]: What doth it require? That *we ſhould ſeeke thoſe things which are aboue, and mortifie our members which are on earth* [c], *not taking the members of Chriſt* [d], to make them inſtruments of vngodlines. Whereas the *Spirit of God dwelleth* [e] in thoſe which are the Lords, what are wee thereby put in minde of? That our *bodies are the Temples of the holy Ghoſt* [f], and that therefore wee muſt *mortifie the deedes of the bodie* [g], and *not fulfill the luſts of the fleſh* [h]. What worke hath faith in thoſe that beleeue? *It purifieth their hearts* [i], and it *worketh by loue* [k]; making them in whom it is, *to bee neither idle nor vnfruitfull in the knowledge of Ieſus Chriſt* [l]. The loue which wee profeſſe to beare to God, what doth it binde vs to? *To hate euill* [m], *and to keepe that which God commandeth* [n]. That hope which ariſeth out of true faith, what doth it teach? *Euery man that hath it in him, to purge himſelfe* [o]: and inas much as hee *lookes for a Sauiour from heauen, to haue his conuerſation in heauen* [p], and to *liue ſoberly, righteouſly, and godly in the preſent world* [q]. In one word; the profeſſion which wee make, what doth it preſſe vs to? euen this in briefe, that wee ſhould *depart from iniquitie* [r]. Thus you ſee how euery ſpecialtie, in the courſe and order of our ſaluation, confirmeth this doctrine of the Apoſtles: namely, that being now become Chriſtians, and in our owne perſwaſion *deliuered from ſinne, we ſhould liue in righteouſneſſe* [s]. And indeede (vnleſſe all the Scripture ſhall bee made vntrue) who ſo is careleſſe of this dutie, of manifeſting the *purgation of his conſcience from dead workes*, by a liuely *ſeruice of the liuing God* [t], hath no aſſurance of Election, no certainty of redemption by Chriſt, no teſtimony of an effectuall calling, hath not profited by preaching; his Baptiſme is to him but a naked ſigne, he is an vnworthy commer to the Lords board, a baſtard, and no true childe of grace, an alient from Chriſt, a man voide of Gods Spirit, without faith, without loue, without hope, and in briefe, a meere diſſembler, one whoſe portion ſhall be among *Hypocrites* [u], in as much, as *hauing a ſhew of godlines*, he hath *vtterly denied the power thereof* [*].

This point of Doctrine, meeteth full with the common euill of theſe times. *The Vſe.* Men take vpon them to profeſſe religion, and to bee called Chriſtians, but yet are not in their conuerſations, as men *aliue from the dead*, as *new creatures* [x], as perſons *free from ſinne, and made the ſeruants of righteouſnes* [y], there is no teſtimonie that their affections are dead to the *pleaſures of ſinne* [z], or that they are led by the

[n] Epheſ.1.4.
[o] Coloſſ.1.22
[p] 1.Pet.1.18.
[q] 1.Cor.6.20.
[r] 1.Theſ.4.7.
[s] 1.Pet.1.15.
[t] Epheſ.5.14.
[u] Matth.3.8.
[*] 1.Pet.4.2.
[x] Ro.6.4,5,6.
[y] Exod.13.9.
[z] Epheſ.5.1.
[a] 1.Pet.1.17
[b] Epheſ.5.30
[c] Col.3.1.5.
[d] 1.Cor.6.15.
[e] Rom.8.11.
[f] 1.Cor.6.19.
[g] Rom.8.13.
[h] Gal.5.16.
[i] Act.15.9.
[k] Gal.5.6.
[l] 2.Pet.1.8.
[m] Pſal.97.10.
[n] Deut.11.1.
[o] 1.Iohn 3.3.
[p] Phil.3.20.
[q] Tit.2.12.13.
[r] 2.Tim.2.19.
[s] Rom.6.18.
[t] Heb.9.14.
[u] Mat.24.51.
[*] 2.Tim.3.5.
[x] 2.Cor.5.17.
[y] Rom.6.18.
[z] Heb.11.25.

Spirit

[a] Rom.8.14. [b] Titus 3.3. [c] Ephes.4. 7. [d] Ephes.5.11. [e] Ier.8.6. *Spirit of God* [a]. Looke how they were wont to liue in the *ſeruice of luſts and diuers pleaſures* [b], *in the vanity of their mind* [c], bringing forth no fruites but the *vnfruitefull workes of darkeneſſe* [d], ſo they liue ſtill, they *turne euery one to their race, as the horſe ruſheth to the battell* [e], as though Chriſtianitie were nothing but a title, and it were enough to ſaluation, to bee able to name *Chriſt Ieſus*. Whereunto may I liken this generation? They are like vnto certaine galley-pots, and painted boxes, ſtanding vpon the outſide of Apothecaries ſhops, on which (to draw cuſtomers) are written the names of ſuch and ſuch ſpices and confections: but if you looke into them, you ſhall find nothing in them, but duſt, or cobwebs, or waſte and vnprofitable papers: ſuch are they, by their profeſſion they haue (as it were) written vpon them, *holines to the Lord*: but looke further into them, behold and marke them in their callings and conuerſation, what truth, what faithfulnes, what mercy, what bowels of compaſſion, what meekneſſe, what humilitie, what peaceablenes, what withdrawing their deſires from the world, may bee found amongſt them; alas, you ſhall ſee little that is anſwerable to the outward ſhew. It may be truly ſaid of them, as it was of the Church of *Sardis*: They haue [f] Reuel.3.1. a *name that they liue, but they are dead* [f]; they are ſaid to be Chriſtians, but to ſpeake of any true goodneſſe, of any life of grace, of any quickneſſe of Religion, they are euen ſtarke dead, vtterly quailed, and euen now readie to *bee caſt off as a* [g] Iohn 15.6. *branch* [g], and to bee left as fuell for that *vnquenchable fier* [h]. Let all hollow and [h] Mark.9.43. fruitleſſe profeſſours thinke vpon this: In the day of Chriſt it is not a name [i] Dan.4.24. and a profeſſion that ſhall excuſe vs; if we haue not *broken off* our old *ſinnes* [i], but lye ſtill dead and groueling in them, bee our opinion now and conceit what it [k] Pſal.52.5. will, God will *plucke vs out of his Tabernacle, and roote vs out of the land of the liuing* [k]; [l] Pſal.106.5. and wee ſhall neuer *ſee the felicitie of his choſen* [l]. Learne a ſimilitude from outward things. An husbandman or maſter of an orchard, howbeit hee may beare with the nakedneſſe of a tree, in the winter ſeaſon, hoping that yet there remaineth ſome life in the roote, which in conuenient time will ſhew it ſelfe; yet when the Spring is come, and the Sunne breaketh forth in his ſtrength, cheriſhing the creatures on earth, and drawing out the heate which is hid in the rootes, into euery branch, if yet then it remaineth barren, ſhewing no buds, nor giuing no hope of fruite, hee beginneth to bee cleane out of conceit with it, and reſolueth, that it ſhall trouble the ground no longer, but ſhall make wood for the fier. Euen ſo the Lord, who (as Chriſt ſaith) is the grand-[m] Iohn 15.1. *Husbandman* [m] of his Church, though hee might ſeeme in a ſort to beare with vs in the dayes of our former ignorance, when wee had little or no meanes to draw vs on, but were euen like trees in a hungrie ſoyle, hauing neither Sunne to warme vs, nor ſhowers to refreſh vs, yet now, the Spring being come, the light of knowledge ſhining cleerely vnto vs, and the Lord watering vs from heauen with the ſweete deawes of his moſt bleſſed Word, if yet we continue in our wonted barrenneſſe, without any buds of grace, without any fruits of holineſſe, how can wee thinke that the Lord ſhould poſſibly forbeare vs, how ſhould wee eſcape the Axe of his Iuſtice to bee hewen downe, and prepared for the fier? Againe, to vrge it yet further: If the husbandman come the firſt yeare looking for fruite, and finde nothing but leaues, hee may perhaps impute it to the vnſeaſonableneſſe of the yeare, or to the want of dreſſing; and ſo, beſtowing more coſt, may liue in hope for the next yeare, or the third yeare: but if ſtill his expectation bee anſwered with leaues onely; or, if there bee ſome poore fruit, it bee, when it is taſted, ſoure and vnſauorie, hee is ſo much the more diſcontented with himſelfe, that hee hath ſo long forborne it, neither ſhall any man perſwade him any longer to endure it. So the Lord our God, viewing and beholding vs heere, which come to this place, although yet hitherto the greateſt part of vs haue brought foorth

nothing

nothing but a few thinne leaues, a certaine bare profeſſion and name of Religion, may in his patience and mercy ſuffer vs yet a little longer, yet within a while the fier of his Indignation will breake out, ſuddenly and finally to conſume vs.

Conſider the Parable in the Goſpell[a]: The owner of the *Figge-tree* was content at the requeſt of the *Dreſſer*, to beare with the fruitleſneſſe thereof foure yeeres together; yet at laſt, if after a new *digging round and dunging, it beare no fruit*, then that Sentence, *Cut it downe*, muſt fall vpon it: A heauy doome! It the Lord would but cut it, and prune it, and pare it; yea, though it were very neere the quicke, yet there were ſome hope; but, *Cut it downe*, away with it, *it keepeth the ground alſo barren*: this is as *the roaring of a Lyon*[o], or like the *meſſenger of Death*[p], and woe be vnto him that doth not feare it. Let this be a Motiue to vs, like men *aliue from the dead*, to ſhew our *Repentance from dead Workes*[q], by the fruits of holy obedience in our liues.

[a] Luk. 13. 6. &c.

[o] Pro. 19. 12.

[p] Pro. 10. 14.

[q] Heb. 6. 1

nothing but a few things leaues, a certaine bare profession and name of Religion, may in his patience and mercy suffer vs yet a little longer, yet within a while the fier of his indignation will breake out, suddenly and finally to consume vs.

Consider the Parable in the Gospell: The owner of the Figge-tree was content at the request of the Dresser, to beare with the fruitelesse tree of foure yeere together; yet at last, if after a new digging round and dunging, it beare no fruit, then that Sentence, Cut it downe, must fall vpon it: A heauy doome! It the Lord would but cut it, and prune it and pare it, yea, though it were very neere the quicke, yet there were some hope: but, Cut it downe, away with it, it keepeth the ground idly barren: this is at the meaning of a Type, or like the meaning of Death, and woe be vnto him that doth not feare it. Let this bein Mourne to vs, like as one from the dead, to draw our Repentance from dead workes, by the purity of holy obedience in our liues.

THE SPIRITVALL SONNE-SHIP.

By *Samuel Hieron.*

Psal. 87. 3.

Glorious things are ſpoken of thee, O Citie of God.



AT LONDON,
Printed by *Iohn Beale*, for *Ioyce Macham* widow. 1619.

THE

SPIRITUAL SOUNDSHIP

By Samuel Hieron.

Psal. 89.15.

Happie are they that know the joyfull sound, O Lord
of God.

At London

Printed by John Beale, for Iohn Hardie
widow. 1619.

Hh

To the Right VVorship.

full, and my much reſpected friend, Sir *Iohn Poinz*, Knight, one of his Maieſties Penſioners.

SIR, be pleaſed I beſeech you, to accept from me this ſmall preſent; ſmall in reſpect of the matter of it, (for no man can treate of a more worthy ſubiect,) but in regard of my manner of handling it, who liuing here by Gods prouidence in a Countrey Congregation, haue bound my ſelfe to ſtudy ſo to ſpeake, as that I may not exceede the conceit of common hearers. It may be, notwithſtanding, that this my plainneſſe (through Gods mercy, who doth make his power perfect through weakeneſſe [a]) may ſomthing further your vnderſtanding, and enkindle your affection in and towards that great grace of Adoption, the conuaiance whereof vnto vs, was the very end for which the Sonne of God did debaſe himſelfe to become a man [b]. If my endeauour herein ſhall be bleſſed of God, (according to the deſire of my ſoule) to the edifying of you in that honourable Faith [c], which dwelt ſomtimes in your worthy Father, and which I am verily perſwaded dwelleth in you alſo [d], I ſhall much reioyce, and glorifie God in that behalfe. If it fall out otherwiſe, that ſome defect in my workmanſhip, doe make this heauenly matter to bee leſſe effectuall, yet giue leaue, I pray you, to theſe papers to lie by you, as a teſtimony of my deſire to ſhew my ſelfe (for your vndeſerued reſpect vnto me) not vnthankfull. So forbearing to interrupt you further, I againe intreate you to receiue this meſſenger of my duty, and to keepe him with you, as a pledge of my ſetled purpoſe, both to labour to deſerue your loue, and to bee a continuall petitioner to the throne of grace, that you may bee kept by the power of God through faith vnto ſaluation [e].

[a] 2 Cor. 12. 9.

[b] Gal. 4. 4. 5.

[c] Iude 20.

[d] 2. Tim. 1. 5.

[e] 1 Pet. 1. 5.

From Modbury,

Your Worſhips in the Lord, much bound,

SAM. HIERON.

Your Worship's in the Lord, much bound,

SAM. HERON.

1. Iohn 3. 1.

Behold what loue the Father hath ſhewed vnto vs, that we ſhould be called the Sonnes of God.



Remember the holy policy vſed by *Paul* being at Athens [a], ſeeing among them an altar inſcribed, *To the vnknowne God*: and finding their humour of hearing *newes*, he tooke aduantage thereby to further his purpoſe of preaching to them the true Iehouah: *Whom ye then ignorantly worſhip* (ſaith he) *him ſhew I vnto you* [b]: You pretend worſhip to an vnknowne God; behold, here a God, whom you haue not knowne: you liſten for newes; ſee here that which before this time you haue not heard of. My deſire is in this to be a follower of *Paul* at this time. Great is mens readines (chiefly in theſe vnſetled and giddy times) to gaze vpon ſtrange and vncouth ſights, to run to ſee things that are either rare, as hauing been ſeldome ſeene, or elſe exquiſite, as abounding with Arte, and full of inuention: I haue thought it fitting therefore, to quicken your attention vnto mee this day, by promiſing ſome kind of ſatisfaction vnto this ſeeing humour; and haue therefore choſen out this text; by the very firſt word whereof, as by ſome ſolemne proclamation, we are called to the viewing of a matter, which is without all preſident; the worth alſo whereof is ſuch, that we may well with a kind of aſtoniſhment and amazedneſſe admire it, but the eloquence of no man aliue, is able fully and effectually to expreſſe it. *Behold what loue the Father hath ſhewed vnto vs, that wee ſhould be called the Sonnes of God.* I beſeech you affoard me your heedfulleſt obſeruation, while I ſhall point my finger vnto thoſe particulars which are moſt remarkable in this ſentence.

[a] Acts 17.

[b] Verſe 23.

And firſt I will open the words, and then ſecondly the Doctrines and inſtructions riſing out of the words. In the words there are two things chiefly: firſt, what this meanes *ſonnes of God*; ſecondly, what this, *To be called the ſonnes of God.* First, *ſonnes of God*, is a title vſed diuers waies; the *Sonne of God* is either by nature, or by creation, or by participation, or by a general profeſſion, or by adoption. The *Sonne of God* by nature, is Ieſus Chriſt alone, who is therefore termed Gods *onely begotten Sonne* [c], and his *proper Sonne* [d]. The regenerate alſo are ſaid to be *borne of God* [e]; but that is a borrowed ſpeech, ſpiritually to be vnderſtood of a new creation, but not of any naturall deſcent. *Sonnes* by creation, are all both Angels and men: ſo the Angels are termed *the children of God* [f]. And, that God is the Father of vs all by creation, is prooued by that of the Prophet, *Haue wee not all one Father, hath not one God made vs?* *Sonnes of God* by participation, are all Magiſtrates and men intruſted with the ſword of ciuill authority [h], becauſe God dealeth with them as Princes with their children, to whom they communicate ſome part of their owne Maieſties. *Sonnes* by generall profeſſion, are all which liue in the viſible Church, and haue a ſhew of godlineſſe, and profeſſe to worſhip God in Chriſt; ſo the people profeſſing true Religion before the floud are called the *Sonnes of God* [i]. *Sonnes by adoption*, are ſonnes choſen thereunto, not being ſo by nature: thus *Moſes* may bee ſaid to haue been the adopted child of *Pharaohs* daughter. *he was as her ſonne* [k]: and he *refuſed to be called the ſon of Pharaohs daughter* [l]. And ſo *Heſter* was *Mordecai* his adopted child; *Hee tooke her for his owne daughter* [m]. Now, when this Sonne-ſhip by adoption, is applied to thoſe whom God chooſeth, there are two kinds of it mentioned in Scripture: The former of which is but a reſemblance and figure of the latter. Of it is that

The order in handling this ſcripture.

[c] Iohn 1.18.
[d] 1 Thes 1.10. Rom.8.32.
[e] Iohn 1.13.
[f] Iob 1.6.
[g] Mal.2.10.
[h] Pſal.82.6.
[i] Gen. 6.2.
[k] Exod.2.10.
[l] Heb 11.24.
[m] Heſt.2.7.

ſpeech of God to *Moſes* as a part of his embaſſage to *Pharaoh*, *Iſrael is my ſonne*, [n] *&c.* which very priuiledge *Paul* calleth by the name of *Adoption* [o]. By it, is no other thing meant, but Gods chooſing that people out of all nations vnder heauen, to be his peculiar people: which albeit it were an high fauour (the glorie whereof did euen dazle the eyes of all the world), yet, it was not properly a ſpirituall bleſſing, but a type and a ſhadow of that *Adoption* which *Paul* calleth the *Adoption of ſonnes* [p], which is that grace of God, by which hee is pleaſed to take vs for his children in Chriſt, and to make vs heires together with him of eternall glory: and this is that which Saint *Iohn* ſpeaketh of in this place: not of the firſt kind, for ſuch we cannot be; not of the ſecond, nor third, nor fourth; for, ſo are many the ſonnes of God, which ſhall not be ſaued.

[n] Exod. 4. 22.
[o] Rom. 9. 4.
[p] Gal. 4. 5.

The ſecond thing is, what it is, to be called the ſonnes of God. It muſt not be ſo taken as though this, of being the ſonnes of God, were a matter of title onely without ſubſtance, as when a man hath a word of reſpect caſt vpon him, only for complements ſake: but, to bee called the ſonnes of God, and to be the ſonnes of God, are here all one: ſo the Scripture ſpeaketh otherwhere; *That holy thing which ſhall be borne of thee, ſhall be called the ſonne of God* [q]. It ſhall be as it is called, and it ſhall be ſo called as it is: and after, *Thou child ſhalt be called the Prophet of the Higheſt* [r], *&c.* This then is the ſenſe: *Behold and ſee, and let vs enter into a ſerious meditation of this point, what an infinite and vnconceiueable loue the Lord hath ſhewed vs, that wee ſhould bee honoured both with the ſubſtance and with the title of his ſonnes and daughters, adopted and choſen vnto himſelfe in Chriſt Ieſus.* The generall points which are firſt, as lines to be drawne forth, and then after, to be ſet out euery one with his proper filling, are theſe: Firſt, that the ſtate of Gods adoption is a glorious eſtate. Secondly, that it is an eſtate, of which it is poſſible for him that is inueſted into it, to be aſſured in his own ſoule. Thirdly, that it is an eſtate vnalterable. Fourthly, that the alone ſpring and beginning of it is Gods loue. My text is the ſtocke, branching it ſelfe into theſe foure: how the life of each is deriued thence, and what fruite groweth vpon euery one, for the refreſhing of our ſpirituall man, I ſhall (by Gods aſſiſtance) let you ſee by courſe.

[q] Luke 1. 35.
[r] Verſe 76.

The ſenſe of the words.

The points to be handled.

The 1. doct. How the firſt point is grounded vpon this Scripture, appeares by the admiration, which the Apoſtle breakes out into, wondring at the infiniteneſſe of Gods mercy, who ſhould vouchſafe vnto the ſonnes of men ſuch a prerogatiue, and prouoking other to ioyne with him therein, as though it were a matter ſingular from all example, that we ſhould bee aduanced to ſo great an honour to be the *Sonnes of God*. See (ſaith he) what an euidence God hath giuen of his loue, and conſider we well, whether any of our thoughts be able to comprehend the height, and length, and depth, and breadth thereof, that we, euen we, the children of wrath, the heires of Hell, and ſonnes of the diuell, ſhould now be ſtiled and entituled the children of God. Thus the manner of the Apoſtles ſpeaking, who is like a man rauiſht in ſpirit, and ſtrucke with aſtoniſhment; at the beholding of this fauor, doth iuſtifie my firſt collection touching the glory and dignitie of *Adoption*. Vpon this point my meaning is now a little to inſiſt, not out of any hope I haue to ſet out at the full a benefit ſo ineſtimable (*for the tongues of men & angels* [s] cannot reach it) but out of a deſire ſomwhat to help your conceit, and to let you ſee (as God ſaid to *Moſes* of himſelfe) as it were the *Backe parts* [t] of that, the perect glory whereof, the dimneſſe of our minds, who (as the Apoſtle ſaith) [u] *doe ſee but in a glaſſe darkely*, be not able to behold. For which cauſe I will firſt aſſure you, that when I ſhall haue ſaid all that poſſibly that I can deuiſe touching it, I ſhall be as farre from the infiniteneſſe of the benefit it ſelfe, as when I began firſt to declare it.

[s] 1. Cor. 13. 1.
[t] Exod. 33. 23
[u] 1. Cor. 13. 12

I could eaſily collect euen a *cloud* [x] of circumſtances for the enlarging the glory and worth of this eſtate; I will reduce all to three heads, leſt by multiplying of points, I ſhould confound your memories. The firſt is the excellency

[x] Heb. 12. 1.

of

of the meanes to procure it to vs. The ſecond is the maieſty of the perſon, by whoſe name (through our adoption) we are entitled. The third is, the prerogatiues and priuiledges that are belonging to it. Theſe three rightly weighed in the ballance of the ſanctuary, will bring vs to ſome vnderſtanding of the *ſurpaſſing and exceeding waight of glory* [y] that we are called vnto, when we are called the *ſonnes of God*. Firſt, if the worth of a thing be to be meaſured by the price giuen for it, wel then may the *Son-ſhip* of Gods elect be valued at the higheſt rate, for which there was paid ſuch a matchleſſe price. It was not obtained like the Romane Burgeſhip *for a great ſumme* [z]: nor for an *hundred fore-skins of ſome vncircumciſed Philiſtims*, which was *Dauids* dowry for his wife to king *Saul* [a]: nor for 30 *ſheets and* 30 *change of garments*, the appointed reward for him that could vnfold *Sampſons* riddle [b], no nor yet for ſuch a Crown as was taken from the king of Rabbah, *which weighed a talent of gold with precious ſtones* [c] (*the redemption of ſoules was much more precious* [d]): but the price was this, the Sonne of God muſt debaſe himſelfe to become the *Son of man: God ſent his Son made of a woman, that we might receiue the adoption of ſonnes* [e]: neuer, a perſon of greater ſtate (he is one that thinks it *no robery to be equall with God* [f], nay he is very *God* [g]: Neuer, a debaſement of lower pitch; in this, he *made himſelf of no reputation* [h], *a worme, and not a man, a ſhame of men* [i]: who is then able ſufficiently to admire the dignity of this eſtate (*to be the Son of God?*) which was vnprocurable, ſaue only by this infinit price, the making of him to become nothing, by whom God in the beginning made euery thing.

Secoudly, touching the Maieſty of him whoſe name wee beare being adopted, it is *God* (*the ſonnes of God*). *Seemeth it* (ſaith *Dauid*, being vrged by the Courtiers to entertaine the offer of *Saules* daughter), *a light thing to you to bee a Kings ſon in law* [k]? and it is regiſtred as an euident proofe of *Moſes* faith, that he ſhould preferre the *rebuke of Chriſt, before the title of the Sonne of Pharaohs daughter* [l]. Betweene God and *Saul*, what compariſon? betweene the Lord of Heauen, and the daughter of *Pharaoh* what proportion? Is it no light thing to bee the ſonne of *Saul*? is it no petty honour to be called the ſonne of *Pharaohs* daughter? and ſhall we thinke it a ſmall prerogatiue to be the *ſonne of God*? *Dauid* might be the ſonne in law of *Saul*, and yet not thereby entitled to the Crowne. *Moſes* might be the reputed ſonne of *Pharaohs* daughter, and yet be ſtill but in the ſtate of a ſubiect: *All the ſonnes of God*, though they be as the ſeede of *Abraham, like the ſtarres whom none can number* [m], yet they be heires euery one: *If we be ſonnes, wee are alſo heires* [n]: *It is your Fathers pleaſure to giue you the Kingdome* [o]. *Dauid* might haue been a King by the donation of *Saul*. *Moſes* a peere of Egypt, by the procurement of *Pharaohs* daughter: yet both of their eſtates had been lyable to hazard, *for God looſeth the collar of Kings, and powreth contempt vpon Princes* [p]; and the houſes of the greateſt are but as the *houſe of the ſpider*, ſuddenly ſwept away with a broome [q]: but this kingdome is a *kingdome that cannot be ſhaken* [r]: he that is once ſeized of it, cannot be remoued.

Thirdly, the priuiledges annexed to it. Priuiledges, and immunities, & charters for the confirmation of them, are things amongſt men much gloried in; In townes incorporate, & ſocieties of that nature, they be not a little ſtood vpon: but farre more honourable things are ſpoken of thee thou child of God. *Iacob* made *Ioſeph* a coate of many colours, *becauſe he loued him* [s]: and God hath cloathed thee with many beautifull prerogatiues, becauſe he had a fauour vnto thee. To number them all, I may ſay with the Apoſtle [t], *the time would bee too ſhort*, it is hard for a mans memorie diſtinctly to compriſe them. I will as out of a garden ſtored with beautiful flowers, gather vp two or three of the fairеſt, and preſent them vnto you. Only before hand let me this admoniſh you, not to look to heare of any ſuch prerogatiues as carry with them a worldly pompe (for the *kings daughter*, though ſhee be glorious, yet it is *within* [u],) and it is that which Saint *Peter* calles the *hidman of the heart* [x]; which I muſt ſpeake of. Now

[y] 2.Cor.4.17.
[z] Acts 22.28.
[a] 1.Sam.18.27
[b] Iudg.14.12.
[c] 2 Sam.12.30
[d] Pſal.49.8.
[e] Gal.4.4,5.
[f] Phil.2.6.
[g] 1.Iohn.5.10
[h] Phil.2.7.
[i] Pſal.22.6.
[k] 1.Sam.18.23
[l] Heb.11.24.
[m] Gen.15.5.
[n] Rom 8.17.
[o] Luke 12.32.
[p] Iob 12.18, 21.
[q] Iob 8.14.
[r] Heb.12.28.
[s] Gen.37.3.
[t] Heb.11.32.
[u] Pſal.45.13.
[x] 1.Pet.3.4.

theſe prerogatiues are to be diſtinguiſhed thus: to be either in this life, or hereafter. Touching this life, I will name you onely two: The firſt is an intereſt into Gods particular and ſpeciall prouidence. God hath a generall prouidence ouer all things: *Thou openeſt thy hand, and filleſt all things liuing of thy good pleaſure*[y]: Yea, ouer the beaſts, *Thou Lord deeſt ſaue man and beaſt*[z]: Yea, ouer the wicked, [a] *The eyes of the Lord in euery place behold the euill and the good:* Yea, ouer the diuels *themſelues*[b]; *Hell and deſtruction are before the Lord.* Now there is in him a ſpeciall prouidence ouer his adopted ſonnes: *They are moſt precious vnto him*[c]. *His chiefe treaſure*[d]. *He that toucheth them, toucheth the apple of his eye*[e]. *He dwelleth with them*[f]. *Hee followeth them whither ſoeuer they goe*[g]. *Hee ſtands at their right hand*[h]. *He holds them vp by it*[i]. *He keepes their feete*[k]. *Hee counteth their wandrings*[l]. *Hee numbreth their haires*[m]. If they doe but *ſigh*, he obſerues it[n]. *He giues his Angels charge ouer them*[o]. *They are all miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhall be heires of ſaluation*[p]. If wee haue any *ſauour of the things of the ſpirit*[q], we muſt needs adiudge this to be a great prerogatiue: For what can hee want that hath ſuch a keeper? *The Lord is my Shepheard, I ſhall not want*[r]. All comforts, whether inward or outward, for body or ſoule, this is that liuing ſpring from which they proceede. If my wants be outward, here is my heauenly Father ſtanding by me, *he knoweth what I neede*[s], and hee cannot *forget me*[t]. If my defects be from within, he is that *God of all grace*[u], and ſhal *fulfil all my neceſſities*[x]. Need I comfort? he is the *Father of mercies, and God of all conſolation*[y]. Want I direction in matter of godlineſſe? *he will teach me the way that I ſhall chooſe*[z]. Am I ſcant in holy duties, and would faine be furthered? *He will make me perfect in good workes*[a]. Am I falling backe, and would be confirmed? *He will ſtabliſh me in euery word, and good worke*[b]. Am I almoſt ouertaken with ſome great offence? *He will keepe me from preſumptuous ſinnes*[c]. Haue I fallen by occaſion into a fault? *I ſhall not be caſt off, he will put vnder his hand*[d]. Am I full of infirmities, and feare the rigour of his Law? *He will ſpare me, as a man ſpareth his owne ſonne that ſerueth him*[e]. Am I caſt downe with ſickneſſe? *He will turne all my bed in my ſickneſſe*[f]. Haue I receiued loſſe? *He will teach me how to haue want*[g]. Is my eſtate but low? *He will make a little to be better vnto me, then great riches vnto the mighty*[h]. Am I loded with reproches for righteouſneſſe ſake? *His Spirit of glory ſhall reſt vpon me*[i]. In a word, whatſoeuer may happen, *All things ſhall worke together for the beſt vnto me*[k]. This priuiledge of Gods eſpeciall prouidence, is that *riuer of God*[l], out of which flow theſe ſtreames to make glad the adopted of God.

The ſecond prerogatiue in this life, is the free vſe of Gods creatures, both for neceſsity, and for delight: This is a true ſaying; The charter anciently giuen by that great Lord of all at our firſt creation, touching the vſe of his creatures, was forfeited into the hands of the Doner by *Adams* fall, all our teeth were ſet on edge with that ſower grape of his firſt tranſgreſsion. It is reſtored and renewed by Chriſt, and only to thoſe who are honoured with the adoption of ſonnes, onely the heires of heauen are the right inheritors of the earth, all the reſt are but vſurpers. Be their titles to their eſtates neuer ſo good, and firme by the lawes of men; yet when matters come to ſcanning in the higheſt court of equitie and Chancery before God, they ſhall al be condemned for intruders: the *ſubſtance* which they haue *deuoured, they ſhall vomit vp, for God ſhall draw it out of their belly*[m]; their very eating, and ſleeping, and drinking in the aire, if they had no other ſinne, ſhall be able to condemne them. Thinke then what a priuiledge it is to be a *ſonne of God*, a man to bee aſſured in his ſoule, that that which he hath, be it little, be it much, yet it is that which is his, by a renewed donation from the Lord, and that euery creature *of God is good, and not to be refuſed by him, if it be receiued with thankſgiuing*[n].

Now for the prerogatiue of the ſonnes of God, appertaining to the life to come, which way ſhall I beginne to expreſſe it, when neither *eye hath ſeene,*

nor

nor eare hath heard, nor hath it come into mans heart, what God hath prepared for those that loue him [o]? I remember what is registred of a certen painter, who beeing to expresse the sorrow of a weeping father, hauing spent his skill before, in setting out the sad passions of his children, thought it the best to present him vpon his table, to the beholders view, with his face couered, that so he might haue that griefe to be imagined by them, which hee found himselfe vnable to set out at the full. The like must I doe in this case; the glory of that glory which the sonnes of God shall hereafter enioy, I must commend it to you with a kinde of silent admiration, that so you may with your selues suppose that to be infinite, which you see that I will not aduenture to expresse: yet giue me leaue to set before you, for the furtherance of your priuate meditations, a little shadow thereof, betwixt which and it, there is notwithstanding as much difference as is betwixt a drop of water, and the huge ocean Sea. When *Haman* was willed to speake by *Ahashueroth*, *what should be done to the man whom the king would honour*, he (supposing that the king had no meaning to honour any but him,) said thus, *Let them bring forth for him royall apparell, which the king vseth to weare, and the horse that the king vseth to ride on, and that the Crowne-royall may be set vpon his head, and let the horse, and the rayment bee deliuered by the hand of one of the kings most noble princes, and let them apparell the man, whom the king will honour, and cause him to ride vpon the horse through the streete of the City, and proclaime before him, Thus shall it be done vnto the man whom the king will honour* [p]: So shall it be to the sonnes of God at the day of iudgement, First, there shall be put vpon them royall apparell, such as the King of glory, Iesus Christ was vsed to weare: *Long white robes* [q], *the garments of saluation, the robe of righteousnesse* [r]. Secondly, the horse which the King rideth vpon, *I will grant them* (saith Christ) *to sit with me in my Throne* [s]. Thirdly, the Crowne-royall shall be set on their heads, *Hence forth* (saith *Paul*) *is laid vp for me a crowne of righteousnesse* [t]. Fourthly, this glory shall bee furthered by the hands of the kings most noble princes: for, *His Angels shall gather together the Elect at that day* [u], and then shall be verified the prophecie of the Psalme, this *honour shall be to all his Saints* [x]; so shall it be done to the men whom the Lord will honour. Thus I haue giuen you a glimpse of that future glory, leauing it to be enlarged in your priuate thoughts. And thus also I haue laboured for the iustification of my first point, to proue the glory and the dignity of the estate of *Adoption*, which is that *Mystery which the Angels themselues doe desire to behold* [y]; touching which, I will now adde no more, onely as I haue giuen you a bill, as it were of particulars, so I will now in a word tender vnto you the grand-sum of all, as I finde it drawne vp by the Apostle *Paul*, where speaking of the adopted of God, he thus saith, *All things are yours, whether it bee* Paul *or* Apollos, *or* Cephas, *or the world, or life, or death, whether they be things present, or things to come, euen all are yours, and yet Christs, and Christ Gods* [z].

[o] 1. Cor. 2.9.
[p] Est. 6.8, 9.
[q] Reu. 6.11.
[r] Isa. 61.10.
[s] Reu. 3.21.
[t] 2. Tim. 4.8.
[u] Mat. 24.31.
[x] Psal. 149.9.
[y] 1. Pet. 1.12.
[z] 1. Cor. 3.21, 22, 23.

The Vse.

What should now be the vse of this Doctrine, or wherefore hath this dignity of adoption beene set before vs, but to stirre vs all vp to say in our hearts, as Christs hearers did, when he had spoken to them of the bread of life, *Lord* (said they) *euer more giue vs this bread* [a]? So you, I beseech you, say euery one in the strength of your best desires; *Is the state of Adoption such an honourable estate? Lord euermore giue vs this dignity.* And how happy might I bee, if by my labour this day, I might either enkindle this desire, where hitherto it hath not beene, or might enflame it, or adde heate vnto it where it is? Thinke we well with our selues what there is of most force to sharpen, and to set egge vpon our affections, and see whether it be not here offered to vs in abundance. Is it honour we affect? Why what greater dignity? Is it profit? What commodity is herewith to be compared? All other profits perish with the vse, this, the more it is vsed, the more it encreaseth, and can neuer be wasted. It is pleasure wee are in loue with? What pleasure is not vile, in respect of that peace of conscience, that ioy in the

[a] Ioh. 6.34.

the holy Ghoſt [b], which accompanieth the knowledge and certainty of adoption? But with what words ſhould I deuiſe to aggrauate and to ſet forth the generall error of our iudgements, the vileneſſe of our affections, the baſeneſſe of our thoughts, who like ſwine, would rather ſnort in a dung-hill, then in a bed of downe, and like the cocke in the fable, would rather haue a corne of barley then a iewell of price, the onions, and garlick and pepons of *Egypt*, rather then the commodities of Canaan: a *meſſe of red pottage with Eſau* [c], rather then a birth-right? This is the great, the common, the far-ſpreading, the crying ſin of this generation. Let vs looke a little vpon the buſineſſe of the times, and vpon the courſes of the greateſt part, and ſee how farre they bee from the purſuit of this rich grace, the grace of adoption. Thoſe three things which our Apoſtle *Iohn* ſpeaketh of [d], *The luſt of the fleſh, the luſt of the eyes, the pride of life*, haue the principality almoſt in euery mans endeauours: ſome haue no tune but that of the horſeleaches daughter, *giue giue* [e], their *deſires are enlarged like hell* [f], they can neuer ſay, it is enough: ſome are all for honour like *Haman*, and nothing ſticketh ſo much in their ſtomacke, as that all may not bow to them; and as was ſaid in *Ioſephs* dreame, euery mans *sheafe do reuerence to their ſheafe* [g]: ſome haue no God but their belly [h], *to drinke wine in bolles* [i], and to *fare deliciouſlly euery day* [k], there is their felicity: *Euery day muſt be a day of ſlaughter* [l]: ſome are in a humour of cloathes, in the *ſtrange apparell* which *Zephaniah* ſpeaketh of [m], the *tires and toyes* which *Eſay* numbreth [n], theſe are their ſtudy, in theſe is their happineſſe: ſome be drinking like *Elah, till they be drunke* [o], ſome ſicke with *Ammon* for luſt [p], ſome going by troups *into harlots houſes* [q], ſome encouraging themſelues in wicked purpoſes, *and communing together to lay ſnares priuily* [r]: theſe and the like, bee the grand-employments of the times; in the meane time (let your owne hearts tell me) who thinkes vpon this great *loue which the Father hath ſhewed vnto vs, that wee may be called the Sonnes of God*? This, in our ſeeming, hath neither forme nor beauty, when we ſee it, we can conceiue nothing in it that we ſhould deſire it; the mercy of God offring it vnto vs, is vſed by vs, euen as the old man at *Gibeah* [s], it is forced to take vp its lodging in the ſtreete, for no man receiueth it to houſe: I cannot but admire Gods patience; notwithſtanding the intolerable ſcorne which is caſt vpon his gracious offer in this behalfe. Tell vs of beeing the ſonnes and daughters of God, of the dignity of adoption, of the glorious inheritance of the Saints, it is as welcome (according to *Salomons* phraſe) as is the *raine in harueſt* [t], our palat findes no more taſte in it, then *Iobs* could in the *white of an egge* [u]: He that hath no other matter to tell vs but this, we will ſay to him as *Felix* did to *Paul*, when he began to diſcourſe of *righteouſnes, & temperance and iudgement to come*; *Goe thy way for this time, and when I haue conuenient time I will call for thee* [x]. Which of vs will not condemne the idle excuſes of thoſe in the Goſpel [y], who being bidden to the marriage of the kings ſonne, would ſuffer themſelues to bee detained by ſuch vaine imployments? *I haue bought a farme* (ſaith one) *I muſt needs go ſee it: I haue fiue yoke of oxen*, (ſaith another) *I muſt needs go proue them, I pray haue vs excuſed*. Is any man (will we think) ſo mad, as to loſe the fauor of a Prince for the ſight of a farme? is it a meete excuſe to reiect the kindnes of a king, for the tryall of a yoake of oxen? who durſt ſend the Lord of his land ſuch an anſwer? I dare make you iudges of their brutiſhnes, how then ſhal we anſwere for our own fault, who offer the Lord a greater indignity? we are not ſent for by the king to be his gueſts, but to be his ſons: we are not ſimply inuited to a dinner, but to an inheritance; yet oxen, & farmes, & ſhips, and vaine pleaſures, nay the duſt in the ſtreet ſhall be more eſteemed: we be ſtill rooting, and digging in the earth like Wants, beating our braines, ſpending our ſpirits, waſting our time, ſhortning our liues, by carking & caring for the traſh of this preſent world; and yet what is all the wealth in the world to the riches in heauen? what are the poſſeſſions of the earth to the inheritance of that kingdome?

what

[b] Rom. 14. 17
[c] Heb. 12. 16.
[d] 1 Ioh. 2. 16.
[e] Prou. 30. 15.
[f] Hab. 2. 5.
[g] Gen. 37. 7.
[h] Phil. 3. 19.
[i] Amos 6. 6.
[k] Luk. 16. 19.
[l] Iam. 5. 5.
[m] Zeph. 1. 8.
[n] Iſa. 3. 19.
[o] 1 Kin. 16. 9.
[p] 2 Sam. 13. 6
[q] Ierem. 5. 7.
[r] Pſal. 64. 5.
[s] Iud. 19. 18.
[t] Prou. 26. 1.
[u] Iob. 6. 6.
[x] Act. 24. 26.
[y] Luk. 14. 18.

what is all the honour the world can heape vpon a man, in comparison of this, to be *the Sonne of God*? Were thou as beautifull as *Absolon*, in whose body *from the sole of the foot to the top of the head, there was no blemish* [z]: As rich as *Nabal*, who at his sheepe-shearing, made *a feast in his house like the feast of a king* [a]: As gloriously attyred as *Herod* [b]: As absolute in gouernment as *Ahashuerosh*, *who commanded* 127 prouinces [c]: As stately seated for dwelling as *Nebuchadnezzar in his royall pallace of Babel* [d]: As politique as *Ahitophel*, *whose counsell was like as one had asked counsell at the oracle of God* [e]: As gracious in court as *Haman* the second in a kingdome [f]; yet, not being the sonne of God, thou shalt *perish as the Beasts, thou shalt be kept to the day of destruction, and brought forth to the day of wrath* [g]. On the other side, were thou as much afflicted as *Iob*, who was smitten *with sore boils from the sole of his foot vnto his crowne* [h]: As hard bestead as *Lazarus*, who lay looking for the reuersion of another mans trencher [k]: As much perplexed as was he who ate ashes as bread, and mingled his drink with weeping [l]: as much scorned as *Dauid* [m]; yet, being partaker of the adoption of sonnes, during thy life (as thou hast heard) the Lord shall bee euer with thee, and in thy ende thy *Death shall be pretious in his sight* [n], *thy soule shall bee carried by the Angels into Abrahams bosome* [o], *where Christ is, there shalt thou bee also* [p], *euen at the right hand of God, where there is fulnesse of ioy & pleasures for euermore* [q]. Now, if this that hath bin said hath wrought so deeply, as to discouer vnto vs this our great sin in neglecting (as *the Apostle speakes* [r]) *so great saluation*; I beseech you that it may preuaile also to beget in vs a holy resolution of reforming it: let vs as the people did in *Nehemiahs* time, vpon the discouery of a generall sin, [s], *make a sure couenant, and seale vnto it*, euen that henceforth we will account all things but *losse and dung in respect of this, that we may be called the sonnes of God.*

[z] 2.Sa.14.25.
[a] 1.Sa.25.36.
[b] Act.12.21.
[c] Est.1.1.
[d] Dan.4.26.
[e] 2.Sa.16.23.
[f] Est.3.1.
[g] Psal.49.12. [h] Iob 21.30.
[i] Iob 2.7.
[k] Luk.16.21.
[l] Psal. 102.9.
[m] Psal.69.12.
[n] Psal.116.15
[o] Luk.16.22.
[p] Ioh.14.3.
[q] Psal.16.8.
[r] Heb.2.3.
[s] Neh.9.38.

And now, because to exhort to a duty, and not to shew the meanes of performing it, might haply work some inclination to good, but could neuer produce any perfect worke, therefore it shall not be vnfitting, (very agreeing I am sure it is to the matter, and to the text,) to open that point also a little, touching the meanes by which those that doe affect this prerogatiue of adoption, may attaine vnto it.

There are two places of Scripture especially, by which wee may bee rightly informed in this matter: The one is deliuered by way of a Doctrine; the other by way of an example. The former is, [t] *Yee are all the Sonnes of God by Faith in Christ Iesus.* The latter is, [u] *Hee gaue them this prerogatiue or power to be the sonnes of God, euen to them that beleeue in his Name*: Both put together doe make this good, that the meanes of adoption, is *Faith in Christ Iesus*, or (as Saint *Iohn* expounds it) *beleeuing in his Name.* Here are all by Faith made capable of adoption, euen according to the saying, *Iew, Greeian, bond, free, male, female* [x]: Faith lets open the doore to all. That which I will speake herein, shall be drawn to these three particulars: First, what kind of faith it is which makes vs capable of adoption. Secondly, how it brings vs to be the sonnes of God. Thirdly, how it selfe is wrought in the hearts of the adopted. Touching the first, this I say, that the *beleeuing* or *faith*, which maketh a man the sonne of God, is *an action of the will, whereby a man knowing certainly out of the Scriptures, that Iesus Christ is the promised Sauiour of mankinde, doth for the matter of his soule, settle his heart, and repose himselfe wholly and solely vpon him.* This is properly that faith which is called *Iustifying* or *sauing Faith.* An assent vnto the truth of God reuealed in Scripture, is necessarily required, as the roote and foundation of faith, but the very life, or (as wee speake in schooles) the forme of faith, is a resting vpon Christ, a casting a mans selfe wholly vpon him, for the sauing of his soule: hence are these words of reference in the language of the Scripture touching faith; *To beleeue in Christ, to beleeue in the Name of Christ, &c.* For the second, that also is necessary to be rightly opened, because some men of corrupt mindes, being such as *Paul* speaketh of,

[t] Gal.3.26.
[u] Ioh.1.12.
[x] Gal.3.28.

who

who would be Doctors, and yet vnderſtand not what they ſpeake, neither whereof they
y 1.Tim. 1.7. *affirme?*, doe thinke theſe ſpeeches, *Faith iuſtifieth, Faith adopteth, Faith ſanctifieth*, to bee derogatorie to the glorie of God, and to carrie a contradiction to theſe, *Chriſt iuſtifieth, Chriſt adopteth, Chriſt ſanctifieth*. Vnderſtand we therefore, and bee not deceiued: One thing may bee ſpoken of diuers particulars in a different ſenſe; as for example, *God the Father adopteth, Chriſt Ieſus adopteth, the holy Ghoſt adopteth, Faith adopteth*: theſe are all true and without any mutuall contrariety: they bee not as the yong men, which came forth out of the two armies before
a 2.Sam.2.16 *Ioab* and *Abner*, euery one which *thruſt his ſword in his fellowes ſide* a, but ra-
b Pſal.133.1. ther like the brethren that *Dauid* ſpeakes of, *They dwell together in vnity* b. *God the Father adopteth, as the fountaine of adoption: Chriſt as the ground of adoption: the holy Ghoſt, as the applier of adoption: Faith as the inſtrument of adoption*; and ſo, in the caſe of iuſtification. Beſides, when in our common ſpeech, we ſay of ſome man, *his leaſe maintaines him*, is there any abſurdity in theſe words? No: for euerie man doth conceiue, that it is not a parchment lined with a form of words, and accompliſhed with a waxed labell, that that man liues vpon; but it is thus apprehended, that by his writing, ſuch or ſuch an eſtate is made ouer vnto him, & by the profits riſing out of that, he is maintained: ſo when I ſay, *Faith iuſtifieth, Faith adopteth*, I aſcribe not any ſuch power ſimply vnto faith; but this I intend, that *Faith cloathes me vnto him, by whoſe righteouſneſſe I am accepted with God, and by whoſe right, I receiue the adoption of a Sonne.* Thus then wee muſt vnderſtand this point; that faith, or beleeuing, brings iuſtification and adoption, not by any ſpeciall excellency that it hath in it ſelfe, but meerely and onely by that place and office which the Lord of his owne will and mercy hath aſſigned it, e-
c Act. 16.31. uen to be the condition on our parts: *Beleeue, and thou ſhalt bee ſaued* c. The ordinance of God makes a thing to haue that vertue in it, which of it ſelfe it cannot haue. Put caſe *Naaman* the Syrian had of himſelfe gone and waſhed himſelfe in Iordan ſeuen times, ſhould he haue beene healed of his leproſie? No doubtleſſe: but being commanded by the Prophet, and ſo hauing a warrant from God, he waſhed, and his fleſh came againe, *like the fleſh of a little childe, and*
d 2.Kin.5.14. *he was cleane* d. So, how if the Iſraelites being ſtung in the wilderneſſe with fiery ſerpents, had out of ſome priuate motion of their owne, ſet vp a ſerpent of braſſe vpon a pole, and looked on it, ſhould they haue been cured? It were idle to imagine it; but God appointing it, his ordinance gaue a bleſſing vnto it: *hee*
e Num. 21.9 *that looked, liued* e. I may truly ſay vnto you, that if wee of our ſelues (without a promiſe and warrant from God) ſhould haue caſt our ſelues wholly vpon the merits of Chriſt for ſaluation, it could not haue holpen vs: but the promiſe of the Lord, *Beleeue and be adopted*, giues ſtrength to the action, and faith by this, not by it ſelfe, vnites to Chriſt, and inueſts vs into the vſe and comfort of all his benefits. And thus is faith the inſtrument of adoption, not as it is a habite in vs, but as it is an act appointed by God, and bleſſed by him to ſuch a gracious purpoſe. The third point I vndertooke, was to ſhew how this faith is wrought in the hearts of the adopted. The ſupreame giuer of Faith is God, *Euery good*
f Iam.1.17. *gift is from him* f. *To come to Chriſt, and to beleeue in Chriſt, are all one*
g Ioh.6.35. g: *Now none*
h Ioh.6.44. *can come to Chriſt, except God the Father draw him* h: *To you it is giuen for Chriſt to*
i Phil.1.29. *beleeue in him* i. But now in as much as (according to the ſaying of the woman
k 2.Sa.14.34. of Tekoah to *Dauid* k) *God hath appointed a meanes*, what that meanes is we muſt
l Rom.10.14. enquire. It is plainly taught in thoſe well knowne words l, *How ſhall they beleeue in him of whom they haue not heard? and how ſhall they heare without a Preacher?* When we magnifie our calling, and ſhew the neceſſity of our miniſtery for the
m 1.Cor.8.2. begetting of faith, ſome ſwelling ſpirits, who (as the Apoſtle ſpeakes m) *thinke they know ſomething, when they know nothing as they ought to know it*, cry to vs as *Korah* and his complices did to *Moſes* and *Aaron*; *Ye take too much vpon you, ſeeing all the congregation is holy, euery one of them, and the Lord among them, wherefore then*

lift

lift ye your ſelues aboue the congregation of the Lord [n]? and imagine that wee rather ſpeake out of a deſire to ſet out our ſelues, that the world may thinke there is ſome vſe of vs, then ſpeake out of the truth of the thing. But, *let God be true* [o], and let there be no diſputing againſt his ordinance. Touching our ſelues, this we profeſſe freely, that we are but *the Miniſters by whom ye beleeue* [p]: and as *Peter* and *Iohn* ſaid touching the miracle vpon the creeple at the temple gate [q]: *we take not vpon vs by our own power and godlineſſe* to beget faith in any mans heart: *the opening of the heart is* in the power of another [r], euen in his who hath the *key of Dauid, which openeth and no man ſhutteth, ſhutteth and no man openeth* [s]: Woe bee vnto vs if wee ſhall encroach vpon the Lords peculiar: but if it bee his pleaſure, *who makes his power perfect by weakeneſſe* [t], *and who chuſeth the weake things of the world to confound the mighty things* [u], to tender vnto vs ſuch a treaſure, as is faith in earthen veſſels [x], and *by the fooliſhneſſe of preaching, to ſaue them that beleeue* [y]; who art thou that thou ſhouldeſt diſpute with God? It is not my purpoſe to enter a diſcourſe of this matter; only this I ſay: when the Iſraelites deſiring a King, God had appointed *Saul* to bee their Head, it is ſaid, *Wicked men deſpiſed him, and ſaid, ſhall he ſaue vs? But a Band of men, whoſe heart God touched, they followed him* [z]: ſo, when God hath ordained preachers to *gather together his Saints, though ſome deſpiſers writhe the mouth, and ſay in ſcorne, why ſhall theſe ſaue vs?* yet thoſe, ſo many as whoſe hearts the Lord hath touched, they will follow, and they to their comforts ſhall find this meanes to be *the power of God vnto ſaluation, when the deſpiſers ſhall vaniſh away* [a].

So then now I haue euen chalked you out the way to adoption. Is thine heart enflamed with the deſire of this glorious eſtate to bee the ſonne of God? thou canſt not atchieue it but by faith: being a beleeuer, thy deſire in this cannot be in vaine. Could we haue deuiſed a more eaſie condition? wouldeſt thou beleeue? looke vp to the Father of lights; faith is his onely to beſtow: but forget not the meanes, the word of *faith which we preach* [b]. Though ſnarling dogges ſet open their mouthes, and barke againſt the Moone, yet *walke thou in thy light, and it ſhall guide thy feete in the way of peace*: and when the word preached hath brought thy heart within thee to bee as the thirſtie land, ſo that now like the Hart *for the riuers of water* [c], ſo, it *alſo panteth after Chriſt*, and thou wouldeſt thinke thy ſelfe happy, if thou mighteſt haue but one crumme of grace; know that then, euen then faith begins to peepe out in thee, and thou art in the direct courſe to be called *the ſonne of God*. I beſeech you let no odde opinions, or faintneſſe of ſpirit detaine vs from this courſe. When the people were in the wildernеſſe, in the way to the promiſed *Canaan*, they ſent ſpies to ſee the ſtate of the countrey [d]: At their returne, they brought of the fruit of the land, and acknowledged the goodneſſe and fertility of the ſoile; but (ſaid they) *the people be ſtrong, the cities be walled, the ſonnes of Anak be there*; vpon this, the people were out of heart: well, *Caleb* ſtood vp and ſtilled them, ſaying, *Let vs go vp at once and poſſeſſe it, for vndoubtedly we ſhal ouercome it* [e]. It may be ſo in this caſe; we may be brought to confeſſe that it is an admirable thing to be the ſonne of God, and we would wiſh to attaine it, but haply we will withall caſt many perils, and think with the ſluggard, *there as a lyon without* [f]; and ſo many things appertaining to it, that we ſhall neuer accompliſh it. I ſay therfore with *Caleb*, *Let vs vp at once, let vs not be wearied and faint in our minds, it is the Lords work, and he will proſper it.* And ſo, leauing the ſucceſſe of this exhortation to his bleſsing, I come to the 2. doctrine.

The ſecond Doctrine is, *That it is poſſible for him that is the ſonne of God, to be aſſured in his owne ſoule that hee is ſo.* Doe you all iudge whether this be a forced collection from this place, I aske: ſpake the Apoſtle vpon his knowledge, or vpon ſuppoſals? *Behold what loue the Father hath ſhewed vnto vs, that wee ſhould be called the ſonnes of God: and now are wee the ſonnes of God* [g]. *Wee know that we are tranſlated from death vnto life, becauſe we loue the brethren.* Neither doth the

[n] Numb. 16.
[o] Rom. 3. 4.
[p] 1. Cor. 3. 5.
[q] Act. 3. 12.
[r] Act. 16. 14.
[s] Reuel 3. 7.
[t] 2. Cor. 12. 9.
[u] 1. Cor. 1. 27.
[x] 2. Cor. 4. 7.
[y] 1. Cor. 1. 21.
[z] 1. Sam. 10. 26, 27.
[a] Rom. 1. 16. Act. 13. 41.
[b] Rom. 10. 8.
[c] Pſal. 42. 1.
[d] Numb. 13.
[e] Verſe 31.
[f] Prou. 22. 13.
The 2. doct.
[g] Verſe 2.
[h] Verſe 14.

manner of ſpeaking ſauour of ought, but certaintie; neither could it agree with the grauity of an Apoſtle to ſpeake ſo indefinitely, ſo determinately of that, of which he had no ſetled ground. Doubtleſſe, the Apoſtle knew himſelfe to bee the *ſonne of God.* You will ſay, he might know it, but it followes not therefore that ſo may we. Yes verily. For, firſt, both here, and generally throughout the whole Epiſtle, he ſpeaks in the plural number (*we*) ſhewing that in theſe points he ſingleth not himſelfe out from the common ranke of beleeuers, but treates of matters common to them with himſelfe. Secondly, leſt any ſhould ſuppoſe, that though theſe things were common to other beleeuers with *Iohn*, yet they were appropriated only to the beleeuers then, and with *Iohn*, he giues vs a generall rule, that the doctrine of comfort by the mediation of *Chriſt*, which hee deliuereth, belongs not to him onely, and the beleeuers, to whom he wrote, *but to all throughout the world*[i]; ſo that, grant me of *Iohn*, that hee knew his owne adoption, I wil inferre, that this knowledge is a priuiledge of all beleeuers, in their meaſure, as well as his. Now for the point it ſelfe, there is nothing for which the word of God doth affoord a more certaine proofe. To know that I am the ſon of God, *that my name is written in heauen, that my ſins are forgiuen*: theſe things are all one in effect; and therfore what proofe may bee alleaged for any one of theſe, the ſame pertaineth vnto all. *Reioyce* (ſaith Chriſt[k]) *not that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.* I demaund, who can reioyce in things vnknowne? Fooles may feede themſelues with idle hopes, and tickle their fancies with imagined contentments, but no man can ſoundly reioyce in that of which he hath no aſſurance. *Doeſt boaſt of to morrow* (ſaith *Salomon*[l]) and why not of to morrow? *becauſe thou knoweſt not what a day may bring forth.* Wherefore it is vaine boaſting of that whereof there is no certainty. *Bleſſed is he whoſe wickednesſe is forgiuen, and whoſe ſin is couered*[m]: Can a man be bleſſed, and yet not perceiue it? can he be happy, and yet not know it? One maine part of happineſſe is, inward contentment: Ignorance of that vpon which my contentment is grounded, and contentment it ſelfe cannot agree: *I beleeue the remiſſion of ſinnes* (ſaith the profeſſor of faith) in the Creede: Beleeueſt thou the doctrine of forgiueneſſe in a generalitie? thou doeſt well; but *the diuels doe ſo, and they tremble*[n]. I apprehend, and am perſwaded *of the pardon of mine owne ſinnes*: there is the right meaning of the article. I am charged to *giue all diligence to make my calling and election ſure*[o]: ſure to God I need not; I cannot: *The foundation of God ſtandeth ſure of it ſelfe*[p]: ſure to mine owne ſoule I may, or elſe this precept is in vaine. I am commaunded by my Sauiour when I pray, to call God *Father*: how is hee to mee a Father, into whoſe preſence I may dare to come, and into whoſe lap I may be bold to vnfold my griefes, but as I am his adopted ſonne in Chriſt? Shall I tearme him Father, and haue no aſſurance that I am his ſonne? this were intollerable preſumption. What ſhould I multiply proofes in ſo plaine a caſe? Scripture proofes are not to bee receiued by tale, but by weight, one as good as an hundred. To bring vs to the aſſurance of our adoption, is the drift of preaching, the ſcope of praying, and the intent of our adminiſtring and receiuing the Sacraments: al aime and driue at this, that we may learne to apply the generall ſweetnes of the Scriptures to our owne particulars.

[i] 1 Iohn 2. 2.
[k] Luke 10. 20.
[l] Prou. 27. 1.
[m] Pſal. 32. 1.
[n] Iames 2. 19.
[o] 2. Pet. 1. 10.
[p] 2. Tim. 2. 19.

But to cut off (as much as is poſſible) all miſtakings: there is a neceſſary queſtion to bee made touching this aſſurance of adoption that I now ſpeake of; whether it be ſuch an aſſurance which is ſo certen, that it is neuer intermixed, nor ouer-clouded, nor diſturbed with doubtings? I anſwer: I dare not ſay it is ſuch an aſſurance: I know *Dauid* knew himſelfe to be the choſen of God: yet I know, that ſomtime he thought *he was caſt out of Gods ſight*[q], and that the *Lord would ſhew no more fauour*[r]. I know that his tentations this way were long, ſo that his *eies failed for waiting for God*[s], and much ado hee had to maſter his owne diſtruſt-

[q] Pſalm. 31. 22
[r] Pſalm. 77. 7.
[s] Pſalm. 69. 3.

diſtruſtfulneſſe. *Why art thou caſt downe my ſoule, and vnquiet within mee? waite on God*[t], thrice there repeated: nay, I know further, & am aſſured, that they which neuer doubted of their adoption, did neuer beleeue it: For, as ſoone as faith lookes aboue the ground of the heart, Satan ſeekes to blaſt it with a ſtorme of doubtings. What aſſurance then (will you ſay) is this you diſcourſe of? I anſwer, an aſſurance aiming and ſtriuing after aſſurance; an aſſurance wraſtling & combating with continuall doubtings; an aſſurance which lookes not to come to perfection, but by wauering. It is the wiſdome of God by this very meanes to ſettle the hearts of his choſen. A man that plants a tree, after that hee hath put it into the ground, and begun to throw earth thereon, euer and anon hee is ſhaking it; why? not to ouerthrow it, but to feele it, how it ſtands, to make it ſinke deeper, and the rootes to lie cloſer to the ground: ſo, the Lord giues leaue to the aſſurance of his children to be ſhaken, not to weaken it, but to confirme it, and to ſettle it ſo much the ſurer in the heart. Thus is the aſſurance of adoption, euer ſtriuing with diſtruſtfulneſſe, ſometimes a little foyled, but ſoone reuiuing it ſelfe, and ſtill in the end crowned with victory: and who ſo ſhall ground his aſſurance vpon the many ſtormes of doubtings, that he hath endured, I am perſwaded he doth build it vpon a rule that ſhall not deceiue him. [t] Pſ. 42. & 43.

Firſt, this diſcouereth one grand error of Popery, which is (according to the Canons of the Councell of *Trent*), That no man can haue any aſſurance of his adoption in this life, other then coniecturall, vnleſſe it be made knowne vnto him by ſpeciall reuelation. He that will be a Papiſt indeede and compleate, is bound by the rules of his owne Religion, euen to the very end and period of his daies, to be in ſuſpenſe of that, without the aſſurance whereof, the ſoule of a Chriſtian can haue no ſolide comfort. We ſay, a Chriſtian may doubt, it is poſſible for him to doubt: they ſay, hee muſt doubt, and hee is accurſed if euer he thinke, or endeauour for any grounded certainty. *Miſerable comforters (they are all)* (as *Iob* ſaid of his friends [u]:) and as in all their doctrines they rob God of his glorie, which is his deareſt Iewell, ſo they depriue the ſoule of the aſſurance of faith, which is her chiefeſt comfort. But leaue we them and come to our ſelues. *The 1. Vſe.* [u] Iob 16. 2.

Secondly, this meets with corruptions among our ſelues; two chiefly: the firſt is theirs, who condemne this doctrine as preſumptuous: what? for men to take vpon them to know ſo much of Gods ſecrets, as whether they ſhall be ſaued or no; whether they bee the ſonnes and daughters of God or no? *Anſwer.* To preſſe to know what God hath ſecreted, is preſumption; but to refuſe to take notice of that which God hath appointed a meanes to finde out, that is vnthankfulneſſe. Truth is, of himſelfe no man can find out this ſecret, *for the things of God knoweth no man, but the Spirit of God*[x]: *But now* (ſaith he) *wee haue receiued the Spirit which is of God, that we might know the things which are giuen vs of God*, and [y] *we haue the mind of Chriſt.* Let men beware, leſt vnder a pretence of not preſuming, they make themſelues guiltie of contempt. The ſecond is theirs, who neuer labour after any certaintie of reſolution in this particular: I haue often wondered at it, to ſee how in other things euery mans deſire is to deale vpon certenties, and yet how in this maine and important point, they can ſatisfie themſelues with meere ſuppoſals. For tenures of lands, for conueyances, for leaſes, for bonds, for indentures, (Lord) what adoe there is among men! how many draughts in paper, what ſcanning of words, what weighing of euery clauſe, as in a ballance, what counſelling with lawyers before engroſsing, then what care to keepe them, what boxing them vp to preuent embezeling; and yet, what is all that is held, but euen a lumpe of the earth, for a man of clay? two things, which all the wit and policie of the world, be not able to combine. Come we to the point of our chiefe inheritance, and let mee proceed by poll, from man to man, and vrge him to ſhew his aſſurance. Alas, what woefull vncertaintie! *I hope well*, ſaith one, *I truſt*, ſaith another; *God* *The 2. Vſe.* [x] 1. Cor. 2. 11. [y] Verſe 12. [z] 16.

is mercifull, ſaith a third; *I ſhall doe as well as others*, ſaith a fourth: Surely, he that hath no better aſſurance of his houſe where hee dwels, then the moſt haue, or care to haue of the promiſed inheritance of their ſoules, would thinke himſelfe in an euill taking. Alas, that wee which are ſo politique for our bodies, ſhould be ſo ſimple and ſilly for our ſoules! that wee which ſeeke to make that ſo ſure, which we are ſure to forgoe, are ſo remiſſe to lay a better foundation for the time to come! I would I were as able to reforme this groſſe fault, as I am to conuince it. Who is there amongſt vs able to pleade not guiltie? either we vtterly neglect this dutie, or we doe not plie it ſo diligently as we ſhould. I beſeech you ſuffer the words of exhortation, and let my counſell herein be acceptable vnto you. *Giue euen al diligence* to make this one point ſure, or elſe let me ſpeake plainely vnto you; you haue nothing ſure but condemnation. You build now vpon I know not what hope, which indeed is no hope,
[a] 2.Kin.18 21. but meere preſumption, and is but as the *reed of Ægypt* [a], *on which if a man leane, it will goe into his hand and pierce it*, it will deceiue vs moſt, when by it we expect the greateſt comfort. *The eyes of the wicked ſhall faile* (ſaith the Scripture) *their*
[b] Iob 11.20. *refuge ſhall periſh, and their hope ſhall be ſorrow of minde* [b]. When death, the *King of*
[c] Iob 18.14. *feare* (as *Bildad* calleth him [c]) ſhall ſeize vpon them, *their candle ſhall bee ſuddenly*
[d] Iob 18.6. *put out* [d], their former confidence *ſhall conſume like a rotten thing, and as a garment*
[e] Iob 13 28. *that is moath-eaten* [e]. This may bee enough for the reproofe of this euill. Let me now with your good leaue follow the courſe in this which I held in the former point: I firſt perſwaded you to affect the dignitie of adoption. I next directed you how to attaine it: ſo now, I haue mooued you to labour for aſſurance, let me teach you how to be reſolued. And this is indeed the very ſweete and marrow of all Religion, a man is but as an apprentice in Religion, he is neuer Maſter of his Craft, till hee is come to ſome skill and diligence in this particular.

It was one of the old rules of the Law, That in the *mouth of two or three wit-*
[f] Deut. 19.15. *neſſes euery word ſhould ſtand* [f]. It is therefore the wiſedome of God, that the aſſurance of adoption ſhould be grounded vpon the teſtimony of two very ſuffici-
[g] Rom.8.16. ent witneſſes, *The Spirit of God, and our owne ſpirit* [g]: *The Spirit of God beareth witneſſe with our ſpirit, that we are the children of God.* Concerning this teſtimony of the Spirit, it is a myſtery to fleſh and bloud, it is a thing more eaſie to feele, then to expreſſe. There be certaine ſecret inſtincts and impreſsions of nature, which no tongue or pen of any man can define; as who can determine the diſtinction of ſmell, by which the Ewe knoweth her owne Lambe from a ſtranger? or the difference of bleating, by which the one diſcerneth the other in a multitude, which to our eares doe make the ſame ſound? The ſame may be ſaid of theſe ſecret workings in the regenerate: they in whom they are, perceiue them, and make vſe of them; but the diſtinct and proper nature of them, it paſſeth the skill of the moſt exact artiſt to ſet downe. This is verified in nothing more then in this teſtimony of adoption, by Gods Spirit: ſome circumſtantiall deſcription I may make of it, but to define it ſtrictly, is more then I can performe. The Spirit of God beares witnes of adoption, by applying to the heart in particular, the promiſes of God touching the remiſsion of ſinnes, and life euerlaſting by Chriſt, which are generally propounded by the publike miniſtry. The word ſpeaketh in large and vnlimited manner vnto all, the Spirit of God appropriates it to my ſoule, and conuerteth that to my perſonall comfort, which was commended in common to the whole aſſembly. *Eſay* calleth this a *word be-*
[h] Eſay 38.21. *hinde* [h], priuily aſſuring a mans ſoule of a more ſpeciall intereſt into generall fauours. The maine thing to be cared for about this teſtimony of the Spirit, is how to diſtinguiſh it from an illuſion of Satan, from a diabolicall impoſture: It is truely ſaid that the diuell is Gods ape, and ſeekes to counterfeit him almoſt in euery thing. There is a thing like repentance, which is not repentance

indeed,

indeed, but onely a worldly sorrow, causing death: there is a thing like holines, which is not holinesse, but hypocrisie: there is somewhat like prayer, which is not prayer, but lip-deuotion: so there is somewhat commeth very neere the testimony of the Spirit, which is not it, but meere collusion. You haue scarce a wholesome herb in the garden, but you haue some hurtfull weede in the field which is like it; hee that is not skilfull, may be soone deceiued, as was he [i] that gathered *Coloquintida* for his pottage. Let vs learne a little then, how we may discerne betwixt the true testimony of the Spirit, and the hissing of the Serpent. Two speciall markes there be, by which we may distinguish them: First, that assurance of adoption, which is felt and perceiued in the heart, then when the heart is cast downe, and is like *Dauids* heart, *My heart is like waxe, it is molten in the midst of my bowels* [k], that same is vndoubtedly the voice of Gods Spirit, the testimony of the holy Ghost. My reason is this: In the day of a mans security, when hee hath little or no apprehension of sinne, further then according to the common saying, that *we are all sinners*, it is possible for his owne vnsanctified nature, to cherish him vp, and to feed him with a groundles hope, of I know not what. It is possible that Satan should puffe him vp with a presuming conceit, that no doubt he shall bee saued. But take me a man confounded in himselfe with the conscience of sinne like *Ezra*, [l] *roaring for the griefe of his heart with Dauid* [m], *mourning as a doue with Hezekiah* [n], *hauing in him the arrowes of the Almightie the venime thereof drinking vp his spirit, and the terrors of God fighting against him with Iob* [o]: Take me (I say) a man brought to this exigent, and seeming to feele the very scorching of hell fier; nature can affoord him no refreshing, but matter rather of more perplexity: the diuell will not then seeke to cheare him vp, but rather (if it be possible) to thrust him forward into vtter despaire? That hope of fauour with God through Christ, then, which then springs vp in the heart, (as it were a hand suddenly cast out to saue a man at the very point of drowning) must needs be the work of Gods Spirit, because it is contrary to the course and reason of nature, contrary to the spite and policie of the diuell, that a man should then recouer any comfort. Let no Christian soule then forget this distinction, as sure a rule to know an illusion of Satan, from a perswasion of the holy Ghost, as *Shibboleth* and *Sibboleth* was to know an *Ephraimite from a Gileadite* [p]. The second marke is this: That testimony of adoption, which is begotten by the holy Ghost, is wrought in, and by the vse of the meanes, preaching, reading, meditation of Gods word, prayer, the right and reuerent vse of the Sacraments: For the Lord is euer a preseruer and maintainer of that course which himselfe hath sanctified. If he appoint a meanes, he doth not (ordinarily) work, but by that meanes. The diuell laboureth the contempt, or else the careles vse of the meanes. *What need* (saith he) *so much hearing? to what end is a man so much busying himselfe about the word?* He is the author of cold, superficiall, and seldome praying, of negligent resorting to the Lords board, yet he buzzeth into a mans eare and hart, a confident expectation of life eternal. This then I say vnto thee: Art thou a diligent and carefull hearer? doest thou giue *attendance at the posts of the Lords doore* [q]? Is his *word the ioy and reioycing of thy heart* [r]? Are the *promises of God sweet vnto thy mouth* [s]? Is it a delight vnto thee so bee an often guest with the rest of Gods people, at the heauenly banquet of his holy Supper? *Louest thou to poure out thy heart by prayer* before him [t]; and hath that hope of adoption which thou hast, been wrought in thee by these helpes? And doest thou find it to be cherished, and to be more strong, and effectual, and liuely, by the diligent and conscionable attending on them? Surely thou hast Gods Spirit within thee, who hath giuen thee *that white stone of discharge* from the guilt of sinne [u]: *He is come to remaine with thee* [x], *to be the earnest of thine inheritance* [y], *and to seale thee vnto the day of redemption* [z]? But on the other side; Art thou like *Gallio, one that careth not for these spirituall things* [a]? Or an *Athenian*, who

[i] 2. King. 4. 39.
[k] Psal. 22. 14.
[l] Ezra 9. 6.
[m] Psal. 38. 8.
[n] Esay 38. 14.
[o] Iob 6. 4.
[p] Iudg. 12. 6.
[q] Prou. 8. 34.
[r] Ier. 15. 16.
[s] Psal. 119. 103.
[t] Psal. 62. 8.
[u] Reuel. 2. 17.
[x] Hag. 2. 6.
[y] Eph. 1. 14.
[z] Eph. 4. 30.
[a] Act. 18. 17.

when thou beholdeſt a Preacher, thinkeſt, *what will this babler ſay* [b]? when God offereth knowledge vnto thee, doeſt thou ſay in thy heart, *depart from me, I deſire it not* [c]? Art thou of opinion that it *is in vaine* for men to be ſo preciſe about ſeruing of God [d]? Art thou one that prayeſt but ſeldome, other then in ſome formall words without inward feeling? and who careſt for no oftner communicating at Gods board, then may keepe thee from the danger of a law? and yet, haſt thou a ſecret perſwaſion, that thou art the child of God, and ſhalt bee ſaued? I ſay vnto thee, this is but an illuſion of Satan; this is no teſtimonie of the holy Ghoſt. The witneſſe of Gods Spirit, and the contempt of the meanes, doe neuer meete. And thus much for the former of theſe two witneſſes of adoption, *the Spirit of God*.

[b] Act.17.18.
[c] Iob 21.14.
[d] Malac.3.14

Now, we haue heard the verdict of the firſt witneſſe, let vs proceede to the examination of the ſecond, and that is, *our owne ſpirit*. By our owne ſpirit, is not meant our naturall heart: *For the imaginations thereof are onely euill* [e], *it is wicked aboue all things* [f]; *who can bring a cleane thing out of this filthineſſe* [g]? but thereby is meant, that which *Dauid* calleth *a right ſpirit* [h]: It is that *new ſpirit*, which God promiſeth to put within the bowels of his choſen ones [i], a ſpirit purified by the blood of Chriſt, renued and ſanctified by the holy Ghoſt, ſuch a *ſpirit* it is whoſe teſtimony we muſt hearken to. There is no truth by nature in our inward parts, and our owne ſpirit can teſtifie nothing but vntruth. The euidences of adoption ariſing out of a renued and ſanctified ſpirit, are many. I will name the moſt, and inſiſt vpon thoſe which I hold (conſidering the ſtate of the times) to bee moſt conuenient. They may be referred to two heads. Firſt, inward tokens: ſecondly, outward fruits. Inward tokens are either in reſpect of our owne ſins, or in regard of Gods mercy. Sinne beareth a threefold conſideration: either as it is paſt, or as it is preſent, or as it may come hereafter. The renued ſpirit which muſt be the true witneſſe of adoption, for ſinnes paſt and committed, is an vnfained lamenter, euen therefore becauſe they bee treſpaſſes againſt Gods Maieſty: This *is godly ſorrow* [k]. With ſinnes preſent it is an earneſt fighter, there is a continuall combate betwixt it and the fleſh [l]. Touching ſins to come, it is a continuall watcher, *keeping it ſelfe with all diligence* [m], *ſtriuing to bee kept vnſpotted of the world* [n], *and to flie the corruption which is in the world through luſt* [o]. Now for the mercies of God, ſuch as concerne ſaluation; the renewed ſpirit hath a double affection. Firſt, of longing, *My ſoule longeth* (ſaith *Dauid* [p]) *it thirſteth for thee* [q]. Secondly, of baſe eſteeming all things, in reſpect of it: *I thinke all things but dung, that I may winne Chriſt* [r]. Here is a glaſſe worth our looking in: If we cannot ſee by beholding it, and by prying into our ſelues, theſe euidences in the tables of our owne hearts, what ſhall I ſay? what? as *Ahabs Chaplaines, Go and proſper* [s], nay, firſt *let my tongue cleaue to the roofe of my mouth* [t]: I muſt ſay plainly, as *Peter* to *Simon Magus*; *your hearts be not vpright within you, in the ſight of God* [u]. And wee haue reaſon to thinke vpon it: For (to touch it as by the way) where is ſorrow for ſinnes paſt, when it is ſuch a delight to many to record old vanities? ſuch a vexation to the moſt, to haue their euils by-paſt, by the word of God ript vp? where is combating with ſinnes preſent, when men giue themſelues as *ſeruants to obey them* [x]? where is care to preuent future euils, when men ſtudy to offend, and ſay of their ſinnes, as the drunkard of his, *wee will ſeeke them yet, ſtill*? Againe, where is longing for Gods mercy in Chriſt, when there is an vniuerſall flintineſſe in mens hearts, that the greateſt part of men know not what it is to neede a Sauiour? where is an accounting all things vile in reſpect of grace, when men are ſo bewitched with the glory of earthly things, and ſo *hardned through the deceitfulneſſe of ſinne* [z]; that nothing is in ſo little grace, as the grace of God? Flatter we not our ſelues, the want of theſe euidences of adoption, ſhall bee a ſufficient euidence to prooue vs *baſtards, and not ſonnes* at the day of Chriſt. Thus of inward tokens: now next of outward fruites, that is, ſuch

[e] Genes.6.5.
[f] Ier.17.9.
[g] Iob 14.4.
[h] Pal.51.10.
[i] Ezech.11.19
[k] 2.Cor.7.11.
[l] Gal.5.17.
[m] Prou.4.23.
[n] Iames 1.16.
[o] 2.Pet.1.4.
[p] Pſal.84.2.
[q] Pſalm.63.1.
[r] Phil.3.8.
[s] 1 King.22.
[t] Pſal. 137. 6.
[u] Acts 8.21.
[x] Rom.6.16.
[y] Prou.23.35.
[z] Heb 3.13.

ſuch fruits as *Iohn Baptiſt* ſpake of, *Fruits worthy amendment of life* [a]. You haue two ſpeciall catalogues of them: (the one [b], the other [c]:) theſe cannot be wholly wanting without, where there is a renued ſpirit within. There is a kind of winter ouertakes the holieſt of Gods ſeruants, in which there is ſmall appearance of fruit; but (becauſe there is euer a certaine ſecret *ſeede* remaining [d]) there can be no perpetuall barrenneſſe. Thinke wee that the Lord will leaue them to be as vaſſals of Satan, and ſlaues to ſinne, on whom it is his will to beſtow a kingdome? All the veſſels of honour which are meete for the Lord, are prepared to good workes [e], and their *fruit is in holineſſe, whoſe end ſhall bee euerlaſting life* [f]. That feeling of Gods loue, *which is ſhed abroad in the hearts of his children* [g], makes them to loue God againe, to loue what he commaunds, to hate that which is knowne to be diſpleaſing to his maieſtie: It will make them reaſon as *Ioſeph* did; *How then can I doe this great wickednesſe, and ſo ſinne againſt God* [h]? He that finds God to be a Father to him, will carrie a child-like diſpoſition to God. Theſe things are ſo plaine, that they neede no proofe. I ſet this downe therefore for good: *Our ſpirit*, if it teſtifie aright, touching our adoption, beareth witneſſe by the outward fruits of new obedience: they do all ſhine *as lights among men* [i], ſo many as ſhall *walke with Chriſt in white, and ſhine as the Sunne in the kingdome of God* [k]. Now, what ſhall we doe, and which way ſhal we looke, when we come to be tried by this witneſſe? For (alas) what be the fruits of men profeſsing godlineſſe? what a loathſome ſauour ſhould I ſeeme to raiſe vp, if I ſhould enter into the diſcouerie of the filthineſſe of theſe wofull times? which yet notwithſtanding too too ſhamefully, and with a whores forehead that cannot bluſh, layeth open it ſelfe, with an high hand to the diſhonour of God, to the ſhame of the Goſpel, to the ſlaunder of Religion, and to the opening of the mouth of Papiſts againſt Gods truth. We giue the world occaſion to *blaſpheme that worthy name after which we be named* [l]. What a controuerſie hath God with the times for thoſe ſinnes which *Hoſea* ſpeakes of [m], *Sweating, Lying, Killing, Stealing, Whoring*? How are thoſe ſinnes of Sodome, *Pride, Fulneſſe, Idleneſſe* [n], growne to a height in this generation? with theſe we haue filled the land from *corner to corner* [o]: eſpecially and aboue all that ſinne mentioned by *Iob* [p], *The iuſt and the vpright man is laughed to ſcorne*. In a land profeſsing Religion, there is nothing in a more vniuerſal diſgrace, then the ſincerity of Religion. Bluſh ô Heauens to looke vpon this, and be aſhamed ô thou Sunne to behold this wickednesſe! Are theſe the fruits of Adoption? are theſe likely to bee the actions of thoſe which *are kept by the power of God through faith vnto ſaluation* [q]? Surely, if the Diuell and his Angels were let looſe to liue in bodily ſhapes among men, they would euen ſo liue, as the moſt men liue. Oppreſsion, cruelty, exactions, pride, inſolencie, drunkenneſſe, wantonneſſe, oathes, ſabbath-breaking, contempt of godlineſſe, theſe would be their vſuall practiſes. If you demaund, how I know it. I anſwer, he is called an *vncleane ſpirit*, and I am ſure he would be like himſelfe. Now I ſay as *Chriſt* to the Iewes, *If we doe the luſts of the Diuell, we are of our father the Diuell* [r]: His wee are whom wee obey [ſ]. You know *Chriſts* iudgement touching the piece of ſiluer [t]: If it haue *Cæſars image, it muſt be giuen to Cæſar*. Surely, when the Lord beholds vs, and ſeeth in vs nothing but the image of Satan, nothing but *the vnfruitfull workes of darkneſſe* [u], ſuch as the *Prince of darkneſſe* [x] is author of, hee will adiudge vs to him, whoſe image wee beare: *For without holineſſe ſhall no man ſee the Lord* [y]. Remember then this marke: I ſay of the adopted, as *Chriſt* ſaid in another caſe, *By their fruits ye ſhall know them* [z]. *Deſire I in all things to liue honeſtly* [a]? care I to know and doe the will of my *heauenlie Father* [b]? Is *my converſation as it becommeth the Goſpell of Chriſt* [c]? Is the credit of Religion deare vnto mee, ſo that I deſire and labour, that by mee it may not bee *euill ſpoken of* [d]? *I haue a witneſſe in my ſelfe* [e], which ſhall not deceiue

[a] Luke 3.8.
[b] Gal. 5.22.
[c] 2. Pet. 1.5.
[d] 1. Iohn 3.9.
[e] 2. Tim. 2.21.
[f] Rom. 6.22.
[g] Rom. 5.5.
[h] Gen. 39.9.
[i] Phil. 3.15.
[k] Mat. 13.43.
[l] Iames 2.7.
[m] Chap. 4.1.
[n] Ezek. 16.49.
[o] Ezra 9.11.
[p] Chap. 12.4.
[q] 1. Pet. 1.5.
[r] Iohn 8.44.
[ſ] Rom. 6.16.
[t] Matth. 22.
[u] Epheſ. 5.11.
[x] Epheſ. 6.12
[y] Heb. 12.14.
[z] Matth. 7.20
[a] Heb. 13.18.
[b] Mat. 7.21.
[c] Phil. 1.27.
[d] Tit. 2.8.
[e] 1. Iohn 5.10.

deceiue me. Am I of a loose and dissolute behauiour? a slaue to mine owne
[f] Psalm. 50. 17. lusts? a man that hates to be *reformed*[f]? or else, doe I content my selfe only
with a kind of formalitie, and ciuill demeanour, otherwise cherishing in my
selfe, many secret corruptions which are sweete vnto me? Surely here is no te-
[g] Heb. 10. 27. stimony of adoption, but a *fearefull looking for of iudgement and violent fier*[g]. Thus
haue I made vse of this place of *Paul*, touching the two witnesses of our *Spiri-
tuall Sonne-ship; Gods spirit, and our owne spirit.* And this is the true course of triall
in this point of great concernment. To ascend to the top at the very first, to
[h] Rom. 12. 3. Gods decree, is dangerous, it is to *be wise aboue that which is meete*[h]; To begin
at these endeuours in our selues, and so to ascend by degrees, is comfortable, it
is *to be wise according to sobrietie.* To the decree of election, God hath set two
seales, one he keepeth to himselfe, *The Lord knoweth who are his*; the other hee
hath left obtainable by vs, *Let every one that calleth vpon the name of the Lord de-
part from iniquitie*[i]. Find we in our selues this latter, we may be sure of right in-
[i] 2. Tim. 2. 19. to the first.

Now touching these two testimonies, one thing is meete to be added for the
satisfying of humbled soules; namely, that, put case a man vpon enquiry, can-
not find the witnesse of Gods Spirit in himselfe, yet if he find the other, it suffi-
ceth. Fier is known to be fier by the heat, though for the time it haue no flame.
Nay, be it (which is possible) that the witnesse of a mans owne spirit, in regard
of the fruites of sanctification be vncertaine, yet if there be but one constant
motion of grace, such as, *a longing for grace, a bewailing of vnbeleefe, a labouring a-
gainst hardnesse of heart*, yet it is comfortable. I speake not this to cherish pre-
sumption, or to encourage men to satisfie themselues with shewes of goodnes,
but that I may be free from that, which my *Master* himselfe was carefull to
[k] Esay 42. 3. auoide, I meane, *quenching the smoking flaxe*, and, *breaking the bruised reed*[k]. And
thus haue I discharged the two first generall points, *The degrees of Adoption*,
and, *The possibilitie of knowing it.*

The

The ſecond Sermon.

THE third point now preſſeth vpon vs to bee conſidered of, namely, *That the ſtate of Adoption is vnchangeable*; that is, that they who are once aduanced to that honour, can neuer after be depriued thereof. Leſt I ſhould ſeeme to make matter, and to force my Text to mine owne purpoſes, I muſt firſt let you ſee, how this doctrine doth fetch his warrant thence. It ſeemeth to mee, and ſo I ſuppoſe it will to you, when you haue once well conſidered it, that Saint *Iohn* ſpake theſe words in a kind of reioycing and boaſting manner, *Behold what loue, &c.* as it were triumphing in this, that he with the reſt of the beleeuers were called *the ſonnes of God*. Now, if there had been any hazard in this eſtate, any poſſibilitie of loſing it, his reioycing had been idle, his glorying vaine; it might haue been ſaid vnto him; *Well mighteſt thou triumph in thine adopted ſtate, if it were freed from caſualtie: but why doeſt thou glory in that, which albeit it be thine to day, may yet be forfeited to morrow?* Thus might *Iohn* iuſtly haue been challenged, if this condition had not been vnalterable: ſo that the very manner of ſpeech here ſeemeth to me, to be a ſufficient ground of this doctrine, touching the vnchangeableneſſe of *Adoption*. Therefore the Apoſtle alſo in the next verſe, as a man paſt all feare of being diſſeiſined of his expected inheritance, determinately thus ſpeakes, *We know that when he ſhall appeare, we ſhall alſo appeare with him in glory*. You ſee then how willing my text is to bee the patron of this point: Hearken a little whileſt I ſhall enlarge it further. The ſubſtance of the proofe which I will vſe touching this Doctrine, ſhall be this; *That if there be any alteration in the ſtate of Adoption, it proceedeth either from God, or from ſome other inferiour cauſe: but not from God, nor from any other inferiour cauſe; therfore not at all.* Firſt, it proceedeth not from God; which I will thus make manifeſt. In the buſines of our ſaluation, the Scripture ordinarily ſpeaketh of God diſtinctly in the three perſons, each of them hauing his peculiar worke and action therein. The *Father* the fountaine and beginning, the *Son* the ground & inſtrument; the *holy Ghoſt*, the applier and accompliſher. Now it ſhall be made plaine to vs, that there is no defect in the workings of either of theſe three, which may hazard the eſtate of the *Adopted*. Touching *God* generally, *He is not a man that he ſhould repent* [a], *his gifts and calling are without Repentance* [b], *his foundation ſtandeth ſure* [c]; the good work of grace which he beginneth, *he will performe vntill the day of Chriſt* [d]. *The worke of his owne hands he will not forſake* [e]. He is not towards his *Adopted*, as the *Oſtrich*, *who ſheweth himſelfe cruell to his yong ones, as they were not his, and ſaluaeth his egges in the earth, forgetting that the foote might ſcatter them, or the wild beaſt breake them* [f]: but he is as the *Eagle*, *who ſtirreth vp her neſt, fluttereth ouer her birds, ſtretcheth out her wings, and beareth them vpon her wings* [g]; euen ſo, the Lord continueth a perpetuall protector of thoſe whom he hath choſen to be his, vntill hee hath brought them to their appointed perfection. Concerning *Ieſus Chriſt*, *the author and finiſher of our Faith* [h], *and prince of our ſaluation* [i], this is ſaid, that all *that the Father giueth him, he receiues* [k], and that *of thoſe which are giuen, he loſeth none* [l], neither *ſhall any plucke them out of his hand* [m]. Touching the *Holy Ghoſt*, as he is ſaid to be in the ſonnes of God, ſo he is not there as a gueſt, to tarry for a day or two, but as an inhabitant to *dwell* [n], and to *remaine* [o]. Thus you ſee, that on Gods part there is no hazard: with him

The firſt Doctrine of this Sermon.

a 1. Sam. 15. 29
b Rom 11. 29.
c 2 Tim. 2. 19.
d Phil. 1. 6.
e Pſal 138. 8.
f Iob 39. 17. &c.
g Deut. 32. 11.
h Heb. 12 2.
i Heb. 2. 10.
k Iohn 6. 37.
l Verſe 39.
m Iohn 10. 28.
n Rom. 8. 11.
o Hag. 2. 6.

him there *is no variablenesse, neither shadowing by turning* [p]. Now if the change proceed from any lower cause, it must be either from the diuel, or from our selues. I will proue it can be from neither. Touching the Diuell, I know he will endeauour it, for he *goeth about as a roaring Lyon seeking to deuoure* [q]; and as he hath bin *a murtherer from the beginning* [r], so now *his wrath* is encreased, *because his time* is shortned [s]; but hee shall not, hee cannot effect it. First, his *head is broken* [t], his maine strength is gone, and he cannot recouer it. *There is hope of a tree, if it be cut downe, that it will yet sprout, though the roote waxe old in the earth, yet by the sent of water, it may bud and bring forth boughes like a plant* [u], but if the roote be killed, it cannot reuiue. It is not a limme of Satan, which is wounded, he might then licke himselfe whole; it is his head which is quelled, and the wound is past healing. Secondly, there is a plaine assurance, that *greater is he that is in vs* (namely, Christ by his spirit) *then hee which is in the world* (to wit) the Prince and God of the world [x], and that though he doe tempt, yet there shall be an *issue giuen to the tentation* [y]. This cleereth it to vs, that touching the state of *Adoption*, the Diuell cannot hazard it. I remember, the story mentioning *Pharaoh* his pursuit of the Israelites speaketh thus, *Pharaoh king of Egypt, followed after the children of Israel, but the children of Israel went out with an high hand* [z]: so in this, Satan marcheth after with all his power, but the chosen of God are carried with an *High hand*, there is a *mightier* then he *to defend their cause against him* [a]. As Satan cannot hazard this estate, so neither can we our selues. If we could, it must be either by the losse of *Faith*, (which is the thing whereby we *stand* [b]), or by some great sin, which may cast vs out of Gods fauour. Concerning the first, indeede *Faith* is the tye of *Adoption*, and if there were a possibility of losing it, the state of *Adoption* were in danger. But (blessed be God) there is no such matter. First, it is the *Gift* of God [c], and his *Gifts* (as we haue heard) *are without Repentance*. Indeede, if *Faith* were begotten in vs of our selues, and had a dependance vpon any freedom of will in vs, it might well be contingent; but being the entire *Gift* of God, it must needs partake of the vnchangeable nature of God himselfe. Secondly, it cannot *faile*, for Christ hath praied to the contrary [d], *I pray that thou wouldest keepe them from euill* [e], and what greater euill then the losse of *Faith*? Is it possible that his prayer should be in vaine? *I know* (saith he himselfe, directing his speech to his Father at the raising vp of *Lazarus*) *that thou hearest me alwaies* [f]. His intercession euen for this particular blessing of the not failing of our *Faith*, ceaseth neuer, and speedeth alwaies. Thirdly, it is testified of *Faith*, that it hath a certaine liuing power, which cannot die, *Hee that drinketh of the water which I shall giue, shall neuer be more athirst, but the water which I shall giue him, shall be in him a well of water springing vp into euerlasting life* [g]. I confesse that which cannot be denied, and is not to be secreted, that the *Faith* of the *Adopted* may be greatly wasted, and many things appertaining to it may decay; as, boldnesse to come into the presence of God, sense and feeling of spirituall ioy, and of that *Peace* which *Paul* calleth *Peace in beleeuing* [h]. It is possible for it, to be for a time euen buried in the heart, not shewing it self by any fruits of profession: in respect also of the measure of it, it may be much lessened and maimed: but where there is *Faith* in truth, it can neuer be cleane extinguished. I say still of the true beleeuer, euen when, to mans seeming, in regard of some fal, his estate is most fearefull, as *Paul* did of the youth at Ephesus, who fell downe from the third loft, and was taken vp dead, *His life is whole within him* [i]: There is a hidden vertue yet within which will reuiue.

Now concerning *Sinne*, that that cannot dispossesse the *sonnes of God* of their hoped inheritance, I can easily shew. *All things worke together for the best vnto them that loue God* [k]: If all things worke to their good, then not *Sinne* to destruction. Nay, he who for *Samsons* refreshing brought *Meate out of the deuourer* [l], and in the creation of the world made *Light* to come out of *Darknesse* [m], raiseth much

[p] Iames 1.17.
[q] 1. Peter 5.8.
[r] Iohn 8.44.
[s] Reu. 12.12.
[t] Gen. 3.15.
[u] Iob 14.7. &c.
[x] 1. Iohn 4.4.
[y] 2. Cor. 4.4. 1. Cor. 10.13
[z] Exod. 14 8.
[a] Prou. 23.11.
[b] 2. Cor. 1.24.
[c] Phil. 1.29.
[d] Luk. 22. 32.
[e] Ioh. 17.15.
[f] Iohn 11. 42.
[g] Iohn 4.14.
[h] Rom. 15.13.
[i] Acts 20.10.
[k] Rom. 8.28.
[l] Iudg. 14.14.
[m] 2. Cor. 4.6.

much good to his children, euen out of *Sinne*: as, much watchfulneſſe, much humilitie, much thankfulneſſe to God, much charitie towards men, &c. Elſe, why ſhould *Paul* euen *gladly reioyce and take pleaſure in infirmities* [n]? Secondly, it was a promiſe to *Salomon* (and why not in *Salomon* to all the *ſonnes of God*?) *I will bee his Father, and he ſhall be my ſonne; If he ſinne, I will chaſten him with the rod, &c. but my mercy ſhall not depart away from him* [o]. *Peter* may ſinne, but his Maſter ſhall *looke backe vpon him*, and that ſhall melt him into teares [p]. Thirdly, God deſireth the ſaluation of his *Adopted* ſonnes: Thinke we, that he will not (being able) remoue all impediments to their eternall, and (on his part) intended good? Yes doubtleſſe: yet it is not his pleaſure to take away *Sinne*: For he ſuffereth it to be yet euen in the holieſt, yea, although they be earneſt with him to be freed from it. *I beſought the Lord three times*, ſaith *Paul* [q], and yet he could not be diſcharged. If the deſirer of our ſaluation, and the remouer of all hinderances to it, do yet leaue *ſinne* behind, weakned indeed, but not aboliſhed; ſurely then, *Sinne* cannot ouerthrow the certaintie of our future inheritance. Thus haue I perfited this reaſon, to which it were not hard to couple many more: *There is no condemnation to them that are in Chriſt* [r]. To ſay, they cannot be condemned, ſo long as they are in Chriſt, is nothing, neither was that the queſtion, the debating whereof the Apoſtle vndertooke. But this was the queſtion, as appeareth by the whole carriage of the former chapter; How it could be, that ſeeing *Sinne* ſeparated betwixt God and the Soule; Man being ſtill a ſinner can bee ſaued? This doubt the Apoſtle thus reſolueth; That *being once freed from the Law of Sin and Death* [s], he can neuer be againe enthralled: is he once in *Chriſt*? hee can *neuer be condemned*. And know this for a concluſion of the proofe of this point. If it be poſſible for one of the *adopted ſonnes of God*, to loſe his eſtate, it is poſſible for all; for one hath no more priuiledge then another. Now if all might bee diſpoſſeſſed, it were poſsible for Chriſt to haue died in vaine, which in common vnderſtanding were a moſt groſſe abſurdity. I ſhut vp this point therefore with the ſaying of the Pſalme, *They which truſt in the Lord* (that is which beleeue in the name of the Sonne of God, and are the *Sonnes and daughters of God* by *Faith*) *are as the mount Sion, which ſhall neuer be remooued, but ſtandeth faſt for euer* [t]; and *thankes be to God for this vnſpeakable gift* [u].

I am not ignorane that this Doctrine is much excepted againſt: It is the anchor of a Chriſtian, and it is Satans chiefe deſire to pull it vp. But as God ſaid to *Ieremie*, ſo ſay I of this point, *The Lord hath made it a defenced citie, and an yron pillar*; the Diuell and his Hell-hounds *ſhall fight againſt it, but they ſhall not preuaile* [x]. To enter the liſts againſt all oponents, were a labour not vnworthy, but more fit for a diſputation then a Sermon. I will name you, and cleare to you the moſt common and foule-mouthed obiection, and ſo come to the vſes of this doctrine: *Obiect.* *Here is a window* (ſay ſome) *ſet open to all manner of licentiouſneſſe, a verie ſchoole of fleſhly libertie: Cannot I loſe my Faith? can no ſinne cut me off from Chriſt? why then, what ſhould I ſet ſuch preciſe limits to my ſelfe? why ſhould I feare to ſatisfie my owne luſts, in ſuch and ſuch delightfull ſinnes? My tenure of heauen I cannot forfeit, the eſtate of my Soule is firme howſoeuer it be.* I anſwer: Firſt, Wicked conſequences wrung out of holy principles, doe neither weaken their truth, nor leſſen the conueniencie of reuealing them. *As Sinne hath abounded, ſo hath grace ouer-abounded*, ſaith *Paul* [y]: Why then, *let vs ſinne that grace may abound*, ſay ſome [z]. Is the truth of this doctrine ouerthrowne by this helliſh inference? God forbid. Hony is hony though a Spider turne it into poiſon. Or did *Paul* vpon this recall himſelfe, as if it had been better to haue kept in this point, then to put ſuch a ſtone of offence before the vngodly? No. It is better that a thouſand reprobates, *ordained of old vnto condemnation, ſhould turne the grace of God into wantonneſſe* [a], and ſtrengthen their hands to iniquity, by peruerting the doctrine of Saluation, then that one humbled ſoule, for whom Chriſt died, ſhould be ſent away *Anſw.*

[n] 2. Cor. 12. 9 10.
[o] 2. Sam. 7. 14. 15.
[p] Luk. 22. 61.
[q] 2. Cor. 12. 8. 9.
[r] Rom. 8. 1.
[s] Verſe 2.
[t] Pſal. 125. 1.
[u] 2. Cor. 9. 15.
[x] Ier. 1. 18. 19.
[y] Rom. 5. 14.
[z] Rom. 6. 1.
[a] Iude verſ. 4.

away with a heauy heart for want of refreshing. Secondly, I say further, that he which hath Faith indeed, will not, nay hee cannot so dispute. The beleeuer knoweth himselfe bound to the obedience of the Law, though he be freed from the damnation of the Law; and certaine it is, the more assurance of Saluation in a mans soule, the more feare and trembling in a mans course: He which is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holinesse and fruits of grace without. It is a comfortable saying, that he which beleeueth truly, cannot be damned; and it is a true saying, that hee which liues and delights, and taketh pleasure *in presumptuous*
[b] Psal. 19.13. *sinnes* [b], doth not beleeue truly. Thirdly, this is further to be added, that put case some beleeuer should (which is possible) through the delusion of Satan, so farre abuse this holy doctrine, as to take libertie thereby to commit some great sinne, let such a one know, that albeit he may recouer, and be saued; yet it shall cost him deare, he shall haue somewhat to doe, before he shall recouer the feeling of Gods fauour, which must needs bee ouerclouded by his trespasse. It cost *Dauid* after his adultery many a sigh, and many a groane, many a sad, perplexed, and wofull passion was he cast into, before he could *heare of ioy and*
[c] Psal. 51.8. *gladnesse* [c]. That speech of his, *Cast me not away from thy presence, and take not thy*
[d] Verse 11. *holy Spirit from me* [d], argueth that he was euen robbed (in his owne apprehension) of all fauour of God, and of all working of his spirit. This is euen a very hell, into which who so is fallen, would giue a world to bee released. Let no man therefore giue this aduenture, hee shall surely eate the fruite of his owne presuming. And this may serue as a strong North-wind to dispell this light Obiection.

The 1. Vse. This doctrine is, as *cold waters* to a Christian *soule* [e], this *will satisfie us with mar-*
[e] Prou. 25.25. *row and fatnesse* [f]. Perceiuest thou thy selfe vpon a true and diligent inquirie
[f] Psal. 63.5. made into thine owne hart, to haue some beginnings of *Faith*, some *first fruits of*
[g] Rom. 8.23. *Gods spirit*, some *pledges of adoption*? Oh, what cause hast thou to reioyce, euen as
[h] Psa. 118.162 a man *that findeth a great spoile* [h]? These things may grow in thee, nay they will encrease, but they can neuer die. These witnesses of *adoption* cannot deceiue: God
[i] Eph. 1.14. is not wont by them, to giue *an earnest of inheritance* [i], and then to draw back his
[k] Gal. 6.7. word. As he cannot be *mocked* [k], so hee is not wont to dally. This is a difference
[l] Psal. 31.5. betwixt the *God of truth* [l], and the *Father of lies* [m]: The diuell is large in his prof-
[m] Ioh. 8.44. fers, *All this will I giue thee* [n]; his performence is short when it comes to pay-
[n] Matth. 4.9. ment: Gods promises are certaine, neuer lesse, but rather more in accomplishment then in tender. If the earnest be giuen, it is neuer recalled, the *seale* [o] of the
[o] Eph. 4.30. spirit once set on, is neuer razed out. How happy art thou, that art possessed of such a fauour? thou maiest say to thy soule, *Returne vnto thy rest O my soule, for the*
[p] Psal. 116.7. *Lord hath been beneficiall vnto thee* [p]: or as *Deborah* to hers, *O my soule thou hast*
[q] Iudg. 5.21. *marched valiantly*, which hast gotten such a bootie [q]. *The Lord blessed Obed E-*
[r] 2. Sam. 6.11. *dom, and all his household, because of the Arke* [r]; how shall thy soule be blessed which
[s] 1. Pet. 5.8. hath receiued such a guest? That great ramping *Lyon* [s], the deuourer of soules,
[t] Psal. 84.6. while thou passest through this earthly wildernesse, this *vale of Baca* [t], will seek
[u] Luk. 11.22. to teare it from thee; but be of good comfort, there is *a stronger then he* [u], euen
[x] Gen. 49.9. that *Lion of Iudah* [x], and he shall establish thee; and, bee sure of this euer, that when he shall multiply reasons against thee, drawne some from the iustice of God, some from the many corruptions of thine owne heart, and all to weaken this assurance: be sure (I say) still to hold the conclusion fast, *I know whom I haue*
[y] 2. Tim. 1.12. *beleeued*; he hath begun a worke in me, and I am sure he will not now forsake me; and say thou to Satan, as *Dauid* did to *Goliah*; *Thou commest to me with a*
[z] Eph. 6.16. *sword and speare*, thou hast sharpned thy *fierie darts* [z] against me: *but I come to thee*
[a] 1. Sam. 17.45 *in the name of the Lord of Hostes* [a], and in the assurance of his promise, against
[b] Mat. 16.18. which *all the gates of hell shall neuer be able to preuaile* [b]. This is the gracious vse of this doctrine, and well is he which knoweth how to apply it.

Let

Let me begin the second vse of this point with the challenge of the Prophet, to the people of old; *Wherefore doe you lay out siluer, and not for bread, and your labour without being satisfied* [c]? So why seeke you for things which cannot continue, and let those things go which are eternall? Hath not our own experience yet taught vs the vanity of earthly things, that they all vanish as a cloud, and passe away suddenly like the wind? *Vnderstand ye vnwise among the people, and ye fooles, when will ye be wise* [d]? Let a man stand (like *Salomon*) *in the window of his house* [e], and obserue mens courses, here you shall see one moiling and vexing himself like him whom *Bildad* speaketh of, *who teareth his soule in his anger* [f], and all, *that hee may set his nest on hie, and be laded with the thicke clay* [g]: Another ambitiously hunting after some honour or office, abiectly and basely fauning vpon and flattering euery one, who may be any little furtherance to his desires, *kissing* (like *Absalom*) euery one that *commeth neere him* [h]: a third hanging vpon some Lawyers sleeue, to plot and deuise how to perpetuate his estate, that he and his posterity may enioy it by an vnchangeable decree to the end of all, thus thinking that his *Habitation shall continue euer, from generation to generation* [i]. On this fashion doe men dreame of perpetuities, and euen of a kind of eternity vpon earth, & euery mans plotting, aiming at this, how to make things sure. And yet how soone is the house of *Ieroboam swept away, euen as a man sweepeth away dung till all be gone* [k]? How suddenly is *Shebnah* the treasurer, who thought to die and be buried in his own land, *Driuen from his station, and rolled and turned like a ball in a large country* [l]? How quickly is *Nebuchadnezzar* driuen from men, and made to *dwell with the beasts of the field* [m]? In what short time is *Haman*, whose *Excellency mounted vp to heauen*, and whose *Head* might seeme *to reach the clouds* [n], thrust out of life and honor and al, and *hanged* vpon that tree which he prepared for another [o]? How often haue we seen the *Riches of the sinner laid vp for the iust* [p], great *wise men dying & leaning their riches for others* [q], and *strangers eating it vp* [r], and so all *their beauty consuming when they goe from their houses to their graue* [s]? How ordinarily do we behold *the Sea deuouring, the fier wasting, the extortioner catching* [t], contentions in Law fretting out, whoredomes eating vp, offences against the Prince forfeiting, wastfull humors scattering all those large meanes, which men thought to haue entailed to them and theirs: *so long as the moone endureth* [u]: How many a man is suddenly taken in a night with that fearefull arrest, *Oh foole this night will they fetch away thy soule, &c.* [x], euen then when he doth begin to enioy his getting? And yet men cannot be wise to *chuse the good part* [y], yet, they cannot learne to *set their affections vpon the things aboue* [z]. *Vpon thy belly shalt thou goe, and dust shalt thou eat all thy daies* [a], you know it was the doome which God gaue vpon the Diuell: how far are we from this punishment, who *mind none but earthly things* [b]. O that (as Christ said to Ierusalem) we might *know at the least in this our day*, these things [c], and that we could learn to see, and to lament, and to reforme our own folly. I say with the Apostle, *I will shew you a more excellent way* [d]. Do you affect perpetuities, do you desire a glorious, a comfortable, an honourable, and withall an vnchangeable estate? Behold here the estate of *Adoption*: see here an inheritance, of which no man that hath it once, can euer after be depriued. A lease of an estate for liues is much, a tearme of a thousand yeers is more, a holding for me and mine heires for euer is a great matter, but what is all this to eternity? If this estate were in respect of the yeerly commodity of it, no better then one of our earthly reuenues, yet in respect of the endles settlednesse thereof it were better worth: but being (as it is) so far beyond them all in worth, and withall, so without all expiration of time, betwixt them and it what comparison? It was an honourable pension which the King of Babel gaue to *Iehoiachin* the King of Iudah (his captiue:) *His portion was a continuall portion, euery day a certen, all the daies of his life vntill he died* [e]. Yet it is nothing to this. *Iehoiachins* portion was as much the first day, as the last, it was neuer improoued: But this is a daily addition to the graces and comforts of the *Adopted*, (for

The 2. *Vse.*

[c] Isa. 55.2.
[d] Psal. 94.8.
[e] Prou. 6.7.
[f] Iob 18.4.
[g] Hab. 2.6, 9.
[h] 2 Sam. 15.5
[i] Psal. 49.11.
[k] 1 Kin. 14.10
[l] Isa. 22.18, 19
[m] Dan. 4.29.
[n] Iob 20.6.
[o] Est. 7.10.
[p] Prou. 13.21
[q] Psal. 49.10
[r] Eccle. 6.2.
[s] Psal. 49.14.
[t] Psal. 109.11
[u] Psal. 72.7.
[x] Luk. 12.20.
[y] Luk. 10.42.
[z] Col 3.2.
[a] Gen. 3.14.
[b] Phil. 3.10.
[c] Luk. 19.42.
[d] 1 Cor. 12.31
[e] Iere. 52.34.

[f] Mat. 25.29. (for, *To him that hath ſhall be giuen, and he ſhall haue abundance* [f]:) *Ieboiachins* portion died with him, but the portion of the *Sons of God*, extends it ſelfe then into the greatſt proportion, when their daies on earth are determined, & ſo becommeth
[g] 2 Cor. 4.17. *an eternall weight of glory* [g]. How iuſtly then may the *Adopted* child of God take vp the ſpeech of the Pſalme, and ſay, *The lines are fallen vnto me in a pleaſant place, yea, I haue a faire heritage* [h]? How vile is a kingdome to me in reſpect of this poſſeſſion? What ſhall I ſay, to quicken your affections to this thing? I muſt euen pray for you, as the Prophet *Eliſha* did for his ſeruant, *Lord I beſeech thee open*
[i] 2 King. 6.17 *their eies that they may ſee* [i]. I remember what the Apoſtle ſaid of the great men which crucified Chriſt; *Had they known it, they would neuer haue crucified the*
[k] 1 Cor. 2.8. *Lord of glory* [k]: So did *we know* (as our Sauiour ſpake to the woman of Samaria)
[l] Ioh. 4.10. *the gift of God* [l], were our eyes annointed with *eye-ſalue* [m], that we might ſee the
[m] Reue 3.18 [n] Heb. 10.29 dignity of this vnalterable eſtate, we could *neuer tread vnder foot* [n] ſo great a bleſſing, and paſſe a long by it with a diſdainfull and careleſſe eye, as a thing not worthy the regarding. I can ſay no more; If neither the excellency of the eſtate, in regard of the preſent fruition of it (ſpoken of in the former part,) nor the perpetuitie of it (diſcouered now) can moeue vs, I know not what may perſwade vs. A man may euen pitie vs, as Chriſt did his perſecuters, and pray that
[o] Act. 7.60. God would not *lay this ſin to our charge* [o], becauſe indeed *we know not what we do* [p].
[p] Luk. 23.34. Onely for a concluſion, let me commend one thing vnto you: When old *Eli* had giuen holy and wholſome aduice to his diſordered ſonnes, the holy Ghoſt thus addeth, *Notwithſtanding they obeyed not the voice of their Father, becauſe the Lord*
[q] 1 Sam. 2.25 *would ſlay them* [q]: and vpon the ſame ground the Prophet of God ſaid to King *Amaziah, I know that God hath determined to deſtroy thee, becauſe thou haſt not obeyed*
[r] 2 Chr. 25.16 *my counſell* [r]. Out of which places it followeth, that mens diſobedience to the counſell of God, when it is graciouſly reueiled to them, is a certen fore-runner of deſtruction: A ſinne is diſcouered, a remedie declared, but the euill is not reformed; where it is ſo, it is, *becauſe the Lord will ſlay*. But I will hope better things of you, and ſo come to the fourth point.

The 2. Doctrine of this Sermon The fourth and laſt Doctrine is, *That the ſpring and fountaine of all this excellent eſtate, is Gods loue; Behold what loue, &c.* This is ſo plaine and obuious out of the very current of the words, that
[s] Hab. 2.2. *he may runne that readeth it* [s]. Any man may ſee, that the Apoſtle acknowledgeth no other beginning of this *Sonne-ſhip*, but the *Loue* of God. I will (according to my courſe held hitherto in the former points) endeuour to giue further light vnto this Doctrine, by teſtimonies, authorities, and proofes of holy Scripture. This is that therefore, the proofe and explication whereof I vndertake; *That our being the adopted ſonnes and daughters of God in Chriſt, can be aſcribed to no other cauſe, but onely to the freedome of Gods grace*: For, ſo, the *Loue* of God hath no higher cauſe then it ſelfe: *Not that we loued him, but*
[t] 1 Ioh. 4.10. *that he loued vs firſt* [t]. This then by way of a firſt proofe, I may affirme, that the word of God, ſpeaking of the particulars of mans Saluation, deriueth all out of the *Loue, Grace, Mercy, Bounty* of God, excluding all things whatſoeuer elſe, that might ſeeme to bee any motiues or inducements to him. Touching *Election* which is the ground of all, it is ſaid that the whole drift of it, is nothing but this,
[u] Epheſ. 1.6. *The praiſe of the glory of Gods grace* [u]: There is nothing to be beheld in it, but onely *Grace*. Touching the ſending of Chriſt, to worke that great worke of our Redemption; *So God loued the World, that hee gaue his onely begotten Sonne, &c* [x].
[x] Ioh. 3.16 Touching our *Calling* out of the ſtate of condemnation, vnto the hope of a better life; *God hath called vs with an holy calling, not according to our workes, but ac-*
[y] 2 Tim. 1.9. *cording to his purpoſe and grace* [y]. Touching *Iuſtification*; *Wee are iuſtified freely*
[z] Rom. 3.24. *by his grace* [z]. Touching *Saluation*, which is the ende and accompliſhment of all, *When the Bountifulneſſe and Loue of God our Sauiour toward man appeared, not by the workes of Righteouſneſſe which wee had done, but according to his Mercy he ſaued*
[a] Titus 3.4,5 *vs* [a]. It were not hard to multiply teſtimonies of this kind; I do but giue you a taſte

taſte rather then a full draught, to auoide tedioufneſſe. It is truly ſaid, that the people of Iſrael were a type of Gods choſen; the Ægyptian bondage a ſhadow of our naturall thraldome vnder Sathan; the promiſed Canaan, a reſemblance of our eternall Reſt in heauen: Now looke how the caſe ſtood with their tranſportation out of Ægypt into Canaan, ſo is it in the intereſt which God hath giuen vs vnto life eternall. Touching the former it is ſaid, *The Lord did not ſet his loue vpon you, nor chuſe you, becauſe you were more in number then any people (for yee were the feweſt of all people) but becauſe the Lord loued you* [b]. A ſtrange ſpeech, *The Lord ſet his loue vpon you, becauſe he loued you*, that is, becauſe it was his free and gracious pleaſure ſo to doe: This is equally true, in the caſe of *Adoption*. The Lord hath loued his choſen, not becauſe they were more then others, (for they are *a little flocke* [c], nor becauſe they were better then others, (for they are all *by nature the children of wrath as well as others* [d],) but becauſe he loued them, (or as our Sauior ſpeaketh,) *Becauſe his good pleaſure was ſuch* [e]. And what might be the reaſon (thinke we) that in Canaan euery mans dwelling, euery mans ſhare was diuided vnto him by *Lot* [f], but to teach them, that their portion was Gods admeaſurement, and therefore to be receiued as from him, without gain-ſaying? and to teach vs alſo by that ſhadow, that our place, among thoſe *many manſions in Gods houſe* [g], is not of our owne chuſing, but caſt vpon vs by the freedome of diuine appointment. Secondly, for the further opening of this excellent point, let mee declare vnto you, 1. *That there was no neede on Gods part to Adopt vs*: 2. *That there was no worth in vs, for which hee ſhould ſo aduance vs*: Which two things being cleered, it will be as manifeſt as the Sunne, that there was no other beginning of *Adoption* but onely *Loue*. First, that there was no neede on Gods part, may thus appeare: He that adopteth a ſon doth it (ordinarily) vpon one of theſe two occaſions, either for default of naturall iſſue, or for want of ſuch iſſue as is fit to inherit his eſtate. Neither of theſe could haue place in God; First, God needed no ſucceſſor, it being true in him, which is ſaid, that *from euerlaſting to euerlaſting he is God* [h], that he is *the ſame, and that his yeares do not faile* [i]. Secondly, ſuppoſe we for the preſent (that which cannot bee) a ſucceſſion in God, yet he is not without a *Son, who is the brightneſſe of his glory, and the engrauen forme of his perſon* [k], in nothing differing from him, but that the one is the *Father*, the other the *Sonne*, neither is it poſſible that greater fitneſſe ſhould bee either deſired or imagined, then is in him, who is ſo *beloued a Son*, and in whom his Father *is ſo well pleaſed* [l]: Thus wee ſee that God was not driuen to any ſuch ſtrait as to adopt ſonnes vnto himſelfe. Or yet put caſe he had had hee not others to adopt? Hath he not *thouſand thouſands, and ten thouſand thouſand Angels* [m], among whom he might rather make choiſe then amongſt vs?

But yet (to come to the ſecond point,) it may be that he intending to adopt, there was ſome worthineſſe in vs to encline him to it: ſurely none at all. For what are we all by nature (the beſt of vs) but the ſonnes and daughters of the Diuell? *ye are of your father the Diuell*, is no leſſe true of vs, then of the Iewes [n]. If we looke into the rocke, out of which wee were hewen, it will appeare that we are all of one brood. Now, then being ſonnes of Sathan, was there any worth in vs to become the Sons of God? *Saul* in his heate and choler againſt *Ionathan* vp-braided him with his mother, *Thou Son of the rebellious woman* [o]: And God himſelfe to debaſe the Iewes, twitteth them with their Parentage, *Thy father was an Amorite, thy mother an Hittite* [p]. Who viler, who more ignoble then the Diuell? what baſeneſſe then comparable with ours, who by nature are his off-ſpring? or what worthineſſe in vs to become the Sonnes of God? Yea, but it may bee, we haue helped and bettered our naturall blindneſſe by ſome better deſert? No, vntill the Lord begin to practiſe his loue vpon vs, we are ſtill *enemies* [q] to him, *altogether vnprofitable* [r], we *drinke iniquity like water* [s], *we bee reprobate to euery good worke* [t], and euen *without God in the world* [u]: Are wee now meete perſons to be-

[b] Deut. 7. 7, 8
[c] Luk. 12. 32.
[d] Epheſ. 2. 3.
[e] Math. 11. 26
[f] Ioſua 14. 2.
[g] Iohn 14. 2.
See this point more at large in Maſter *A. W.* 8. Sermon. vpon *Ioh.* 1. *Ingenuum eſt fateri per quæ proficeris.*
[h] Pſal. 90. 2.
[i] Pſal. 102. 27.
[k] Heb. 1. 3.
[l] Math. 17. 5.
[m] Dan. 7. 10.
[n] Ioh. 8. 44.
[o] 1 Sa. 20. 30.
[p] Ezech. 16. 3
[q] Rom. 5. 10.
[r] Rom. 3. 12.
[s] Iob 15. 16.
[t] Tit. 1. 16.
[u] Eph. 2. 12.

come the ſonnes of God? All theſe things well conſidered, well may we wonder at this myſtery, and cry out with our Apoſtle; *Behold what loue the Father hath ſhewed vs, that wee ſhould be called the Sonnes of God.* When wee reade all ſtories, and examine and view all examples of men, which haue ſhewed fauor to baſe and wretched and vnworthy perſons; wee may in the end conclude after ſome ſuch manner as *Salomon* doth touching the vertuous woman, *Many Daughters haue done faithfully, but thou ſurmountſt them all*[x]: ſo, *many more haue shewed compaſſionately with perſons of little deſert, but thou (O God) haſt ſurmounted them all. I am not worthy to be called thy Sonne,* (ſaid the Prodigall) *make me as one of thy hired ſeruants*[y]. To become Sonnes then, was more then we could haue hoped for, more then we might haue dared or preſumed to deſire. Well might it haue been for vs to haue had the baſeſt office in Gods houſe: but this loue, to bee Sonnes, who can fadome it? Well may wee admire it, but ſure we cannot expreſſe it. I remember the ſpeech of *Mephibosheth* to King *Dauid*, *All my Fathers houſe were but dead men before my Lord the King, yet diddeſt thou ſet thy ſeruant among them that did eate at thine owne table*[z]. This was loue indeede; yet was not *Mephibosheth* made a *Sonne*. God hath done this for vs, which hee did for *Mephibosheth*. We were all *dead*[a] before him, yet he hath aduanced vs euen *to ſit at table in his Kingdome*[b], but now not as gueſts, but as *Sonnes*, euen as Oliue plants, not to bee remooued. When *Dauid* ſent Meſſengers to *Abigail*, *Nabels* widow, to treate about a marriage betwixt him and her, *ſhe aroſe*, (ſaith the Text) *and bowed her ſelfe on her face to the earth, and ſaid; Behold let thine handmaide bee a ſeruant to waſh the feete of the ſeruants of my Lord*[c]; as if ſhee had ſaid; *what I, his wife, make me rather his drudge.* Thus ſpake ſhee in humilitie, comparing her eſtate with *Dauids*. When the Miniſtery of the Word reports to vs, in the name of God, the purpoſe of God to Adopt vs, and to make vs his *Sonnes*, well may wee caſt downe our ſelues and ſay, *Nay, let vs be humbled ſo much as to bee attendants vpon Gods children, vnworthy wee to bee ſonnes and Daughters our ſelues.* Thus haue I laboured to cleere this point alſo, that in our adopted eſtate, there is nothing to be ſeene but *Loue*, yea, ſuch *Loue* as Chriſt ſpeaketh of, *greater then which, no man hath*[d].

x Prou. 31. 29

y Luk. 15. 19.

z 2 Sam. 19. 28

a Ephe 2. 1.

b Luk. 13. 29.

c 1 Sam. 25. 41

d Ioh. 15. 13.

The 1. Vſe. We do hence firſt gather a confirmation of the three points, which haue hitherto been ſpoken of: for firſt, *Is Adoption* a fruit of Gods *Loue*, how then can it chuſe but be excellent? How can any baſe thing deriue it ſelfe from ſo worthy a beginning? Secondly, is it loue in God that hath culled me out to bee his *Son*? Surely then I muſt needs perceiue it: how is it poſſible that I ſhould bee beloued of God, and yet not know it? Thirdly, is Gods *Loue* the foundation of this eſtate? Then it muſt needs be vnchangeable: for with him there is no colour of alteration. So that we may briefly make this firſt vſe of this Doctrine, euen to ſtabliſh our ſelues by it in all thoſe Doctrines which wee haue heard out of this Text. *Adoption*, if it bee, (as it is) an effect of Gods loue, then it is admirable, then is it perceiueable, then is it alſo vnchangeable. *Behold* (ſaith S. *Iames*) *how great a matter a little fire kindleth*[e]: So ſay I, *Behold how ſtrong a proofe for three worthy points, this one little word (loue) affoordeth.*

e Iames 3. 5.

The 2. Vſe. Secondly, of this Doctrine I may ſay as *Dauid* did of *Goliahs* ſword, *There is none to it*[f], for the quelling and diſcomfiture of two grand-enemies of godlines: 1. Popery: 2. The Pride of mans vnreformed and vnconuerted heart. Touching Popery, all the Doctrine therein touching the concurrence of mans free-will, with the offers of Gods grace, concerning workes going before to prepare to grace, concerning merits enſuing to perfit it, and to increaſe it, is by this wholly ouerthrowne. For in a matter ſo wholly expounded of Gods free loue, as is the ſtate of the adopted, it is vnpoſſible there ſhould creepe in any thing, iſſuing out of the nature of Man, (as his owne) to be tempered with it. If we ſpeake of men already adopted, true it is, that to them Gods loue is either reſtrained or

f 1 Sam. 21. 9

improoued

or improued according to the meaſure of goodneſſe which is in them: wherein notwithſtanding, God reſpects not any thing which is properly mans, but only that which is of his owne beſtowing. But if we ſpeake of perſons to be adopted, there is no cauſe of Gods loue to one, to adope him rather then another, but onely it ſelfe: in the party there was no naturall diſpoſition to deſire it, no power or ability to deſerue it. And indeed, this one thing, that the kingdome of heauen is (as it is called by *Paul*) *a reward of inheritance* [g], breaketh the necke of all merit, of all ableneſſe in man (as of himſelfe) to aduance his owne happineſſe, because in euery mans vnderſtanding, there is nothing more free then a matter of inheritance. If Heauen were the hier of ſeruants, or the booty of purchaſers, it were ſomething to the purpoſe; but being the reward of ſonnes, and that which we receiue onely as *heires*, there is no colour of deſert. He that hath it either in poſſeſſion, or in aſſured and well grounded expectation, muſt ſay as *Iacob* did of his wealth; *God hath had mercy on me, and therefore it is mine* [h]. [g] Col. 3. 24. [h] Gen. 33. 11.

The ſecond aduerſary which is vnable to ſtand before the face of this doctrine, is the pride of mans heart. I may ſay truly to you, that he knoweth nothing touching himſelfe as he ought, who knoweth not this, that the debaſement of himſelfe, is euen as gall and worme-wood to a naturall man. Long was it ere *Iob* was brought to this deiectednеſſe of ſpirit, *to abhorre himſelfe* [i]: And doubtleſſe, *Dauid* had attained to a great meaſure of grace, when he ſaid; *I will be yet more vile in mine owne ſight* [k]. Which of vs all is able to ſpeake ſo of himſelf, without ſome ſecret check, that he ſpeakes not as he thinkes? To paſſe ouer the matter with a certaine ſlight & ſuperficiall acknowledgement, that we are all ſinners, & haue deſerued the wrath of God, is nothing. Many a churliſh *Nabal*, many a proud Phariſee confeſſeth ſo much; but to confeſſe ſincerely, and from the heart, that whatſoeuer I am in the world, honorable, noble, gentle, wealthy, learned, well reported of; yet I am in mine owne nature, the childe of Sathan, the heire of hell, the ſonne of perdition, an alient from God, an enemy to him, a hater of him, one vnable, ſo much as by a motion of my minde, to aduance mine owne trueſt good: this is a hard matter, they be but as *the ſmoothe gobers* [l], which are come ſo far in godlineſſe. Now this doctrine is of great vſe to the amazing of this humor, which is the very height of pride, and may be as well in the *maide at the mill*, as in him that *ſitteth on the throne* [m]. For ſeeing (as hath bin proued) the whole body of our ſaluation depends vpon the ſole & onely grace of God, there being nothing in vs, which might incline him towards vs (vnleſſe it were perpetually and finally to reiect vs,) what haue we wherein to reioyce? what is there left vnto vs, whereof to boaſt our ſelues? Nay, what cauſe haue we not rather euen to bluſh, and to be aſhamed of our ſelues, in whom there is nothing but matter of Gods deepeſt indignation, and euen to *ſpue vs out of his mouth* [n]? Oh, that our hearts might melt within vs at the conſideration hereof, and that we might at laſt effectually perceiue & feele that (which few imagine) euen the incomprehenſible meaſure of our owne vnworthines. The ignorance, or ſlight conceiuing hereof, is the cauſe of all the profane contempt which is at this day caſt vpon good things: and vntill our hearts be bruiſed & broken, and euen plowed vp, and pierced through with the feeling, yea, the more then ordinary feeling of the wofull wretchednеſſe of our naturall eſtate; we may (perhaps) make ſome idle and verball diſcourſes of the myſtery of Chriſt, and of the doctrine of *Adoption*, but that we ſhould find any true ſweetnes therein, it is vtterly impoſſible. No man taſteth that comfort in the beginning of health, as he which hath beene moſt ſenſible of ſome waſting and tormenting ſickneſſe. He which hath yet freſhly in his memory, and euen in his very feeling, the miſerie, the damnable and hellish miſery of an vnregenerate eſtate; oh, at what a rate doth ſuch an one value the loue of the Father, by which hee is called to bee *the Sonne of God*! Would wee then truly conceiue the largeneſſe.

[i] Iob 42. 6. [k] 2 Sam. 6. 22. [l] Mich. 7. 3. [m] Exod. 11. 5. [n] Reu. 3. 16.

of this loue of God, in vouchsafing to vs the meanes of grace, and of *Adoption*? let vs labour to know and feele (yet more) what we are in our selues, euen of all Gods creatures (any way capable of his fauour) the most vnworthy, the most vnmeet to be so aduanced. Desire wee to be brought to this acknowledgement? let vs exercise the very strength of our best meditations, vpon this which the Scripture saith, that the fountaine of all that eternall good which we hope to enioy, is Gods loue; yea, and such a loue which had its beginning onely from it self e. And let vs vrge and presse vpon our selues out of this meditation, that if all be of loue, surely then there is nothing of desert: and then let vs proceede further, to rip vp the vttermost of our naturall estate, that wee may see plainely, that in the children of wrath, and limmes of Sathan, there could not be any so much as a preparation to adoption. This duty is soone named, and as quickly heard: but a taske it is of no slight performance. I may say of it, as *Ezra* spake of the peoples repentance
[z] Ezra 10.13. for a great sinne, *It is not the worke of one day or two* [z]: It is not a matter which can by and by be done, it is worke enough for a Christian while he liues; he which once beginneth it, shall find it a matter of the greatest difficulty that hee euer yet vndertooke, to bring his owne proud rebellious heart to be nothing, yea, worse then nothing in it owne opinion. See still in common experience, how ready euery man is to make the best of his spirituall estate: whois ready with
[a] Mat.15.26. the abased Cananite, to receiue the imputation of a *Dogge* [a], with a calme and vnresisting spirit? Who is not rather ready to replie with the stoute Iewes, who, being challenged by the Prophet for their apparant sinnes,
[b] Mal.2 & 3. yet were not ashamed to say; *Wherein haue wee trespassed* [b]? Nay, this outbearing humour, (which is the disease of all our natures) sticketh so close, and is so strong in the vnregenerate, that euen when they are condemned, and are going away to Hell, they will yet turne againe, and say; *When did*
[c] Mat.25.44. *wee so, and so* [c]? I speake this to shew how fast this sinne of senselesnesse
45. *hangs on* [d], and cleaues as close vnto vs as our skinne; that so we may see the
[d] Heb.12.1. necessity of setting our selues with our best endeauours to shake it off. Hee that thinkes hee hath made the best proceedings in it, yet let him know that he
[e] 2 Sam.6.22. is bound with *Dauid*, to seeke to *be yet more vile* [e], to be yet more base in his owne opinion.

The 3. Vse. Thirdly, this doctrine serues to quicken in all our hearts the loue of God: Hath God so infinitely loued vs? what can we then doe lesse then requite him with loue againe? Loue is the ground of all good from God to vs, it is the substance of all that is owing from vs vnto God. It is an honourable thing to
[f] Iam.2.23. be a louer of God; it is one of *Abrahams* titles of honour, *The friend of God* [f]. It is a blessed thing to loue God: for, *they which loue the Lord, shall be as the Sunne*
[g] Iudg.5.31. *when it riseth in his strength* [g]. It is a miserable thing to be voide of this affection:
[h] 1 Cor.16.22 for, *if any man loue not the Lord Iesus Christ, let him be anathema maranatha* [h]. But (will some man say) What needs any exhortation to the loue of God? for, who is there that doth not loue God? I know indeed that there is not the veriest scorner of Religion, the veriest Libertine, there is no monstrous swearer, no horrible adulterer, no vile oppressour, but hee will say, and protest, that hee loueth God with all his heart, euen as well as the holiest of them all. But by that time I haue briefly shewed the nature of the loue of God, and the markes thereof, it will appeare, that albeit the Professours to loue him, be as the sand by the Sea which cannot be numbered, yet they be but as *the shaking of an Olive tree, two or three berries in the vpmost boughes* [i]; for both the right knowledge
[i] Isa. 17.6. of the louing of God, is scant, and the markes thereof are not common to be found. *Touching the nature of the loueing of God, it may be defined to be an holie affection, whereby wee loue God in Christ for himselfe.* An affection wee all conceiue it to be: for what is loue but the bent of the affection vnto this or that?

Secondly,

Secondly, it is *holie*; for a carnall affection is lust rather then loue; and God detestes it not. Thirdly, the ground of it, is Christ; for if God be not knowne as he hath reuealed himselfe in Christ, he cannot be loued. Men ignorant of this mystery, may speake of louing God, but that they should truly loue him, it is vnpossible. Fourthly, the inducement to this loue, is himselfe; for, to loue God for profit, or benefit, is a hired loue; and such as reprobates may haue: but the truth of loue, is when he is loued for his owne sake, simply; that is, when a man considering the excellency of Gods nature, looketh no further, and laboureth with himselfe, onely for it to delight in him. This is the nature of loue to God. *Now the markes of this loue are these. The first is a desire of fellowship with God.* Loue doth alwayes beget a desire of society. He that loues God, must needes desire to conuerse with God, and a ioy it will be to his soule, when hee may (as it were) meete with the Lord. Great was the loue betwixt *Dauid* and *Ionathan*; their soules were *knit together* [i]. You shall see in the story what contentment they tooke in each others company, what shifts they made to meete, when *Dauid* durst not come to the Court for feare of *Saul*, what weeping there was when they were to part. This sheweth, that loue doth breed a desire of society with the party loued. So is it in this loue. Now though God be euery where, so that we cannot (though we would) goe from his *presence* [k], yet there is an especiall kind of fellowship had with him in the exercises of the word & Sacraments, & in prayer. In the Word, God speaketh, and *powreth out his mind* [l] vnto vs. In prayer we speake to him, and *powre out our hearts before him* [m]. In the Sacraments he giueth visible pledges of his fauour, *in them we doe euen looke vpon, and handle the word of life* [n]. And therefore in the louers of God, great loue is noted to these things, and to the place where God in these things offereth himselfe vnto his seruants: *I haue loued the habitation of thy house* [o], &c. *How amiable are thy Tabernacles* [p], saith *Dauid*; and *Oh how I loue thy word* [q]. *It is the ioy and the reioycing of my heart* [r], saith *Ieremy*. *Euening and morning, and at noone will I pray* [s], &c. *Seuen times a day doe I praise thee* [t]. To apply euery marke by it selfe, as we set it downe, let this be marked by those that will take it as a great wrong, if they shall be said not to loue God, and yet come to the exercises of the word, &c. as a beare to a stake; and take more ioy in any time then in that which is so spent. Euery sermon is to them the very burthen of the Lord: the Lords Supper, as some course, homely, sluttish, fare, is looked vpon, & refused with scorne. Such will say, they loue God, but when he offereth himselfe to them, and commeth forth to meet them, they turne away from him, and desire to haue no society with him. Denie these things who can, that loue to God must needes breed desire to draw neere to God, that the exercises of the Word & Sacraments, and Prayer, are the meanes by which we come to haue a kind of holy fellowship with his Maiesty; and let the base esteemers, and carelesse respecters of these seruices, see how they can iustifie themselues to loue the Lord. *The second marke is, loue of obedience to the will of God. Thou shalt loue the Lord thy God, and keepe that which he commaundeth thee* [u]. *If you loue me, keepe my Commandements* [x]. *He that keepeth his word, in him is the loue of God perfect indeede* [y]. Loue begetteth likenesse of affection. He which loueth God, will loue that which is pleasing to God, will hate that which he abhorreth; *Ye that loue the Lord, hate euill* [z]. Hence is noted in the seruants of God, such a desire of obedience, and such a detestation of *Sinne*: *Oh that my wayes were directed, to keepe thy Statutes* [a]. *I hate all false wayes* [b]; and such a sorrow that they cannot *doe the good which they would* [c]. Trie we our selues by this marke, wee, which when wee heare of louing God aboue all things, be ready to stand forth, and to say with him in the Gospell; *All this I haue done from my youth* [d]. Let vs see, where is our obedience; nay, where is our care, to *proue what is the good will of God* [e]. Surely hee which hath no care of knowledge, hath no great desire of obedience. Mens greatest delight, is in the things

[i] 1 Sam. 18. 1.
[k] Psal. 139. 7.
[l] Prou. 1. 22.
[m] Psal. 62. 8.
[n] 1 Ioh. 1. 1.
[o] Psal. 26. 8.
[p] Psal. 84. 1.
[q] Psal. 119. 97.
[r] Ier. 15. 16.
[s] Psal. 55. 17.
[t] Psal. 119. 164.
[u] Deut. 11. 1.
[x] Ioh. 14. 23.
[y] 1 Ioh. 2. 5.
[z] Psal. 97. 10.
[a] Psal. 119. 5.
[b] Vers. 128.
[c] Rom. 7. 15.
[d] Luk. 18. 21.
[e] Rom. 12. 2.

which God most hates, ſwearing, whoredome, oppreſſion, falſhood, contempt of Gods word, &c. Either the Scripture is a fable, or elſe the ſoule of the Lord abhorreth theſe: yet the practiſe of theſe is the very ioy and buſineſſe of the times, and nothing is leſſe reſpected, then that which God moſt requires. It is in vaine to ſay we loue God, when we will doe nothing for his ſake: who ſetteth himſelfe to reforme any thing at his bidding? This is poore loue. Can a woman proſtitute her body to a varlet, and yet truly ſay; ſhee loueth her husband? It is not poſſible: No more can any man call himſelfe a friend of God, if he doe and performe the workes of the Diuell. *The third marke is, a griefe of heart, to ſee and heare the name of God to be diſhonoured, the truth, the Religion and the profeſſion of the truth euill ſpoken of.* A faithfull friend cannot endure the reproach of his friend, he cannot patiently ſit by, and heare him whom hee loueth to be reuiled. The very blood of him that loues God, will riſe to behold that which may be a diſhonour to God. *Eliakim and Shebnah rent their clothes, when they heard the blaſphemy of Rabſhakeh* [f]. How did *Moſes*, who was otherwiſe in his owne matters *the meekeſt man* [g], vexe himſelfe when hee beheld the idolatrie of the people [h]! *Dauids eyes guſhed out Riuers of waters, becauſe men kept not the Law* [i]: They which are ſealed vp vnto ſaluation, doe *mourne and crie for all the abominations that be done in the midſt of* the places where they liue [k]. What will become of vs, if wee be tried by this Rule? whoſe hearts haue ſuch a cruſt drawne ouer them, that neither our owne ſinnes, nor the monſtrous ſinnes of the times can make vs to lament. It neuer troubleth vs, to ſee to what a height and perfection ſinne is come in euery place; to heare euery corner euen ring of ſwearings, filthines, cruelty, curſing, contempt of goodneſſe: whoſe bowels doe yerne in him to conſider it? That which would *vexe the righteous ſoule of Lot* [l], if he were aliue to behold it, that we can digeſt and paſſe ouer without any trouble. There is little *loue* to God, where the extreme impiety of the times is not taken to heart. *The fourth marke, is loue to Gods children: Euery one which loueth him, which begate, loueth him alſo which is begotten of him* [m]. He which loueth God, muſt needs loue the graces of God which doe appeare in others: this breedeth truth of affection, euen there where there is no knowledge or acquaintance otherwiſe: the very name of a *Diſciple*, is ſufficient tye amongſt Chriſtians indeed. There is no ſurer note of ſaluation. *We know that we are tranſlated from death to life, becauſe we loue the brethren* [n]. This may be turned againſt them, whoſe loue to others, is rather leſſened then encreaſed by Religion; in whoſe eyes ſome are reſpected ſo much the leſſe, becauſe of the profeſſion which they make. Surely, there is no godlineſſe in him, which doth not loue the beginnings of godlineſſe in another. *The laſt marke, is a ſpeciall reſpect to the thriuing and proſperity of Gods Church.* Note wee this: the hazard of the Church hath grieued the hearts of Gods ſeruants, when for outward things they haue had no cauſe of ſorrowing. *Nehemiah* was in good eſtate, being the *Kings Butler* [o], yet hee *wept and mourned*, when hee heard of the diſtreſſe of *Ieruſalem* [p]. The people of God did *preferre Ieruſalem to their chiefe ioy* [q]. *Vriah* would not *goe downe to his houſe*, and take his eaſe when the *Arke of the Lord* was in hazard [r]: It was no contentment to the *wife of Phinehas*, to be told *that ſhee had borne a ſonne*, when *the glory was departed from Iſrael, the Arke of God being taken* [s]. Againe, the proceeding of the Goſpell hath refreſhed them in their afflictions, and made them euen to forget the ſorrowes they had: *Paul* was in *bands*, yet, *that Chriſt is preached, I therein ioy, and will ioy* (ſaith he) [t]. This is worthy the thinking on by thoſe, who are of that carnall diſpoſition, and ſo ſet vpon earthly things, that ſo they may haue for the backe and the belly, and enioy health, and peace, and plenty, care not which way Religion goeth, and hearken as little how it fareth with the Church, and what is like to become of the ſtate and buſines therof, as they doe what is done in *America*; they prouide themſelues to

liue

[f] 2 Kin. 18. 38
[g] Num. 12. 3.
[h] Exod. 32. 19
[i] Pſal. 119. 136
[k] Eze. 9. 4.
[l] 2 Pet. 2. 8.
[m] 1 Ioh. 5. 1.
[n] 1 Ioh. 3. 14.
[o] Nehe. 1. 11.
[p] Verſ. 3. 4.
[q] Pſal. 137. 6.
[r] 2 Sam. 11. 11
[s] 1 Sam. 4. 20. 21.
[t] Phil. 1. 18

liue in any ayre, and to turne to any Religion: There is no loue of God where the ſtate of his Church is not thought vpon.

Now, I hope you ſee that it was no needleſſe exhortation which I vndertooke, to perſwade to the loue of God. I beleeue that if we which ſtand moſt vpon it were as well vrged, as Chriſt vrged the Phariſees, in the caſe of adultery, we would euen ſlinke away one by one, *being accuſed by our own conſciences* [u]. Let vs all then make this vſe of this Doctrine of Gods free grace and loue in adopting vs, euen to ſtirre vp our ſelues to the *Loue* of his Maieſtie: There is no motiue to the *Louing* of God, comparable to this. And if we would be thought to loue God indeed, let our fruits declare it: our loue to his Word, our loue of obedience, our loue of his ſeruants, our loue of his glory, our loue of his Church. *How canſt thou ſay, I loue thee,* (ſaid *Delilah* to *Sampſon*) *when thy heart is not with me* [x]? And how can wee ſay, *we loue God*, when theſe fruites ſhall bee wanting?

[u] Iohn 8.9.

[x] Iudg. 16.15

THE LIFE AND DEATH OF DORCAS.

By *Samuel Hieron.*

Pſal. 92.12.

The Righteous ſhall flouriſh like a Palme tree, and ſhall grow like a Ceder in Lebanon.

AT LONDON,
Printed by *Iohn Beale*, for *Ioyce Macham* widow. 1619.



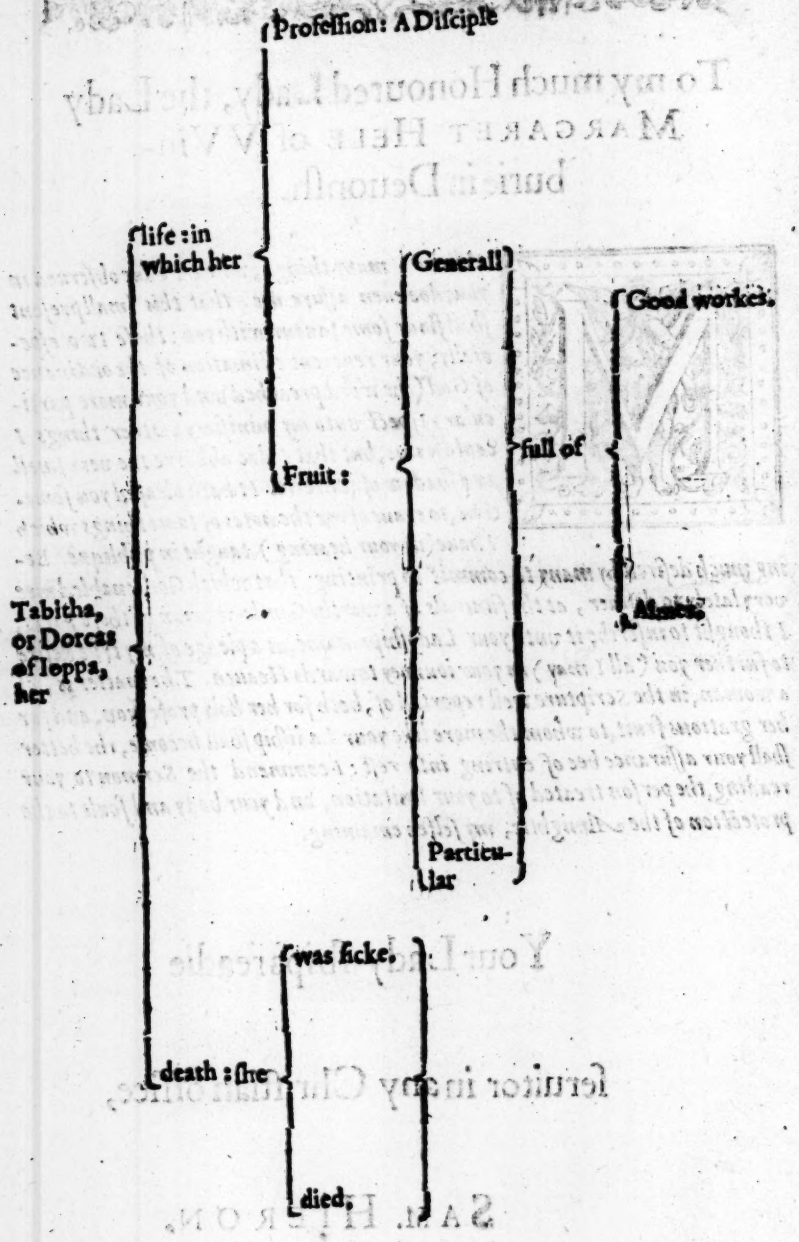
To my much Honoured Lady, the Lady MARGARET HELE of VVinburie in Deuonſh.

Madame, many things, which I haue obſerued in you, doe euen aſſure me, that this ſmall preſent ſhall finde ſome fauour with you: theſe two eſpecially; your reuerent eſtimation of the ordinance of God (the word preached) and your more particular reſpect vnto my miniſtery: Other things I could name, but that I doe abhorre the very ſmell and ſhadow of flatterie. It hath pleaſed you ſometime, to craue of me the notes of ſome things which I haue (in your hearing) taught in publique. Being much deſired by many to commit to printing, that which God enabled mee very lately to deliuer; at the funerals of a worthy Gentle-woman of theſe parts, I thought to inſcribe it vnto your Ladyſhips name, as a pledge of my true deſire to further you (all I may) in your iourney towards Heauen. The matter is, of a woman, in the Scripture well reported of, both for her holy profeſſion, and for her gratious fruit, to whom the more like your Ladiſhip ſhall become, the better ſhall your aſſurance bee of entring into reſt: I commend the Sermon to your reading, the perſon treated of to your Imitation, and your body and ſoule to the protection of the Almightie, my ſelfe remaining.

Your Lady-ſhips readie

ſeruitor in any Chriſtian office,

SAM. HIERON.


Profession: A Disciple
life: in which her
Fruit:
General
full of
Good workes.
Almes.
Particular
Tabitha, or Dorcas of Ioppa, her
was sicke.
death: she
died.



THE LIFE AND DEATH of DORCAS.

Acts 9. 36. *There was also at* Ioppa *a certaine woman, a Disciple named* Tabitha, (*which by interpretation is called* Dorcas) *shee was full of good workes and almes which shee did.*

37. *And it came to passe in those daies, that she was sicke and died.*

THis which I haue read is the entrance into a very memorable Storie, touching a testimony which God gaue to the word of his grace, by enabling *Peter* to restore a dead woman vnto life. I am now to treate of it, as an entire parcell in it selfe, and beeing so considered, I may terme it, A compendious or briefe report of the life and death of a certaine worthy Matron, whose dwelling was in *Ioppa*, whose name, in the Syricke tongue, *Tabitha*, as much in effect as that which in Greeke is called *Dorcas*: a name very honorable now, because it was hirs, though in it owne natiue signification not so gracefull, it bing as much to say as in English, *Roe*, or *Goat*: no more preiudice to her who was a sheepe of Christs, then it was behoouefull to traiterous *Absolom*, that by the purport of his name hee was the father of peace. I will not spend time about the circumstances of her name and dwelling, though both might affoord vs good matter of instruction: the one, to shew how that (as God said to *Moses*) [a] the religious find that fauour in the sight of God, that he knoweth them by name, and that, although it bee their portion here to haue their *names put out as euill* [b]: yet still they are *written in Heauen* [c], *in the Booke of life of the Lambe* [d], out of which *they shall neuer be raced* [e]: whereas the wicked though they thinke *to get them a name* [f], and lay plots *to keepe their name in remembrance* [g], & to that end doe *call their Lands by their names* [h]: yet their *name shall rot* [i], & shall be *left by them as a curse vnto Gods chosen* [k]: the other, of her dwelling, might be brought to minde vs, that the Lord *knoweth our dwelling* [l], and so by consequence is *accustomed to all our waies* [m]. If we talke in obedience before him, no place can hinder our acceptance with him: his eye is as well to *Ioppa* as to *Ierusalem*: and if wee *walke stubbornely against him* [n], no place can shroud vs from his hand. For, *Whether shall we flee from his presence* [o]? And, *The eyes of the Lord in euery place beholde the euill and the good* [p]. These things I could vrge from these circumstances: but because I am now like to a poore Traueller, that hath farre to goe and little to spend, much matter before me in my Text, but not much time before me to deliuer it in; I will therefore select such things as may sort with the purpose of our meeting, which as it is to solemnize the Funerall of a deceased Matron, so it should be to take occasion thereby, so to *number our daies, that may apply our hearts to wisedome* [q], and so to order our daies by *passing the time of our dwelling here in feare* [r], that (he which is the rewarder of godlinesse) God may *do vs good in our latter end* [s]. I come therefore to those

The generall state of the place.

[a] Exod.33.17.
[b] Luke.6.22.
[c] Luk.10.20.
[d] Reu.3.5.
[e] Deu.13.8.
[f] Gen.11.4.
[g] 2.Sam.18.18
[h] Pſal.49.11.
[i] Prou.10.7.
[k] Ha.65.15.
[l] Ha.37.28. Reu.2.13.
[m] Pſal.139.3.
[n] Leuit 26.33
[o] Pſal.139.7.
[p] Prou.15.3.
[q] Pſal.90.12.
[r] 1.Pet.1.17.
[s] Deut.8.16.

The diuision of the place into 2. parts.

those two generall points, the *Life*, and *Death* of *Dorcas*; the one, verſ. 36. the other, verſ. 37. Touching her life, there are two things conſidered: 1. Her profeſſion (*a Diſciple*): 2. The fruits of her profeſſion (*full of good workes*, &c.) two things which ought to kiſſe each other in the life of a Chriſtian. A profeſſion without fruit, is groſſe hypocriſie. A kinde of fruit (for ſo there may be) without a right profeſſion, is boote-leſſe formalitie: but both together, knowledge to guide obedience, and obedience to teſtifie the truth of knowledge, that is Chriſtianity. In whom I can finde theſe two, of him I may ſay, *Behold indeed an Iſraelite in whom is no guile* [t]. This is the man of *pure heart, and innocent hands*, that ſhall *aſcend into the mountaine of the Lord* [u]. Let me ſpeake of both apart, I may diuide them in my diſcourſe, but in our courſe, neither you nor I, may ſunder them.

[t] Ioh.1.47.
[u] Pſal.24.3.

The 1. thing in the 1. part

1. Her profeſſion, a *Diſciple*. Diſciple was the cuſtomary name by which thoſe that profeſſed the truth were called in the prime daies of the Goſpel. In the beginning it was a title more peculiar to thoſe that gaue their ordinary attendance vpon our Sauiour: The twelue Apoſtles are called the *twelue Diſciples* [x]; but yet euen then the name was enlarged, his ordinary hearers are called his *Diſciples* [y], and *Ioſeph* of Arimathea, is ſaid to haue beene a *Diſciple* [z]. After Chriſts aſcenſion, as the number of beleeuers was enlarged, ſo the name grew more common: as in this very Chapter, the true profeſſours whom *Saul* did perſecute, are called *the Diſciples of the Lord* [a], *Ananias* is tearmed a *Diſciple* [b], and thoſe which were afterward at *Antioch*, called *Chriſtians* (where that name was firſt taken vp) were before that time called *Diſciples* [c]. A *Diſciple* is as much to ſay in Engliſh as *a learner*, and the beleeuers were ſo ſtiled becauſe they were ſuch, as in a deſire of ſauing knowledge had their dependance vpon the ordinary meanes of inſtruction (the preaching of the word.) So then, *Dorcas a Diſciple*, that is, *Dorcas a ſcholler in the ſchoole of Chriſt, a ſubmitter of her ſelfe to the ordinance of God for the ſauing of her ſoule*. She was none of thoſe *learners* [d] whom the Apoſtle blameth, which *learne to goe about from houſe to houſe*, &c. but ſuch a *learner* as *Lydia*, which *attended to thoſe things which were ſpoken of Paul* [e]. Her being a *Learner*, is (as other Scripture) *written for our learning* [f]. And the Doctrine which it affordeth to vs, is this:

[x] Math.10.1.
[y] Ioh.6.66.
[z] Ioh 19.38.
[a] Verſ.1.
[b] Verſ.10.
[c] Acts.11.26.
[d] 1.Tim.5.13.
[e] Acts.16.14.
[f] Rom.15.4.

The 1. doct.

That, to be a learner of religion by the meanes ordained of God to teach religion, is a part of the very eſſence & being of a Chriſtian. Theſe two words, a *Diſciple*, & a *Chriſtian*, are as we are wont to ſay in Schooles, termes conuertible, as thus; *If a Diſciple, ſurely a Chriſtian: If a Chriſtian, ſurely a Diſciple: If no Diſciple, no Chriſtian: If no Chriſtian, no Diſciple.* I know there be many counterfeit Diſciples, and ſo there be alſo many counterfeit Chriſtians, and many ſeeme to be Diſciples, which yet are no Chriſtians, and many alſo take vpon them to be Chriſtians, which by no meanes will be Diſciples: yet ſtill doth that which I haue ſaid remaine true, that, ſuch as is a mans *Diſciple-ſhip*, ſuch is his *Chriſtianity*: If a true *Diſciple*, a true *Chriſtian*; if but a formall *Diſciple*, ſurely but a hollow Chriſtian. I will appeale to any mans iudgement, be it that he be but (as it were) a man of *Yeſterday* [g] in Religion, to tel me what other things is meant by this, that *Dorcas* was a *Diſciple*, then this, *Dorcas was a beleeuer, a woman conuerted by the Goſpell, to the Chriſtian Faith?* So that this obſeruation is iuſt from hence, *Either a Diſciple, or elſe, no Chriſtian.* To this for a fuller confirmation we may ioyne that ſpeech of Chriſt to the Apoſtles, when he ſent them out to preach: *Go, & teach all nations*, or word for word from the *Greeke*, *goe make them Diſciples* [h]. *If you can bring them once to this, to ſubmit themſelues to be taught of God in his owne ordinance, you haue wonne them.* When our Sauiour would ſhew what marke his ſheepe haue, he declareth it to bee an *Eare-marke*, *My ſheepe heare my voice* [i], they haue the *wiſe and obedient eare* [k]. Now a good *Hearer* and a good *Diſciple* are all one. Againe, no man can bee a *Chriſtian* indeed, vnleſſe hee bee a beleeuer: for

[g] Iob.8.9.
[h] Mat.28.19. μαθητεύσατε, &c.
[i] Ioh.10.27.
[k] Prou.25.12.

what

what is a *Christian*, but a man in *Christ*[l]? and how commeth that vnion betwixt a man and Christ but by *Faith*[m]? and how shall a man haue *Faith*, but by beeing a *Disciple*? *Faith is by hearing*[n], and *Hearing* is the inseparable quality of a *Disciple*. Further, what *Christian* will you call him, that shall not be saued? and what saluation is there for him, that forsaketh the olde beaten path, *heare, and your soule shall liue*[o]? Besides, how is he a *Christian*, that *doth not know God, and him whom he hath sent Christ Iesus*[p]? and who can know so much vnlesse he be a *Disciple*? Man of himselfe doth not know it, (for, *euery man is a beast by his owne knowledge*[q].) Man of himselfe cannot know it, (for it *is foolishnesse vnto him*[r].) he must attaine to it by donation from God, or else he can neuer vnderstand it, (for *a man can receiue nothing except it be giuen from aboue*[s].) If he must expect it from God, beggers must not chuse, and he must fit himselfe so to receiue it, as God is pleased to bestow it, & he will not bestow it but by *the folly of preaching*[t]: a man must sit him downe in the *Disciples* forme, or hee shall neuer obtaine it. I know the world will account him but a foole who tieth himselfe to this course, but this is that *Foolishnesse of God*, which *is wiser then Men*[u]; and he who seemeth to be *wise in this world*, must *be a foole, that he may be wise*[x]. This briefely, to cleere this Doctrine.

Now for vse, if none be *Christians* but *Disciples*; and none *Disciples*, but such as haue chosen *Maries part*, to *sit at Iesus feete to heare his preaching*[y]; and what *Feet* are there now left vnto vs but *those beautiful ones, which bring glad tidings of peace*[z]? Tell me then (I pray you) what plenty is there of *Christians*? Sure I am, the number of *Disciples* is not great. I know, *Hearers* there be many, but not euery *Hearer* a *Disciple*. By that time the number of *Disciples* are shoaled out from the great preasse & multitude of common *Hearers*, I will tell you how it wil be. *Israel* went out to fight against *Aram*; *Israel* pitched on the one side, *Aram* on the other side: *The children of Israel were like two little flocks of kids, but the Aramites filled the Country*[a]. Here is the very true proportion betwixt the great swarmes of *Hearers*, and the small handfull of *Disciples*. There be many things doe make men *Hearers*, as necessitie, authoritie, hypocrisie, formality, affectation of nouelty, &c. But there is but one thing makes a man a *Disciple*; a setled perswasion that, that whereto a man submitteth himselfe as a *Disciple*, is the verey *Arme of the Lord*[b], & *the power of God vnto saluation*[c]. And if we bring *Disciples* to this scantling, I beseech you aske the men in your owne coates, where we shall finde them. Surely the men of this generation are not yet possessed with the necessitie of dependance vpon that *Teaching* course which the Lord hath sanctified to the *gathering together of his Saints*[d]. The multitude passeth it ouer in a kinde of carelesnesse, not so much as euer putting it to the question, *what is to be done that they may be saued?* They follow the droue: if it bee right, so it is; if not, then God help, if so many shal be damned. But now the wiser sort, they consent and agree, that somewhat must be knowne and beleeued vnto saluation: but to goe to Schoole to a Minister, to *giue attendance at the posts of the Lords Doors*, there to *heare instruction*[e], that is too submisse a course: *Why? cannot we informe our selues?* And, *is there no Christianity, but by so seruile a conformity as the hanging vpon the mouth of a Preacher?* Now (beloued) either shew thy selfe a *Disciple*, or neuer thinke thou art a *Christian*. They which were first called *Christians*, were *Disciples* first. Neither is euery one a *Disciple*, which putteth his foote into the Schoole. He that commeth with a denial of himselfe, with an heart hungring after knowledge, with the spirit of meekenes, with submission to the ordinance of him who is the onely Doctour of his Church; this is the *Disciple*, he is the *Christian* indeede: this is he whom *the Lord will guide in iudgement*, and to whom hee will *teach his way*[f]. And thus for the first flower which I haue plucked from that garland, with which it hath pleased the Spirit of God to adorne this Matrons name (*Dorcas a Disciple.*) And albeit the world

[l] 2 Cor. 5.17.
[m] Ephe. 3.17.
[n] Rom. 10.17.
[o] Isa. 55.3.
[p] Ioh. 17.3.
[q] Ier. 10.14.
[r] 1 Cor. 2.14.
[s] Ioh. 3.27.
[t] 1. Cor. 1.21.
[u] 1. Cor. 1.25.
[x] 1. Cor. 3.18.

The Vse.

[y] Luk. 10.39.
[z] Rom. 10.15.
[a] 1. Kin. 20.27.
[b] Isa. 53.1.
[c] Rom. 1.16.
[d] Eph. 4.12.
[e] Prou. 8.33.
[f] Psal. 25.9.

neglect both this title, and the thing intended by it as vnworthy, yet without it we lay all our honour in the dust. This title must be a mans glory to the end, as was said of him, *Manaſon an old Diſciple. Ah I grow old for I learne ſtill*, ſaid a wiſe Heathen. A man muſt neuer think to be preferred out of this Schools, vntill he come to be admitted into that great Vniuerſitie, where he which is the *Doctour of the Chaire*, Chriſt Ieſus, will aduance all thoſe that haue beene good Proficients in the learners Forme, *to ſit with him vpon his owne Throne*. So much for her profeſſion.

The 2 thing in the 1 part.

Now follow the fruits of her profeſſion: of which the holy Ghoſt ſpeaketh firſt generally, (*full of good workes*,) and then ſome particular good workes are made mention of, (*Almes &c.*) I will treate of both ſunderly: and firſt of this (*full of good workes.*) My order muſt be thus: Firſt, to ſhew the meaning: Secondly, to ſet downe the doctrine. In the meaning, firſt what thoſe things are which are called *Good workes*: ſecondly, what is is to be *full of good workes*.

What bee good works.

Good workes are of the ſame wideneſſe with Gods commandements. For obedience to any branch of Gods commandements, is a *good worke*. Papiſts (and from them others) doe ſtraiten the largeneſſe of *good workes*, of which notwithſtanding they take vpon them to be the chiefeſt Patrons. They goe not much further, then to *Almes-deeds*, and *Faſting*, and ſuch like. The rule of *good workes* is Gods reuealed will: voluntary ſeruices God eſteemeth not: the *Feare taught by the preceps of men*, he accounts it but hypocriſie. The particular heads of *good workes* are ſet downe, *Tit. 2. 12. 1. Sobriety* (in the vſe of outward things, meate, drinke, wealth, apparell, diſports.) 2. *Righteouſneſſe* (in dealings with men, that there be *no oppreſſion, no defrauding*. 3. *Godlineſſe* (in matters belonging to God, that we worſhip the true God, after a true manner, with a true heart.) The credite and triall of *good workes* ſtandeth in theſe particulars: 1. When they are guided by *Knowledge*: (blind zeale is with God of no eſteeme.) 2. When they are directed to Gods *Glorie*: (to doe things to be ſeene of men is Phariſaicall.) 3. When they are carried with a ioint reſpect to all *Gods Commandements*: (to be preciſe in ſome things, and in other to take liberty is groſſe hypocriſie.) 4. When there is a care chiefely had to thoſe good offices which concerne a mans perſonall calling: (hee that is not good in a calling, is not good at all.) 5. When they are held out with conſtancie: (good is not good, if it be not perpetuall.) This is in few words the true ſtate of *good workes*.

What to bee full of good workes.

Now to bee *Full*, hath reference firſt to the ſincerity of her heart, without which, be ſhe neuer ſo glorious, yet a man is but an emptie Chriſtian. 2. To the vniuerſality of her practiſe, who like *Zacharie* and *Elizabeth, walked in all the Commandments of God*. 3. To the forwardneſſe of her diſpoſition, ſhee was *ready to euery good worke*. 4. To the vnweariednesſe of her courſe, ſhee was like *Thamar, her workes more at the laſt then at the firſt*. This is the fulneſſe of a *Chriſtian*, without fraud, without halting, without grudgings, and without tiring. Thus for the meaning. This her *Fulneſſe*, affoords fulneſſe of matter. But I am forced at this time, in ſtead of a Bill of particulars, which in this caſe would be very comfortable, to preſent all in one groſſe ſumme, thus, *That euery Diſciple of Chriſt muſt accompany his holy profeſſion with good workes*. The Spirit of God acquainteth vs here what *Dorcas* was: that from thence wee might learne what we muſt bee. *Fulneſſe of good workes* was not in her a matter of ſupererogation, but of dutie. If it were dutie in her, it is neceſſary in vs. The Scripture abounds in proofe. It was the common charge giuen by *Iohn Baptiſt* to his hearers, when they beganne to make a good profeſſion; *Bring forth therefore fruits*, &c. The like elſewhere, *Let your converſation be ſuch as becommeth the Goſpell of Chriſt*, *Walke worthy the calling wherevnto you are called*. It is that which *Paul* preached to the Gentiles,

The 2. doct.

a Acts 20. 16. γεγονὼς ἐν παιδείᾳ μανθάνειν ἀεὶ καινά.

b Rev. 3. 21.

c Mich. 6. 8.

d Col. 2. 23.

e Isa. 29. 13.

f 1 Thess. 4. 6.

g Rom. 10. 2.

h 1 Cor. 10. 31.

i Psal. 119. 6.

k Luke 3. 12. &c.

l Rev. 1. 10.

m Luke 1. 6.

n Tit. 3. 1.

o Rev. 2. 19.

p Matth. 3. 8.

q Phil. 1. 27.

r Ephe. 4. 1.

Gentiles [a], and hee commanded it to be preſſed by Preachers vpon all profeſſours [b]. This was he ſutes for to God, on their behalfe with whom hee labou-red [c]. Your conuerts and profeſſours of the new Teſtament of ſpeciall note, their *good workes* are ſpecified; as *Matthew*: his generall worke is mentioned, *he followed Chriſt* [d]: his particulars, as of *bounty*, (*he made Ieſus a feaſt* [e],) and of *charity*, hee inuited his fellow *Publicans* to be gueſts, that they alſo might be ſaued. *Zacheus*, *Behold Lord, the halfe of my goods* [f], *&c.* There were his workes. The three thouſand brought to bee *Diſciples* by *Peters* Miniſterie, *They continued in the Apoſtles Doctrine, and fellowſhip* [g], *&c.* Theſe were their workes. *Cornelius, his prayers and almes came up in remembrance with God* [h]. Such were his workes. The beleeuers at *Epheſus* came and confeſſed, and *ſhewed their workes* [i]. *Paul* commended the *Romans* for their *holineſſe* [k], the *Corinthians* for their zeale [l], the *Theſſalonians* for their *diligent loue* [m], *&c.* Behold a cloud of *witneſſes: Whatſoeuer things are honeſt, and of good report, &c. theſe doe* [n]. If theſe things were memorable in others, ſurely they are imitable in vs. Why *good workes* ought to bee coupled with our good profeſſion, there be (as ſaith the Apoſtle) certaine *neceſſary vſes* [o], as namely; Firſt, the *glorie of God* [p]. It is an honour to God, when his ſeruants by profeſſion are as zealous of good workes, as God-leſſe people are in wickednes. Secondly, the conuerſion of others [q]. It is poſſible that they which reſpect not the word, may *without the Word be wonne by the pure conuerſation of beleeuers* [r]. Thirdly, the ſtopping of the mouthes of gainſayers [s]. The credit of the Goſpell muſt be deare vnto vs, and woe to him which maketh *that worthy name by which hee is named, to be blaſphemed* [t]. Fourthly, the declaration of the truth of our *Faith* [u]. It is no liuing, but a titular *Faith*, which doth not *worke by loue* [x]. Fiftly, aſſurance of our owne election to our ſoules [y]. Good workes are the *way*, which *God hath ordained vs to walke in* [z]. Thus you ſee the truth of this aſſertion: A true *Diſciple* muſt not be like the *Tree* which Chriſt curſed, which had leaues, but no fruite [a]; but like the *Tree planted by the Riuers ſide, that will bring forth her fruite in due ſeaſon* [b]; nay, which *bringeth forth her fruite in the age thereof, and is then fat and flouriſhing* [c].

This is an excellent Doctrine, and a neceſſary; and if I were as *eloquent and mighty in the Scripture*, as *Apolles* [d]; as *full of the holy Ghoſt*, as *Barnabas* [e]; as *abounding in faith and power*, as *Steuen* [f]; or had the beſt gift in perſwading, that God hath giuen vnto any, I might well employ it in the furthering and promoting of this one point; that wee would make conſcience to be *fruitfull in good workes* [g]. It is an exhortation which many amongſt vs doe much need. For albeit the profeſſion of the Goſpell in this Kingdome hath not beene vnfruitfull, ſo that for publike euidences of charity, and monuments of zeale to pietie and learning, we neede not feare to conteſt with the greateſt oppoſites to our Religion [*], beſides the blameleſſe and honeſt converſation of many priuate Chriſtians, whoſe liues no doubt, *doe adorne the Doctrine of God our Sauiour* [h], which they profeſſe: Yet put caſe we here for our parts, who as the Iewes of olde, *gloried in God* [i], ſo doe alſo boaſt in our profeſſion, and in the ſtile & name of Chriſtianity; put caſe we (I ſay) be dealt with in particular; may we not iuſtly be challenged for our ſcarcity of good worke? What better deeds haue many of vs, *then the crying ſinnes of Sodome* [k], *the vnfruitfull workes of darkeneſſe* [l], contempt of Gods ſacred word and worſhippe, blaſpheming of his *glorious and fearefull name* [m], prophanation of his holy day, whoredome, pride, malice, drunkenneſſe, oppreſſion, ſacrilege, and ſuch like? Whom would it not greeue that hath in him the affections of a Chriſtian, that nothing ſhould bee in ſo generall a diſgrace as this one thing, *to bee zealous of good workes*? and that *the working out of our ſaluation with feare and trembling* [n], which is euen the very pith and ſweete marrow of all *good workes*, ſhould bee a mat-

[a] Acts 26. 20.
[b] Tit. 3. 8.
[c] Col. 1. 9, 10
[d] Math. 9. 9.
[e] 10.
[f] Luc. 19. 8.
[g] Acts 2. 43. 46, 47.
[h] Acts 10. 4
[i] Acts 19. 18
[k] Rom. 6. 22
[l] 2 Cor. 7. 11
[m] 1 Theſſ. 1. 3. &c.
[n] Phil. 4. 8.
[o] Tit. 3. 14.
[p] Math. 5. 16. Iohn 15. 8.
[q] 1 Pet. 2. 12.
[r] 1 Pet. 3. 1
[s] Tit. 2. 8.
[t] Iames 2. 7
[u] Iames 2. 18
[x] Galat. 5. 6
[y] 2 Pet. 1.
[z] Epheſ. 2. 10
[a] Mat. 21. 19
[b] Pſalme 1. 3.
[c] Pſal. 92. 13.

The vſe.

[d] Acts 18. 24
[e] Acts 11. 24
[f] Acts 6, 8
[g] Coloſ. 1. 10

[*] See to this end, Willet in his Synopſis, pag. 960, &c.

[h] Tit. 2. 10
[i] Rom. 2. 17
[k] Gen. 18. 20
[l] Epheſ. 5. 11
[m] Deu. 28. 58
[n] Phil. 2. 12.

ter by prophane mouthes ſo much ſpoken againſt? I beſeech you, let vs ſuffer the words of exhortation, and let vs bee euen emulous of that praiſe which is here giuen vnto *Dorcas, to be full of good workes*. What an happy, and royall exchange were it, if the fulneſſe of theſe times, fulneſſe of ſecuritie, *fulneſſe of bread* [f], might be turned into *fulneſſe of good workes*? This would be our comfort in death, this would giue vs boldneſſe in the day of iudgement. Death is the worlds ſtrict doore-keeper, and will ſee that as *wee brought nothing into the world*, ſo *we carry nothing out* [t]: but yet the concomitance of *good workes* it cannot hinder: *Bleſſed are they that die in the Lord, for their workes follow them*. [u] And for the day of iudgement, our tryall there ſhall not be by our profeſſion, but by *our workes*, and euery man ſhall be remembred there, according to his goodneſſe here. Thinke not I preach *good workes*, like a Iuſticiarie. I confeſſe when wee haue done all, wee muſt ſay, *wee are vnprofitable ſeruants* [y], and acknowledge with that ancient Father, *That vnleſſe God did ſpare in mercie, hee ſhould finde none whom hee might crowne in iuſtice*. It is ſaid of *Manlius Torquatus*, that when his ſonne, contrary to a martiall decree, had exceeded his courſe, and ſlaine an enemy; his father, being the commaunder of the ſeruice, firſt crowned him for his valour, and then executed him for his diſobedience. So may God deale with vs, were it that hee ſhould finde any thing in vs worthy to bee rewarded, hee ſhould withall finde more then ſomething deſeruing to be puniſhed. Now though I thus diſclaime the merit of *good workes*, and crie with him that ſaid, *My merit is the Lords mercy*; yet I maintaine the neceſſity of *good workes*. For them no man ſhall bee ſaued: but without them, there is no entring into reſt. *Follow holineſſe, without which, no man ſhall ſee the Lord* [z]. The way to heauen, is an *holy way*, & *the polluted ſhall not paſſe by it* [a]. Let vs therefore *caſt away our tranſgreſſions* [b], *and mortifie our members that are on earth* [c], *crucifie our fleſh with the affections and luſts* [d], *make our waies and our workes good* [e], if we deſire in our life to be honoured, in our death to be comforted, and at the laſt reſurrection to be crowned. So much touching the generall fruite of *Dorcas* profeſſion.

f Ezec.16.49.
t 1.Tim.6.7.
u Reu.14.13.
y Luk.17.50.
Niſi Deus per miſericordiam parceret, non haberet, quos per iuſtitiã coronaret. Auguſtin.
Pſal.100.
Merium meum miſeratio Domini, Bernard.
z Heb. 12.14.
a Iſa.35.8.
b Ezec.18.31.
c Coloſſ.3.5.
d Galat.5.24.
e Ier.18.11.

What almes is.

One particular of her *good workes*, was *almes*. Before wee come to the doctrine, wee muſt conſider ſomething of the nature of *almes*. In the generall nature, *almes* is a giuing vnto thoſe that want; but yet not euery giuing, no not where there is neede, is *almes*, vnleſſe it be a *giuing* ſo conditioned as the word of God preſcribes. The *giuing* which the Scripture warrants, to the end it may bee called an *almes*, muſt thus bee qualified: Firſt, it muſt bee with diſcretion. *A good man is mercifull, &c. and will meaſure his affaires with iudgement* [f]. Many a good dutie is marred in the handling. Diſcretion reſpecteth either the quantity which is giuen, or the parties to whom: For the quantity, a due reſpect muſt be had to a mans owne *ability* [g]. The Heathen fitly compareth giuing of *almes*, or any the like communicating office, vnto the reaching forth of ones candle, that by it another may light his, wherein care muſt bee had, that *a mans owne go not out. Charitie is bountifull* [h], but not prodigall: although caſes alſo may bee in which this proportion muſt bee exceeded: according as the Churches of *Macedonia were willing beyond their power* [i]. But this cloſe-handed age giueth no great cauſe to preſſe this rule, yet it muſt not be omitted. Another branch of diſcretion is concerning the parties to whom. For this *giuing* to all without diſtinction, is not *almes*. *Bleſſed is the man that iudgeth wiſely of the poore* [k]. There is a generation to which a man ought not to giue, vnleſſe in a caſe of manifeſt extremity: *He that workes not, ſhall not eate* [l]. The principall and firſt reſpect muſt bee to the *houſholde of faith* [m], and *that the bowels of the poore Saints may bee comforted* [n]. To ſuch, a man muſt giue *both more affectionately, and more liberally*. The honeſt poore, the induſtrious poore, thoſe that fall into pouertie, not thoſe that make a profeſſion of beggerie.

f Pſal.112.5.
g Act.11.29.
Nihilominus vt ipſi luceat.
h 1.Cor.13.4.
i 2.Cor.8.3.
k Pſal.41.1.
l 2.Theſ.3.10.
m Gal.6.10.
n Philem.7.
Maiori & affectu & effectu, Bernard.

This

This is diſcretion Secondly it muſt be with iuſtice. The word which in *Matthew 6. verſe* 1. is tranſlated *Almes* ſignifieth iuſtice, becauſe it is not indeed *Charity*, if it doe not proceede from *Equity*. Now I call that *Iuſtice* in giuing, when a man *giueth of his owne. Caſt thy bread* x *&c. I the Lord loue iudgement: but I hate robbery for burnt offerings* y: as when men ſuppoſe to make a kinde of ſatisfaction for a great deale of vniuſt getting, by ſome largeſſe to the poore. Thirdly, it muſt be with compaſſion: (*as if ye were alſo afflicted* z *&c.*) This is that which is called *tender heartedneſſe* a, and *a pouring out of the ſoule to the hungry* b. Fourthly, it muſt be with cheereſulneſſe. *God loueth a cheerefull giuer* c. *Well-doing muſt proceed from wel-willing: Such as is the affection, ſuch is the action*. Fiftly, It muſt be with ſimplicity d. It is done in ſimplicity, when the approouing of our ſelues vnto God is the principall ſcope. *Almes muſt bee gimen, not put out to vſe*. The moſt of that which I haue now ſaid touching this *giuing charity*, is comprehended in a certaine deuice or repreſentatiue picture which I read of, of late, wherein *charity* is pourtraied in the likenes of a naked childe, with a merry countenance, couered in a cloud, with a bloudy heart in the hand, giuing honny to a Bee without wings. Firſt, a childe, becauſe the charitable muſt be humble as a *childe* e. Secondly, naked, *Charity ſeeketh not her owne* f. Thirdly, looking merrily: *Charity reioyceth in the truth* g. Fourthly, couered with a cloude. *Charity* hunteth not for applauſe. *The right hand muſt not know what the left hand doth* h. Fiftly, A heart in the hand: *Charity* is no diſſembler: the heart and hand doe agree. Sixtly, It giueth hony to a Bee without wings. It helpeth not the droane, but the Bee; not the idler, but the labourer, whom God hath diſabled to be his own ſupplie. So then this is the effect of all touching *Dorcas*. She was zealous of *good workes* generally; more particularly, ſhe was a diſcreet, iuſt compaſſionate, cheerefull, ſimple-hearted Almoner. Whatſoeuer ſhe did, ſhee did as a *Diſciple*, according to the preſcript of that holy doctrine, wherein ſhe was trained. Other manner of *giuing* then this, the word of God could neuer teach her.

Now come we to the doctrine, which is this: *That giuing to the poore is a ſpeciall practiſe of true Chriſtianitie which wee may not neglect*. Wherefore are wee told of *Dorcas almes*, but to bind vs to the like vertue? It is a matter which the Scripture laboureth to faſten to vs with a three-folde cord. Firſt, precept: Secondly, example: Thirdly, benefit. The Firſt, to enioyne vs: the ſecond, to direct vs: the third, to encourage vs. Firſt, for precept: *Caſt thy bread vpon the waters. Giue a portion to ſeauen, & alſo to eight* i. *Is not this the faſt that I haue choſen, to deale thy bread to the hungrie* k? *&c. If any of thy brethren with thee be poore, &c. thou ſhalt not harden thy heart, nor ſhut thy hand from thy poore brother: but thou ſhalt open thine hand vnto him* l *&c. Giue to him that taketh* m *&c. He that hath two coates, let him giue to him that hath none; & he that hath meate, let him do likewiſe* n. *As ye abound in euery thing in faith in word, &c. ſo ſee that you abound in this grace alſo* o. *Be readie to diſtribute* p. Thus for precept. As for examples, we haue the Hoſpitality of *Abraham* q, and *Lot* r: the charitie of *Obadiah*, that kept an hundred Prophets vpon his owne charge, in the time of perſecution vnder *Izabel* ſ: the bountie of *Iob*, *I was eyes to the blinde, feete to the lame* t: *I haue not eate my morſels alone, &c. I haue ſeene none periſh for want of clothing: the loines of the poore haue bleſſed me, becauſe hee was warmed with the fleece of my ſheepe* u. The liberalitie of *Zacheus*: *The halfe of my goods I giue to the poore* x. The free-heartedneſſe of *Cornelius*: *He gaue much almes* y. The compaſſionateneſſe of *Philemon*: *By thee brother the bowels of the Saints are comforted* z. The forwardneſſe of *Paule*: *Which thing* (ſpeaking of remembring the poore) *I was diligent to do* a. Aboue all we haue the example of exãples, the practiſe of Chriſt Ieſu. Generally this is noted of him, that *being rich, for our ſakes he became poore, that wee through his pouerty might be made rich* b. Particularly, though he himſelfe

The 3. point.

See Beza vpon the place.

x Eccle.11.1.
y Iſay 61.8.
z Hebr.13.3.
a Ephes.4.32.
b Iſay 58.10.
c 2.Cor.9.7. Beneficentia ex beneuolẽtia manare debet. Affectus tum nomen imponit operi tuo. Ambr. offi.li.1.c.30.
d Rom.12.8. Danda beneficia non foeneranda. Lactant.
e In the Sermon of B.M. vpon Gen.18. 32.
f Math.18.4. 1.Cor.13.5.
g Verſe 6.
h Matth 6.3.
i Eccle.11.1.2
k Iſay 5.4.2.
l Deu.15.7.8.
m Mat.5.42.
n Luk.3.11.
o 2.Cor.8.7.
p 1.Tim.6.11.
q Gem.18.1.
r Gem.19.1.
ſ 1.Kin.18.4.
t Iob.29.15.16
u Iob.31.17. &c.
x Luke 19.8.
y Act.10.2.
z Philem.7.
a Gal.2.10.
b 2.Cor.8.10.

[c] Ioh.13.29. selfe liued by contribution, yet hee gaue out a ſhare to the poore [c]. Here are examples. Now for benefit and good that followeth herein: Firſt, wee are aſſured, that whatſoeuer fleſh and blood may imagine, yet that which is giuen is not loſt? *After many daies thou ſhalt finde it* [d]. *Hee that hath mercie vpon the poore, lendeth to the Lord, and the Lord will recompence* [e], *&c. The liberall perſon ſhall haue plentie* [f], *&c. He that ſoweth liberally, ſhall reape liberally* [g]. So that here is one good turne, a man is ſure this way to be no loſer, rather hee prouides a ſtocke for himſelfe againſt the time of neede. Secondly, hereby a man brings vp himſelfe a continuall bleſſing throughout his whole life. *The Lord ſhall deliuer him in the time of trouble: the Lord will keepe him, and preſerue him aliue, he ſhall be bleſſed vpon earth* [h], *&c.* He bringeth a bleſſing alſo vpon his poſterity, *His ſeede enioyeth the bleſſing* [i]. Thirdly, this is a meanes to bring vs to the right vſe of our wealth. *Giue almes, and beholde all ſhall be cleane vnto you* [k]. It is like the aduice of a Phyſitian to helpe a ſurfet by forbearance, ſo (ſaith Chriſt) you that haue beene giuen to oppreſſion and cruelty, if you ſhal repent hereof, and make knowne the truth of your repentance by the fruites of charitie, this will be a good medicine againſt greedineſſe, & a meanes to bring you to the pure vſe of Gods bleſſings. Fourthly, it is a good pledge to a mans ſoule of his future inheritance. *Paul* calleth it a *good foundation againſt the time to come* [l]: not that our ſaluation is built vpon *almes*, but the bowels of compaſſion in vs towards others, (is as it were) a print or ſtampe of the mercy of God ſet vpon our hearts. Thus wee ſee how *almes giuing* is recommended to vs in the Scripture. I could adde the penalty annexed to the contrarie; *Hee that ſtoppeth his eare at the crie of the poore, he ſhall likewiſe crie, & not be heard* [m]: *Iudgement mercileſſe to him that ſheweth no mercy* [n]. The vſe and exhortation followeth.

[d] Eccleſ.11.1.
[e] Prou.19.17.
[f] Prou.11.25.
[g] 2.Cor.9.6.
[h] Pſal.41.1,2, &c.
[i] Pſal.37.26.
[k] Luk.11.41.
[l] 1.Tim.6.19.
[m] Prou.21.13
[n] Iam.2.13.

The Vſe. Bee pleaſed I pray you to giue entertainement to this point alſo. It deſerueth to bee harboured. It is the glory of a *Chriſtian, Hee hath diſtributed and giuen to the poore, his horne ſhall be exalted with honour* [o], As it deſerueth harbour, ſo wee doe generally neede to bee perſwaded to open our doores to ſo worthy a Gueſt. Fruites of mercy in theſe daies are exceeding ſcarce. The contrarie euils, oppreſſion, violence, gaping ouer the heads of the poore, deuouring widdowes houſes, ſelling the poore for old ſhooes, rackings, enhaunſings, gripings, vſuries, immoderate taking: theſe things, *depart not from our Streetes* [p]. The portion of the poore is ſpent away in gaming, in reuelling, in contending, in gay cloathing, in ſmoake, in dogges, in drinking, &c. How much is vented away by ſuch meanes, by which many a poore ſoule might bee comforted, many a priſoner ranſomed, many a decayed labourer and induſtrious husbandman reſtored, many a faithfull ſtudent in the Vniuerſitie maintained, many an impoueriſhed and ſpoiled Church re-endowed, many an Hoſpitall for the ſicke and aged erected, many a houſe of correction for the ſturdie and incorrigible, builded? I am euen aſhamad for our vnfruitefulneſſe: but, eſpeciall I cannot but pittie that pittifull account which men will make, when they ſhall come at the day of the great Audite, to giue in their billes of expence to the Lord Paramount, to whom for theſe things wee muſt bee countable. Alas, alas, how ſhall men looke the Lord in the face, when there ſhall bee ſeene ſuch large ſummes about vanities, about contentions at law, about buildings, about belly-cheere, about the furtherance of wicked pleaſures, nay (perhaps) ſo much to the maintenãce of ſecret whoredomes, ſo much to the commuting of puniſhments, ſo much to the keeping & ſhifting of vnlawfull iſſues, & ſo litle, ſo nothing to holy vſes, to the Church of Chriſt, and to the Saints of Chriſt? Thinke vpon it I intreat you, and propound this vertuous woman for an example: and as in other particulars ſo remember to follow her in this: That which you will doe in this kinde, put

[o] Pſal.112.9

[p] Pſal.55.11.

it

it not off vntill your latter end. Theſe her *almes*, were fruits of her lifes courſe, not of her Legacies at her death, *while we haue time, let vs doe good* q, &c. I condemne not funerall beneficence ſimply: onely I preferre the vitall before it. They which doe nothing but by a way of teſtamentarie beneuolence, are rightly ſaid to be men of good wils, but of euill deedes. Thus farre of the life of *Dorcas*. Now of her death, Verſe 37. *It came to paſſe, in thoſe daies, that ſhee was ſicke, and died.* The 2 part.

q Galat. 6. 10.

I cannot ſpeake at large of euery thing. I muſt ſtill (as hitherto) ſelect the principall; and that in this part is this: *That euen the holieſt and moſt religious among the ſonnes of men, are ſubiect vnto death. Dorcas*, notwithſtanding ſhe was a *Diſciple*, notwithſtanding ſhe was zealous of *good workes*, & ful of *almes-deeds*; yet, here in thoſe daies ſhe ſickened and was dead. This may eaſily be inſtanced by a world of examples. Righteous *Noah*, faithfull *Abraham*, zealous *Lot*, meeke *Moſes*, religeous *Danid*, innocent *Iob*, painefull *Paul*, penitent *Zache*, charitable *Cornelius*, all the worthies of the firſt times, & whomſoeuer elſe the word of God hath well reported of, where are they? Are they not all dead? Doe they not all ſee corruption? are they not all gone downe into the ſlimie Valley? Haue they not long ſince made their bed in the darke? None of them all was able to deliuer his life from the power of the graue. How is it then true (will ſome ſay) that Chriſt hath deſtroyed death, ſith death hath ſtill power ouer Gods Saints? I anſwere: Chriſt did not die to take away death (as yet,) but to change death: not to ouerthrow the being of death, but to plucke out the *ſting of death* r: not quite to ſtop vp the graue, but remooue and quell the victory of the graue. The holieſt therefore doe ſtill die, but death cannot ſting them, the graue cannot triumph ouer them. Death in it ſelfe is the way to hell; It is altered to the children of grace, and become a Portall, by which the ſoule paſſeth from out of the body into Heauen. Death it ſelfe is a Sergeant to arreſt, and to bring to iudgement: but to the elect of God, it is as the Angel which guided *Peter* s, and leadeth them from the vale of teares, into the land of righteouſnes. Thus the holy die, but not to damnation, for to them which are in Chriſt, *there is no damnation* t. It is a peece of their happineſſe that they die: *Except the wheate corne fall into the ground, and die, it bideth alone* u: and, *oh foole, that which thou ſoweſt is not quickned except it die.* x A foole or a childe ſeeing a goodly cluſter of grapes, thinketh it pitie to put them into the preſſe, and to deface them; but he that is wiſe, knoweth that by this meanes the liquor in them is preſerued, and that this timely gathering is a meanes of keeping from corruption: So wee thinke ſometime, *Oh, it is pitie ſuch an one ſhould die ſo ſoone*; as one might haue ſaid of *Dorcas*; *Alas ſo good a woman, ſo pitifull a creature can ill be ſpared*: But God in his wiſedome knoweth it to be good, and if he cut off the life of good *Ioſiah*, as it were in the middle of the ſtemme, doubtleſſe it is, that *his eyes may not ſee the euil to come* y.

The 4. Doctr.

r 1. Cor. 15. 55.

s Act. 12.

t Rom. 8. 1.

u Ioh. 12. 24.

x 1. Cor. 15. 36.

y 2. Kin. 22. 20.

The ſpeciall vſe I will driue this point vnto, is to vrge vpon vs all a due meditation of our end. For ſurely if euen the holieſt die, then all muſt die. If death ſeize *euen vpon the houſe of God, where ſhall the vngodly and ſinners appeare* z? If *Dorcas* doe die, ſurely *Iezabel* ſhal not eſcape: If the tender-hearted woman that wept for Chriſt, then the ſtony-hearted men that ſcoffed at Chriſt; if thoſe that embalmed him, then thoſe that buffeted him; if ſhee that poured oyntment on his head, then hee that ſpate in his face: there is no auoidance: It *is appointed vnto all men that they ſhall once die* a. It is heauens decree, and it cannot bee reuoked. And what is that to die, to bee no more? No; happie then were *Caine* and *Iudas*, and happie you that now make a mocke of ſinne; but, to be ſtill for euer either in endleſneſſe of bliſſe, or perpetuitie of woe. What ſhall wee then doe? ſhall wee reaſon as the prophane? *Let vs eate and drinke for to morrow wee ſhall die* b? God forbid: that were to be like

The Vſe.

z 1. Pet. 4. 17. 18.

a Hebr. 9. 27.

b 1 Cor. 15. 32.

the

the diuell, whose manner is to play reaxe, and to haue *great wrath when he hath but a short time* [c]: or shall we gull our owne soules, & *put far away the euil day* [d], and dreame of many yeares like the rich *foole* in the Gospell [e]? Farre bee these things from vs; let vs rather endeauour by this to *apply our hearts to wisedome* [f]: and what wisedome? verily in a word; the skanning of this one point often in our mindes, *Hence I must; and whither then?* like men that trauell, who beeing no sooner come to their lodging, but they are talking of their next Inne. The debatement of this question in the minde would bring forth an excellent fruit, euen, care to be assured of admission *into euerlasting habitation* [g]. A man would thus reason: *I must remoone, and whither then? hell is my desert, how shall I escape it? Heauen is the only place, how shall I come to it?* Thus, one good thought would make way for another, and leade vs on by degrees to that which wee doe most neglect, (*the prouiding for the future estate.*) *Oh that wee were wise to vnderstand this, and that we would consider our latter end* [h], or that we did conceiue the happines and sweete comfort of a prepared and long expected end? This premised, the day of death, a godly man may say of it when it commeth, as the people triumphantly sometimes spake of the day of *Dauids* coronation, *This is the day which the Lord hath made* [i]. The children of God whose care hath beene to *keepe themselues vnspotted of the world* [k], may cal death, as *Iacob* did the place where he came, *Mahanaim*, because there the *Angles met him* [l]; so there, those *ministring spirits which are sent forth for their good which be heires of life* [m], shall receiue their soules to beare them into *Abrahams bosome* [n]. Oh that Religion and godlinesse might be more sweet vnto vs, which will bring a man such peace at the last. *As for the wicked, it is not so with them* [o]. In their death they be like vnto him, of whom the Prophet speakes, who *did flie from a Lyon, & a Beare met him* [p]; they escape one misery, & irrecouerably fal into another. This life hath (it may be) afflicted them with rods, but death shall come vpon them with scorpions. God shall shut them from his tabernacle, and not suffer them to come neere the land of the liuing. Oh that we could make haste to *breake off our sinnes* [q] by repentance, which will bring so much woe at the last. This is the vse: *Dorcas* is dead, the holiest must die: if holinesse must yeeld, prophanenes cannot stand out, whether holy or prophane, all must die, & come to iudgement, *Let him that is holy be holy still* [r], and *holde fast that none may take his crowne* [s]. Let him that is prophane, I will not say be prophane still, let him *cast away his transgressions, for why will yee die, oh house of Israel* [t]? Yet there is hope, but if we be once stept ouer the threshold of death, *there is no place for repentance, no vse of any satisfaction*: *If Iob, Noah, Daniel should entreate for vs*, God would not heare vs. So an end of this admonition touching our end, which if wee suffer it to die in our thoughts, wee shall surely die without comfort.

[c] Reu.12.12.
[d] Amos 6.3.
[e] Luk.12.19.
[f] Psal.90.12.

Hinc abeundum quo transeundum?

[g] Luke 16.9.
[h] Deut.32.29
[i] Psal.118.24.
[k] Iam.1.26.
[l] Genes.32.2.
[m] Hebr.1.14.
[n] Luk.16.22.
[o] Psalme 1.4.
[p] Amos 5.9.
[q] Dan.4.24
[r] Reu.22.11.
[s] Reuel.3.11.
[t] Eze.18.31.

Nullus pœnitentiæ locus, nullus satisfactionis effectus. Cypr. ad Demetrium. Non Iob, non Daniel, non Noe, rogare possunt, &c. Hiero.

THE SPIRITVALL TILLAGE.

The Marriage-Bleſsing.

The Old-Man, and the New-Man.

Galat. 6.7.

Whatſoeuer a Man Soweth, that ſhall he alſo reape.

Heb. 13.4. *Marriage is Honourable.*

Epheſ. 4: 22, 24.

Caſt off the Old-Man, and put on the New-Man.



AT LONDON,
Printed by *Iohn Legatt*, Printer to the Vniuerſity of *Cambridge*. 1619.

THE

SPIRIT VAIL

OF

TILLAGE.

TO MY VERIE Worshipfull Friend,

Sampſon Hele, *of Gnaton in Deuon.* Eſquire.

SIR, I haue read of one Archias, (a man giuen to his pleaſure) that when a meſſenger came vnto him, to treate of a matter of ſome importance, he gaue him this anſwer; Let a lone theſe ſerious buſineſſes till to morrow: *ſo loth was he to interrupt his ſports. Not much vnlike to that of* Fælix, *before whom, when* Paul *diſcourſed of* Righteouſneſſe, *and* Temperance, *and* Iudgement to come; *hee ſuddenly brake him off, pretending to referre him to a more* conuenient time. *If I had any cauſe of fearing to finde in you this vnwilling diſpoſition, either out of* Epicuriſme *like the former, or out of* Atheiſme *like the latter, I would forbeare to bee troubleſome to you in this kind. But ſince (ſome) acquaintance with you, both hoped and obſerued better things of you, and withall the continuance and encreaſe of your good care, to diuert ſome of your affections ſome, either to hearing, or reading (as occaſion ſerues) ſomewhat, rather then to waſt all by in vnprofitable pleaſures, and in the proſecution of them, the end whereof is* heauineſſe. *I remember that ſaying vſed of a Hiſtorian, it is a wonderful thing for a man of great meanes, to be alſo a man of good vnderſtanding; and (as it is ſaid in another caſe) it is both good and comely, when according to that of* Hieron, *They which are firſt in the world, are firſt alſo in Chriſts Family. Let this (I pray you) be your care: The place where you liue requires it, the times need it, and if you be faulty, God will require it: For vnto whom much is giuen, of the ſame ſhall much be demanded. See not diſpleaſed that I admoniſh you, you haue deſerued from me a larger meaſure of reſpect; and wherein may I better teſtifie my loue, then in prouoking you to that, which ſhall bring you an vnſpeakable comfort at the laſt? I doe here preſent you with a cluſter or two of my ſlender vintage, not ſo much to feed your appetie, as to quicken it. I am not ignorant of your diſpoſition, more effecting continued comments, then this manner of handling ſome ſpeciall Texts apart. My ſelfe alſo (as you know) doe in my ordinary*

Εἰς ἑαυτὸν τὸν συνουσιαστήν. Plutar.

Act 24.26.

Eccleſ.2.2. Prou.14.23. ὁ λόγος ἐστὶν ἀνὴρ ἀγαθὸς ἐπὶ πολλοῖς ἀγαθοῖς. (as χρῆται τοῖς ἀγαθοῖς.)

Pſal.133.1. *In ſeculo primi in Chriſti familia primi.* Hie. ad Iulianum.

Luk.12.48.

ordinary

dinary home-miniſtery keepe that courſe of following ſome certen either booke or chapter, or entire paſſage: But theſe Sermons which I haue at ſeuerall times publiſhed, and doe now offer againe to the world in one Volume, were (the moſt of them) preached vpon ſpeciall occaſions, and that out of mine owne ture, and the Printing of them hath been deſired of me, by thoſe whom I could not well deny. Thoſe of them which I preached at home haue been called out to giue ſatisfaction vnto ſome honeſtly diſpoſed, who being affected with the publik delivery, deſired to enioy them againe for their priuate comfort. Now theſe particulars being to get forth together, and I thereupon taking occaſion to remember in them, my ſpeciall friends, by whom I haue receiued both countenance & encouragement in my miniſtery, how could I paſſe you by vnmentioned, to whom for ſo many kindneſſes (not meet here in particular to be expreſſed) I am ſo deeply bound? And this was my onely meaning in prefixing your name to theſe foure ſubſequent Sermons, to let you know, that I deſire not to be vnthankfull. Hoping of your good acceptance, I pray God to keep you in his holy feare and fauor to the end, and ſo remaine,

(From Modbury.)

Your Worſhips in the ſureſt bond,

SAM. HIERON.

THE SPIRITVALL TILLAGE,

In two Sermons.

The First Sermon,

wherein is,

The Husbandry, and Harueſt of the Righteous.

PRO̅V. 11.18.

Hee that ſoweth Righteouſneſſe, ſhall receiue a ſure reward.

THis ſentence is a counter-plea, to that prophane and peremptory principle of the Atheiſts of the world, who ſay, *It is in vaine to ſerue God* [a]. As the *Dagon* of the Philiſtims fell downe before the Lords *Arke* [b]; ſo this wretched conceit cannot ſtand in the preſence of this Scripture: the very ſound of it cannot chuſe but make it doe as the Souldiers did which came to attach our Sauiour, euen *goe backwards, and fall to the ground* [c].

a Malac.3.14.
b 1 Sam.5.3.
c Iohn 18.6.

The particular ſcope of the Holy Ghoſt, is, to let vs ſee the *Husbandrie, and the Harueſt* of the Righteous: *The Huſbandrie* in theſe words, *He that ſoweth righteouſneſſe*; *the Harueſt* in theſe, *Shall receiue a ſure reward.* I will bound my whole Sermon within the compaſſe of theſe points: 1. What it is to *ſow righteouſneſſe*: 2. What is the *ſure reward*. 3. How true it is, that *He which ſoweth righteouſneſſe ſhal receiue a ſure reward*. 4. What matter of doctrine may be raiſed out of all.

The ſcope of the place. The points to be handled.

To *ſow righteouſneſſe*, is the ſame which the Apoſtle calleth, to *ſow to the ſpirit* [d]; If that kind of ſpeaking be doubtfull, it is all one with theſe, to *Mortifie the deeds of the fleſh by the ſpirit* [e], *to walke in the Spirit* [f], *to be vpright in ones way* [g], *to haue reſpect to all Gods commandements* [h], *to deſire in all things to liue honeſtly* [i], *to cauſe the conuerſation to bee ſuch as becommeth the Goſpell* [k], *to giue ones ſelfe vnto God* [l], *to endeauour alway to haue a cleere conſcience toward God and toward man* [m]: In a word, *to deny vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, and godly in this world* [n], *ſhining as a light in the midſt of a naughty and crooked Nation* [o]. This is to *ſow righteouſneſſe*. This gracious courſe of conſecrating a mans ſelfe vnto God in the practiſe of godlineſſe, let vs a little enquire why the Spirit of God calles it *a ſowing of righteouſneſſe*. I may ſay of this, as S. *Iames* doth in another caſe, *Doe ye thinke that the Scripture* ſpeaketh thus in vaine [p]? *ſurely no*: It is becauſe of the likeneſſe which is betwixt the practiſe of godlineſſe, and the *ſowing of the ſeed*, in ſome things which go before ſowing: in ſome things which doe accompany the act of ſowing: in ſome things which follow after ſowing.

1. What it is to ſow righteouſneſſe.
d Galat.6.8.
e Rom.8.13.
f Galat.5.16.
g Pſal.119.1.
h Verſe 6.
i Heb.13.18.
k Phil.1.29.
l Rom.6.13.
m Act.24.16.
n Titus 2.12.
o Phil.2.15.
p Iam.4.5.

The proportion which is betwixt the practiſe of godlines, and the ſowing of ſeed, in reſpect of the things which do go before ſowing, ſtandeth thus: Before *ſowing*, two things are chiefly looked to: 1. The preparation and fitting of the ground. 2. The choiſe of *ſeed* to bee put into the ground. Thus much without any further diſcourſe by mee, is knowne ſufficiently. In the *ſowing* of *righteouſneſſe*,

the like to theſe two are of as great behoofe. 1. The preparation of the heart: 2. The choyſe of particulars belonging to a Chriſtian courſe. Touching the preparation of the heart, the Scripture (following the ſimilitude of Husbandrie) ſpeakes thus, *Breake vp your fallow ground*[q]. It is the ſame with that which *Ioel* calleth the *Renting of the heart*[r]. The neceſſity of it is apparant. There is *A bundle of folly in euery naturall heart*[s], it is *wicked aboue all things*[t], the whole frame of it is *onely euill euery day*[u], it is *reprobate to euery good worke*[x], it is *ſtony*[y]. The curſe which God for mans ſinne laid vpon the earth, (*thornes, and thiſtles ſhall it bring forth*[z]) lieth vpon euery vnconuerted heart, out of it comes nothing but *euill thoughts*[a]: When will any good ſeed grow in this ſoyle, if it bee neuer wel manured? To breake vp this flinty and craggie hart, the Lord hath appointed the preaching of the Law. That is as *fier* to burne out the weedes, and as a *hammer*[b], to breake the clods in peeces. It will *pricke the heart*[c], *and melt it*[d], it will *make manifeſt the ſecrets of it*[e], it will *enter through the diuiding of the ſoule and ſpirit*[f]; It will make him that was ſometime as an *vntamed Calfe*[g], and did *ſpurne with the heele*[g], and did ſay with *Pharaoh, Who is the Lord that I ſhould heare his voice*[h], to crie out with meekeneſſe, *Lord what wilt thou that I doe*[i]? *Talke with vs*, O thou man of God, *and wee will heare thee*[k]. Now touching the choiſe of particular good things to bee put in practiſe, expreſſe is the charge of the Apoſtle, *Deſire the beſt gifts*[l]: *Whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, &c. If there be any vertue, &c. thinke on theſe things*[m]: As if hee had ſaid, If there be any thing better or more commendable then another, ſeeke to draw that into your practiſe. Men who thinke any thing to be good enough, any manner of ſeruing God, any manner of zeale and holineſſe, and ſo will at aduenture entertaine any courſe commended to him, either by the cuſtome of the times, or by the tradition of their fathers, or by the aduice of carnall friends, ſhall neuer bee truly religious. I ſearch the market for the beſt ſeed, why ſhall I not ſearch, and learne, and enquire which is the beſt courſe of godlineſſe? *Proone which is the will of God* both *acceptable* and *perfit* too[n]. The ſecond reſemblance, is betwixt the act of ſowing, and the practiſe of godlines, and that may be laid open in two particulars alſo. 1. The time of ſowing. 2. The plenty in ſowing. Firſt, wee haue a ſeuerall ſeaſon for euery graine: when this ſeaſon comes in courſe, the husbandman fals to his worke, though (perhaps) it be not ſo ſeaſonable as he could deſire. Men know well enough the truth of that ſaying, *Hee that obſerueth the winde, ſhall not ſow*[o]. Thus it is in the ſpirituall buſines: the ſeed-time for righteouſnes is this life: the opportunity muſt be taken when it comes: *While yee haue time*[p], *while yee haue light*[q], *while it is called to day*[r]. Put caſe now, that in following this opportunity, I meet with many encombrances, the world frownes, euill tongus are ſharpened againſt me, the diuell rageth, the fleſh rebelleth: ſhall I leaue ſowing, and tarry for a calmer ſeaſon? God forbid. Through with it I muſt, *in ſeaſon, and out of ſeaſon*[s], *through the infirmity of the fleſh*[t], *in great affliction, and anguiſh of heart, with many teares*[u], *by honor and diſhonour*[x]. If I looke for a better time, vpon a ſudden, there will be no time at all. Secondly, the ſeeds-man caſts not in one ſeed alone, but an handfull at once, one handfull after another. To ſow righteouſneſſe, is to be *rich in good workes*[y], to bee *abundant in the worke of the Lord*[z], to doe good *once and againe*[a], to ioyne with *Faith, vertue; with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlineſſe; with godlineſſe, brotherly kindneſſe; with brotherly kindneſſe, loue*[b]. This is right ſowing. Some doe now and then drop out a good worke (in ſhew) ſome little deuotion to God, ſome petty office of mercy to men, but it is to no purpoſe in the world: no plenty in ſowing, no fulneſſe in reaping. The third likeneſſe is in things which follow after ſowing. Great is the care that the ſeede put into the ground may thriue and proſper: the fields be hedged, the cattel be ſhut out,

the

[q] Ier. 4. 4. Hoſea 10. 12.
[r] Ioel 2. 13.
[s] Prou. 22. 15.
[t] Ierem. 17. 9.
[u] Gen. 6. 5.
[x] Titus 1. 16.
[y] Ezec. 11. 19.
[z] Gen. 3. 18.
[a] Mat. 15. 19.
[b] Ier. 23. 29.
[c] Acts 2. 37.
[d] 2 Kin. 22. 19.
[e] 1 Cor. 14. 25
[f] Heb. 4. 12.
[g] Ier. 31. 18.
[h] Deut. 32. 15
[i] Exo. 5. 2.
[k] Act. 9. 6.
[l] Exod. 20. 19
[m] 1 Cor. 12, 31
[n] Phil. 4. 8.
[o] Rom. 12. 2.
[p] Eccl. 11. 4.
[q] Galat. 6. 10.
[r] Iohn 12. 35.
[s] Heb. 3. 13.
[t] 2 Tim. 4. 2.
[u] Galat. 4. 13.
[x] 2 Cor. 2. 4.
[y] 2 Cor. 6. 8.
[z] 1 Tim. 6. 18.
[a] 1 Cor. 15. 58
[b] Phil. 4. 16.
[c] 2 Pet. 1. 5, &c.

the birds driuen away, the ſtones pickt out, it is euer and anone looked vpon to ſee how it goeth on. In ſpirituall matters, it is in vaine to haue entred into a good courſe, if it be not continued: *Continue in the Lord* [b], *encreaſe more and more* [c], *grow in grace* [d], *be led forward vnto perfection* [e], *let your workes bee more at laſt then at firſt* [f]. *Ye didrun well, who letted you* [g]? What can be ſaid to a man more diſgraceſull, then to be like the feaſt-maker, who at *the beginning ſet forth good wine, and when men haue well drunke, then that which is worſe* [h]? He were a mad man, who when he had ſowed his ground, would ſtrait turne in his ſwine to roote it vp, or when it is come to be a handfull high, would let in his beaſts to trample it, and to deuoure it vp, or when it is ripe, would doe with it as *Sampſon* did with the corne of the Philiſtims, vſe meanes to burne it vp [i]. When thou haſt taken paines in ſome degrees of godlineſſe, if thou then giue ouer and leaue all to the ſpoile, what ſhall I ſay to thee but the words of the Apoſtle, *Art thou ſo fooliſh that when thou haſt begun in the ſpirit, thou wilt end in the fleſh* [k]? Continue thy care and prouidence vntill the harueſt, elſe thou ſhalt neuer reape. Thus at laſt wee ſee what it is to *ſow righteouſneſſe*, namely, to frame and ſet ones ſelfe to the practiſe of godlineſſe: of this, theſe be ſignes and companions. 1. The ſubmitting a mans ſelfe to haue his heart broken vp by the power of Gods Word. 2. A diligent inquirie into the beſt way of pleaſing God. 3. A preſſing forward amidſt many encombrances. 4. A ſtriuing and caring to be fruitfull in good workes. 5. A watching ouer a mans courſe with a continued diligence, vntill he receiue *the end of his faith, the ſaluation of his ſoule* [l].

The *ſure reward* annexed to this *ſowing*, is either in *the life preſent*, or in *that that is to come* [m]. The reward in this life, is either outward, or inward. The outward is often mentioned; *Bleſſed is euery one that feareth the Lord, &c. And when thou eateſt the labours of thine hands, thou ſhalt bee bleſſed, and it ſhall bee well with thee* [n], *Health ſhall be to thy nauill, and marrow to thy bones, thy barnes ſhal be filled with abundance* [o]: *The good man ſhall giue inheritance vnto childrens children* [p], *The Lyons doe lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good* [q]. The Scripture is full of the like promiſes. All which muſt be vnderſtood with this limitation, namely, that theſe outward things are the reward of the righteous, ſo far forth, as the wiſdome of God ſhall ſee it fitting. For many times it falleth out otherwiſe: they *lie among the pots* [r], they *find no citie to dwell in* [s], *their ſoules are filled with the mocking of the wealthie, and with the deceitfulneſſe of the proud* [t], *the plowers plow vpon their backes* [u]. How then (will ſome man ſay) haue they an outward recompence? I anſwere, when God will abaſe them, hee will teach them *how to be abaſed* [x]. It is a ſtrang vertue which God can giue to a little; euen to make it *better to a iuſt man, then great riches to the mightie wicked* [y]. *How ſhall I ſet this before an hundred men?* ſaith the Prophets ſeruant; yet *They ſhall eate and there ſhall remaine, ſaith the Lord* [z]: *Daniel* ſhall looke *fairer and in better liking*, hauing nothing but *pulſe to eate, and water to drinke*, then they which *eate the portion of the Kings meate* [a]: *Ionas* ſhall find more contentment vnder his *Booth* [b], then *Ahaſhueroſh* and *Haman* ſitting drinking in the Pallace [c]. This is the reward of outward things. The inward is peace of conſcience, ariſing out of the comfortable aſſurance of Gods fauour, *Being iuſtified by Faith, wee haue peace with God* [d]. *Theſe things do, and the God of peace ſhall be with you* [e]. This is a rich reward. It is a *continuall feaſt* [f]. It brings a *Ioy vnſpeakable and glorious* [g]. A ioy working euen in afflictions [h], a ioy which may bee ſometimes ouerclouded with many inward perplexities, but yet ſuch an one as ſhall *neuer be taken away* [i]. This peace accompanieth the righteous, euen to the end of their dayes: It breedes a *departure hence in peace* [k]: A departure indeed, not without teſtimony of Satans malice, of mens weaknes, of Gods pleaſure to try his ſeruants; but yet a departure, in which alwaies firſt or laſt the peace of conſcience gets the victory. The reward in the life to come, cannot be expreſſed: *for the things which eye hath not ſeene, neither*

[b] Phil.4.1.
[c] 1 Theſ.4.1.
[d] 2 Pet.3.18.
[e] Heb.6.1.
[f] Reu.2.19.
[g] Gal.5.7.
[h] Ioh.2.10.
[i] Iudg.15.
[k] Gal 3.3.
[l] 1 Pet.1.9.
2. What is the ſure reward.
[m] 1 Tim.4.8.
[n] Pſal.128.12.
[o] Prou.38.20
[p] Prou.13.22.
[q] Pſal. 34.10.
[r] Pſal. 68.13.
[s] Pſal 107. 4.
[t] Pſal. 123. 4.
[u] Pſal.129.3.
[x] Phil.4.12.
[y] Pſal.37.16.
[z] 2 King.4.43
[a] Dan.1.15.
[b] Ioh.4.5.
[c] Eſt.3.15.
[d] Rom.5.1.
[e] Phil.4.9.
[f] Prou.15.15.
[g] 1 Pet.1.8.
[h] Rom 5.3.
[i] Ioh 16.22.
[k] Iuk.2.29.

k 1 Cor.2.9.
l Luk.2.29.
m Luk.16.22.
n Rev.14.13.
o Phil.3.21.
p 1 Thess.4.17
q 2 Cor.4.17.

2. The certenty of the thing auouched by Salomon.

r Gal.6.7.

s Eph.6.8.
t Eph.2.10.
u Psal. 89.34.

x *Bernard de interp. Dani.*
y *August. in* Psal.31.
z Rom.4.4.

a Col.3.24.

4. Whatpoints of doctrine may be gathered.

The 1. doct:

a Psal.127.2.
b 2 Pet.1.5.
c Luk.13.24.
d Mat.24.42.
e Mat. 11.12.
f 1 Cor. 9.27.
g 1 Phil.3 13, 14.
h Ps.119.131.
i Mar. 10.22.
k Ioh.6.60.
l Deut. 10.16.
m Gal.5.24.
n Heb.12.1.

o Mat.13.25.

The Vse:

neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him k. As at the point of death, their soules are *loosed* l from their bodies, and caried by *Angels into Abrahams bosome* m, where they *rest from their labours* n: So in the last day their bodies be raised out of the dust, *and made like to Christs glorious body* o, and recoupled to their soules, and then they shall *meete the Lord in the ayre, and so be euer with the Lord* p, where they shall receiue a *most excellent and an eternall waight of glorie* q. This is the *sure reward* here spoken of.

Now touching the certainty of this reward, the Scripture reasoneth two waies: First, by a prouerbiall speech, *Whatsoeuer a man soweth that hee shall reape* r, holinesse in the seed, happinesse in the haruest: When the course hath beene gracious, the end must needs be glorious. Secondly, by the truth of Gods promise, and that is this; *Know ye whatsoeuer good thing any man doth, the same shall hee receiue of the Lord* s: The duties of righteousnesse are *ordained* (as the way) *to walke in* t. This course cannot be broken: God will *not alter the thing that is gone out of his lips* u. This must be noted to stop the mouthes of Papists, who vpon this and the like places seek to ground their doctrine of merits. Against whom we must know. 1. That the scope of the Scripture here is to shew who shall bee rewarded: not the cause why the reward is giuen; the way to the kingdome, not the cause of raigning *. 2. That the certentie of the reward, depends vpon a free promise, not vpon the worth of the thing done. God hath made himselfe a debter, not by owing, but by promising x. Yea, but (saith the Papist) here is a reward spoken of, and a reward presupposeth merit. I answere, there is a double reward; 1. A reward of fauour, 2. A reward of *debt* y. This is a reward of fauour, giuen as a free recompence, not as a thing deserued. To put it out of question, it is called a *reward of inheritance* z, and where is lesse desert then in the case of inheritance? And thus I haue ended the three first points. Now I come to the fourth: There are three points of Doctrin to be collected hence: First, *The Labour of Religion*: Secondly, *the Triall of Religion*: thirdly, *The Reward of Religion*. In the first we shall see *Paines*, in the second, *Patience*, in the third, *Pleasure*: Of these in order.

The first Doctrine is, *That the practise of godlinesse is a matter which requireth great industry*. I proue it thus: It is a sowing. Whose life is fuller of labour then the husbandmans? It may be truly said of him, that he doth *Rise early, and lie downe late, and eate the bread of sorrow* a: He runneth in a ring, his labour is neuer at an end. Let vs a little consider the labour of Religion, Saint *Peter* calleth for *all diligence* b, our Sauiour for *striuing* c, and for *watching* d: *The kingdome of heauen suffereth violence* e. *I beate downe my body* f, saith the Apostle, *I follow hard toward the marke* g, *I opened my mouth and panted*, saith *Dauid* h. Marke these places well, and you shall see that a man hath something to doe, that will bee a good Christian. I appeale to your selues: how many doctrines doe you heare, the hearing whereof maketh you to *go away sorrowfull*, like the rich man in the Gospel i, and to say, as some of Christs hearers did, *This is a hard saying: who can heare it* k? The Scripture speaketh of *circumcising the heart* l, of *circumcising the flesh* m, of *shaking off the sin that hangeth so fast on* n. Are these things of slight performance? How hard a matter is it to reforme an euill course which a man long continued in? It is like the labour of turning an old, forsaken, barren, weedy, vneuen parcell of ground into tillage: somewhat adoe there is to bring it into fashion, it will be soone out of order againe, if it be not well looked vnto. He is no right Christian, who thinkes he may haue any spare leisure time from the practise of Christianity: *While men slept, came the enemie, and sowed tares* o. A little intermission of our holy care, giueth the diuell a great deale of aduantage.

This serueth to discountenance the common conceit of men, who thinke it, of all other matters one of the most easie, to bee a Christian. Men suppose they be religious, though they neuer entertained one serious thought touching

Religion.

religion. O thou vaine man; learne to ſee thine owne folly: thou haſt taken ground into thy hand, and thy purpoſe is to get by it. I neede not now to tell thee of the diligence that is is required: thou thy ſelfe knoweſt, that either thou muſt labour, and toyle, and take paines, and obſerue all opportunities, or elſe thou ſhalt haue but an eaſie bargaine, and reape the loyterers reward, which is, to *be clothed in rags* [p]. All this thou doeſt acknowledge to bee moſt certaine: yet when we come to ſpeake of ſowing of righteouſneſſe, and of the labor that doth accompany it, thou art ready to ſay with the Diſciples, *what needeth this waſte?* [q]? What neede ſo much adoe, as though without ſo much hearing, ſo much meditating, ſo much praying, ſo much watching ouer the heart, ſo much preciſeneſſe, ſo much tying ones ſelfe to theſe and theſe courſes, a man might not bee ſaued. Thus men cooſen themſelues with their owne fancies. I pray you, beguile your ſoules no longer. As often as you ſee *Sowing*, remember this place of Scripture, and then conſider ſeriouſly, that as there is no thriuing by Husbandry, except it bee followed with induſtry: ſo there can bee no riches of Religion, where there is no labour of godlineſſe. Spirituall loytering, and ſpirituall thriuing, neuer yet did meete together in one ſoule.

[p] Prou. 23. 21.

[q] Matth. 26. 8.

The ſecond Doctrin followeth, and that is this: *That the full reward of Religion is not to be looked for by and by vpon the practiſe of Religion.* This is manifeſt by the proportion of the place. Sowing and reaping come not at once: the one is in the winter or toward the Spring, the other in Autumne: he which hath ſowen to day, doth not looke to reape to morrow. *Behold* (ſaith the Scripture) *the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the former and the latter raine* [r]. In ſpirituall things it is not ſo: it is the pleaſure of God to exerciſe vs with delaies, to giue vs the *firſt fruits* [s] onely, and the *earneſt of our inheritance* [t] in this life, and to make vs looke long for the fulneſſe of happineſſe. If any aske, why the Lord ſo dealeth, ſeeing the *hope that is deferred, is the fainting of the heart* [u]? I anſwer, that the Lord ſo dealeth, firſt, for the exerciſe of thoſe ſpirituall graces which himſelfe hath giuen to his ſeruants. What vſe were there of patience, if there were no delaies? But now *yee haue need of patience* [x], ſaith the Apoſtle: what vſe of hope, if there were preſent poſſeſſion? For *hope which is ſeene is no hope* [y]. There is no proofe of valour in a ſhort encounter: many a coward layeth about him for a bout or two. If a man ſhould ſowe this weeke, and reape the next, it were nothing to make ſhift to liue: but he which can make his ſtocke to reach, and his ſtore to continue for his vſe from the ſeede time to the harueſt, deſerues to be commended for a Husband. Secondly, God thus dealeth for our better humbling, that in the time of delay, we may learne what we deſerued, if we had beene dealt with in extremity. It is like the courſe *Dauid* tooke with *Abſalom*, he forgaue him at *Ioabs* ſute, yet (ſaith he) *Let him turne to his own houſe, & not ſee my face* [z]. By this he would haue *Abſalom* learne to know what it was to [illegible] and his Father. Thus we ſee Gods courſe, and the ground of his courſe.

[r] Tam. 5. 7.

[s] Rom. 8. 23.

[t] Ephe. 1. 14.

[u] Prou. 13. 12.

[x] Heb. 10. 36.

[y] Rom. 8. 24.

[z] 2 Sam. 14. 24

It is neceſſary wee ſhould know this, leſt otherwiſe we ſhould be *wearied and faint in our minds* [a]. Many a man entring into a religious courſe, and not finding ſo much ſenſible good in it as he looked for, *turneth like a deceitfull bow* [b], *loſeth his firſt loue* [c], and leaues off like the builder that was not able to [illegible] [d], as being either not able, or not willing to goe forward. It is a rare and ſingular grace, if a man haue learned to tarry the Lords leaſure. It is noted as a fruit of faith, *he that beleeueth, ſhal not make haſt* [e]: to encourage vs to this, let vs harken to the next Doctrin.

The Vſe.

[a] Heb. 12. 3.

[b] Pſal. 78. 57.

[c] Reu. 2. 4.

[d] Luk. 14. 29.

[e]

We haue heard hitherto of the *ſweat*, now let vs heare the *ſweet* of Religion, touching which this is the Doctrine: *That the Lord will ſurely reward thoſe, which faithfully labour in his ſeruice. Be ſtrong* (ſaith the Prophet to the people, intending a reformation of religion) *let not your hands be weake; for your worke*

The 3. Doct.

ſhall

d 2 Chro.15.7 *shall haue a reward* e. *Waite thou on the Lord, and he shall exalt thee* f; *Verilie, there is*
f Psal.37.35. *fruit for the righteous* g: *They that sow in teares, shall reape in ioy, they shall bring their*
g Psal.58.11. *sheaues* h. *He will fulfill the desires of them that feare him* i. *There shall be an end, and*
h Psal.126.5,6 *thy hope shall not be cut off* k. *I said I haue laboured in vaine, &c. but my iudgement is*
i Psal.145.19. *with the Lord, and my worke with my God* l. *I know that it shall bee well with them that*
k Prou.24.14. *feare the Lord* m. Though the time of patience be for a *time*, and then be doubled
l Isa.49.4. and become for *times*, yet at last it shall come to *halfe a time* n. *The vision is yet for*
m Eccl.8.12. *an appointed time, but at last it shall speake, and not lye; though it tarry, waite, for it shall*
n Dan.7.25. *surely come, and shall not stay* o: *Your labour is not in vaine in the Lord* p. *In due season*
o Hab.2.3. *we shall reape* q. *Behold, I come shortly, and my reward is with me* r: what can be more
p 1 Cor.15.58. apparant.
q Gal.6.9.
r Reu.22.12.

The Vse. This must prouoke and encourage all those that feare God, *To hold fast the*
s Heb.3.6. *confidence of their hope to the end* s. Though there bee many a storme after our
sowing, the harueſt will come, and wee shall be comforted. The Farmers of the
world pay their work-men strait after their labour, before the corne be ripe;
but the paiment is of farre lesse value then the corne. God bestowed vpon his,
all that they haue sowne, and the hier shall farre exceede their trauaile: *He that*
t Prou.21.21. *followeth after righteousnesse shall finde life, righteousnesse, and glory* t, there are three
u Heb.11.26. for one. Let vs haue respect to *the Recompence of reward* u, Looke wee *to the ioy*
x Heb.12.2. *that is set before vs* x, remember *The hope that is laid vp for vs in Heauen* y. And let
y Col.1.5. the Atheists and godlesse persons scorne while they will, and say (as they doe)
what are these the better for all this adoe? Are not we as healthy, as rich, as
merry, as well esteemed as they? Certaine it is, that if we *Haue our fruit in holi-*
z Rom.6.22. *nesse, our end shall be euerlasting life* z, *our hope shall not make vs ashamed* a. As for
a Rom.5.5. them, let them alone, *their day is comming* b, *their candle shall be put out* c, *their hope*
b Psal.37.13. *shall perish* d, *the first borne of death shall deuoure their strength* e, and then (though too
c Iob 18.6. late) *they shall returne, and discerne betweene the righteous and the wicked, betwixt him*
d Prou.11.7. *that serueth God, and him that serueth him not* f.
e Iob 18.13.
f Mal.3.18.



The

The ſecond Sermon.

WHEREIN IS,
The Husbandrie and Harueſt of the Wicked.

Prou. 22.8.
He that ſoweth Iniquity, ſhall reape Affliction.

IN this clauſe the purpoſe of the Spirit of God, is, to let vs ſee the Husbandrie and Harueſt of the Wicked. The Husbandry is in theſe words, *He that ſoweth Iniquity:* The Harueſt in theſe, *Shall reape affliction:* I will open theſe points in order. 1. What it is to *ſow Iniquity.* 2. What is the *Affliction* which they ſhall reape which ſow iniquity. 3. How true it is, which is here ſaid, that the ſower *of Iniquity ſhall reape affliction.* 4. What doctrines we may learne out of all theſe for our inſtruction.

The points handled in this Sermon.

To *ſow iniquity*, is the ſame which S. *Paul* calleth, *to ſow to the fleſh* [a]: Againe, *To ſow to the fleſh, is to liue after the fleſh* [b], *to take thought for it, to fulfill it* [c], *to obey ſin in the luſts thereof* [d], *to walke in the vaine of a mans owne heart* [e], to keepe on in a mans *owne race* [f], *to be hardened through the deceitfulneſſe of ſinne* [g], to follow onely ſuch a kinde of life, as a mans owne carnall and corrupt humour leades vnto. This wretched courſe of glutting ones ſelfe with the *pleaſures of ſinne* [h], is well called *ſowing* for theſe reſpects. Firſt, before ſowing, goeth the dreſſing, the working, and manuring of the ground, to make it fat, that the ſeed caſt into it, may come to the better perfection; ſo doe euill men make themſelues ready before hand, that when euill commeth to practiſe, they may goe thorow with it, with the greater boldneſſe. This is that which Saint *Iames* calleth the *nouriſhing of the heart* [i]: It is tearmed ſome while, *a bleſſing themſelues* [k], ſome while an *encouraging themſelues in a wicked purpoſe* [l]: *They ſay in their hearts, hee hath forgotten, hee hideth away his face and will neuer ſee* [m], *Hee will doe neither good nor euill* [n]. Thus their *heart* is made as fat *as greaſe* [o], that the ſeede of Iniquity may come to a more ſpeedie ripeneſſe. Secondly, plowing and ſowing are accompanied with much induſtrie. Whoſe life is more full of labour then the Plow-mans? Great is the diligence of the vngodly, in the furtherance of Iniquity. They imagine *it vpon their beds* [p], they *riſe early to follow it*, and hold on vntill *night* [q], they *cannot ſleepe except they haue done euill* [r]. The *High Prieſt will holde a Counſell, euen the dawning to condemne Chriſt* [s]. Thirdly, ſowing albeit it be laborious, yet it is full of contentment. A faire ſeaſonable ſeed-time, a kindly turning vp of the land, when the clods doe breake eaſily with the harrow; what a ioy are theſe things to the Husbandman? No leſſe is the ioy of the wicked in doeing naughtily. It *is a paſtime to doe wickedly* [t]: It is *meate and drinke* [u]. Glad is the *Adulterer of the twilight* [x]; Ioy it is to the Malicious to *See the deſtruction of him that hated him* [y]. Well is the Oppreſſor when hee can *draw the poore vnto his net* [z]. Iocund is the drunkard when he hath his companions about him to whom he may ſay [a], *Come, I will bring wine and wee will fill our ſelues with ſtrong drinke, and to morrow ſhall bee as this day, and much more abundant* [b]. *The bread of deceit is* ſweet to a man [c]: Fourthly, in ſowing there goe many ſeedes together, a whole handfull at a time, one handfull after another: In the liues of the wicked there is plenty of euils, ſinne neuer

1. What it is to ſow iniquitie.

[a] Galat. 6. 8.
[b] Rom. 8. 13.
[c] Rom. 13. 14
[d] Rom. 6. 12.
[e] Eccl. 11. 9.
[f] Ier. 8. 6.
[g] Heb. 3. 13.
[h] Heb. 11. 25.
[i] Iam. 5. 5.
[k] Deut. 29. 19
[l] Pſal. 64. 5.
[m] Pſal. 10. 11
[n] Zeph. 1. 12.
[o] Pſ. 119. 70.
[p] Mich. 2. 1.
[q] Iſa. 5. 11.
[r] Prou. 4. 16.
[s] Math. 27. 1.
[t] Prou. 10. 23.
[u] Prou. 4. 17.
[x] Iob 24. 15.
[y] Iob 31. 29.
[z] Pſal. 10. 9.
[a] Iſa. 56. 12.
[b] Prou. 20. 17.

neuer goeth alone, one maketh way for another. Some will say of some man, *It is pitie, hee hath but one fault, hee is sometimes couetous, or hee is giuen to drinke, or to lust, &c.* This is vnpossible. If a man haue one such grosse sinne, he cannot but haue a great many pettie ones to attend it, to feed it, to helpe it forward; sins are linked together; entertaine one, and the rest will follow. Fiftly, after sowing, the ground is harrowed, the seed couered, that it may receiue life & heate, and so come to perfection: After euill is once entertained in the heart, oh what pollicie is there to secret it, what meanes to carry it closely, that it may haue no stoppage in the execution? *Cain* will not attempt any thing against his brother neere home, in the sight and presence of his father, but when he meets him in the *field*, hee will *rise against him and slay him* [b]: *Gehazi* will not make all the towne acquinted with his purpose, but he will runne after *Naaman* for a bribe, that none may espie it [c]. What plots doe euill persons lay dayly for the accomplishment of their wicked purposes? The husbandman would not haue a seed lost if he might, an euill man would not haue one of his sinfull deuises faile, if it were possible. Sixtly, there is great care to preuent all hindrances to the growth of the seed, birds are fraied away, cattell are not suffered to enter, passengers (as much as may bee) are shut out: No lesse opposition is there in euill men against all that go about to stop them in their course. They *hate him that rebukes* [d] he is an *enemie*, that telleth them the *truth* [e]. Crie out vpon them & proclaime against them, *The Word of the Lord shal be made a reproch vnto thee, and in derision daily* [f]: What sir? *Shall you rule vs?* [g] *Who is Lord ouer vs?* [h] We will *doe whatsoeuer thing goeth out of our owne mouth* [i]. Thus you see what it is to *sow Iniquity*. Generally it is this, to liue in the continuall seruice and practise of sinne. More particularly, it is discerned by these signes. 1. A cherishing and an encouraging the heart to euill. 2. A taking paines to doe naughtily. 3. A delighting in Wickednesse. 4. A heaping of one sinne in the necke of another. 5. A plotting for the bringing of euill to perfection. 6. A withstanding of all meanes tending to recouerie. This is the husbandry of the wicked, and the common husbandrie of the world now adaies: Euery man hath his plough going in this kinde of tillage, no time of the yeare, no weather for this purpose seemes vnseasonable.

b Gen.4.8.
c 2 King.5.20.
d Amos 5.10.
e Gal.4.16.
f Ier.20.8.
g Gen.19.9.
h Psal.12.4.
i Ier.44.17.

2. What is the Affliction to be reaped.

The second point is, what is the *Affliction* or *Trouble* which followeth this *sowing of Iniquity*: Let vs consider the speech of the Apostle: *Hee that soweth to the flesh, shall of the flesh reape corruption* [k]; Hee shall haue for his reward Gods iudgement. I will open two points. 1. what the *Affliction* or *Iudgement* is. 2. why the comming of it in, is called *reaping*. The affliction here meant, is either in this life, or hereafter. That which is in this life is either outward or inward. Vnder the outward affliction are comprehended strange diseases, fearefull kindes of death, ouerthrow of estate, and credit in the world, and such like. Thus it sometimes falleth out. The Sodomites burning with vnnaturall lust, were consumed with a supernaturall fier [l]. *Agag, whose sword had made women childe-lesse, so was his mother childe-lesse* by his execution [m]. *Gehazi* was punished with the *Leprosie* for his falshood [n]. *Ahab* lied *Nabothes* blood, *and the dogs licked his blood* [o]. The Israelites went a *whoring from vnder their God, therefore their daughters were harlots, and their spouses whores* [p]: They *serued strange gods in their owne land*, therefore *they serued strangers in a land which was not theirs* [q]. *Iudas* sold Christ to the crosse, and then himselfe to the gallowes [r]. Thus it sometimes falleth out, that the *wicked are recompensed in the earth* [s], with outward and visible iudgements: But it is not so alwaies; for many times they *liue, and waxe old, and grow in wealth* [t], *and the rod of God is not vpon them, they are not plagued with other men* [u], *but prosper and encrease in riches* [x], yea, when they *rebelliously transgresse* [y]. And yet there is a curse followeth them, and that is this; their ease slayeth them, and their *prosperity destroyeth them* [z]. The inward plague or affliction is vpon the soule and conscience:

k Gal.6.8.
l Gen.19.
m 1 sam.15. 33.
n 2 King.5.27
o 1 Kin.22.38
p Hos.4.12,13
q Ier.5.19.
r Math.27.5.
s Prou.11.31.
t Iob 21.7,9
u Psal.73.5.
x Ver.12.
y Ier.12.1.
z Prou.1.32.

conſcience: and that is two wayes. 1. Either they haue a conſcience full of inward vexation, alwaies frighting & amazing them, and tormenting them with guilty feares; cauſing them to *feare* ſometimes *where no feare is* [a], or at the very *ſhaking of a leafe* [a]: Thus hauing a *trembling heart* [b], they are continually as one that *trauaileth of child* [c]; neither is there vnto them any *peace* [d]. Such a conſcience had *Cain*, who thought that *whoſoeuer did find him, would ſlay him* [e]. 2. Or elſe they are puniſhed with a *reprobate mind* [f], a conſcience *paſt feeling* [g], *burned with an hot iron* [h]. This is no moleſtation in ſenſe, but indeed and in the iſſue it is the greateſt Affliction. Of a ſtirring conſcience there may be ſome hope, but of a hardned cruſted conſcience there is none.

[a] Pſal. 53. 5.
[a] Leuit. 26. 36
[b] Deut. 28. 65
[c] Iob 15. 20.
[d] Iſa 57. 20.
[e] Gen. 4. 14.
[f] Rom. 1. 28.
[g] Eph. 4. 19.
[h] 1 Tim. 4. 2.

The trouble and iudgement is in the life to come, ſtands thus: Firſt, at death *terrors take them as waters* [i], their *ſoules are fetched away* [k] from them, *and kept in euerlaſting chaines vnder darkeneſſe, vnto the iudgement of the great day* [l]. Next, when that day commeth, *He ſhall deliuer them vp to be iudged* [m], *the Bookes ſhall be opened* [n], *things hid in darkeneſſe ſhall be manifeſt* [o], they ſhall *receiue according to that they haue done* [p]; they ſhall goe into *the euerlaſting fier prepared for the Diuell and his Angels* [q]; there *death ſhall feede vpon them* [r], *the fier that is not blowen ſhall deuoure them* [s]: This is called *the ſecond death* [t], *vtter darkeneſſe* [u], *where the worme dieth not, and the fier neuer goeth out* [x]. Theſe things are meant by this word *Affliction* or *Moleſtation*. Now this is ſaid to be *reaped*, becauſe of the fulneſſe of it. One corne ſometimes bringeth ſundry eares, one eare many graines: ſo the Lord will turne vpon the wicked *double* [x], nay, *ſeuenfold* [y]. A few *pleaſures of ſinne*, and that but *for a ſeaſon* [z], are recompenced with multitude of woes, and that for euer: Hee will make them wring out, and *drinke the very dregges of his cuppe* [a]. Thus they ſhall haue *good meaſure, preſſed downe, ſhaken together, and running ouer* [b].

[i] Iob 27. 20.
[k] Luk. 12. 10.
[l] Iude 6.
[m] Reu. 20. 13.
[n] Verſ. 12.
[o] 1 Cor. 4. 5.
[p] 2 Cor. 5. 10.
[q] Math. 25. 41
[r] Pſal. 49. 14.
[s] Iob 20. 26.
[t] Reu. 21. 8.
[u] Mat. 22. 13.
[x] Mark. 9. 44.
[x] Reu. 18. 6.
[y] Pſal. 79. 12.
[z] Heb. 11. 25.
[a] Pſal. 75. 8.
[b] Luke 6. 38.

The next point, is the certainty of this ſaying, that *he that ſoweth iniquity, ſhall reape trouble*. The Scripture proueth it by a prouerbiall ſpeech, *Whatſoeuer a man ſoweth, that ſhall he alſo reape* [c]. He that ſoweth cockle, cannot expect a crop of Wheate: After tares caſt into the ground, it is in vaine to looke for a barley harueſt. They which ſow nothing but the curſed ſeeds of godleſſe life, how can they expect the crop of eternall life? *They ſhall eate the fruite of their owne way*, ſaith the Scripture [d]. Againe, it is the vnchangeable ordinance of God, he hath tied them together with a chaine of Adamant, and they cannot be ſundred; miſchiefe in this life, miſery in the life to come; wickedneſſe here, wretchednеſſe there; no repentance here, no ſaluation there; a Diuell in earth, no Saint in Heauen. This is a courſe which cannot be altered.

3. The certenty of that which Salomon here auoucheth.
[c] Gal. 6. 7.
[d] Pro. 1. 31.

The Text thus opened, and thus proued to be true, offereth to our conſideration two points of doctrine. 1. *The greatneſſe of Gods patience.* 2. *The certenty of his iuſtice.* The greatneſſe of Gods patience is gathered out of the word (*Reape,*) by which it appeares, that God doth not by and by puniſh ſinne to the vtmoſt vpon the committing it: but as there is a diſtance of time betweene the putting the ſeed into the ground, and the reaping; ſo the Lord differres the rendring to the wicked their deſert into their boſome, vntill their *wickedneſſe be full* [e]. Of this patience of God, the Scripture ſpeaketh notably: Firſt, generally, then by degrees. In generall hee is ſaid to be *ſlow to anger* [f], *to ſtriue with man* [g], *to waite that hee may haue mercy* [h], to haue his *bowels troubled* for men [i]: By degrees againe his patience is noted, as that hee looketh *all the day long* [k], *nay forty dayes* [l]; nay, the compaſſe of a yeere, from the time of planting, vntill the time of gathering fruite [m], nay, *three yeeres* [n], *forty yeeres* [o], *an hundred and twenty yeeres* [p], nay, for ſome thouſands of yeeres [q]: yea, and when hee doth giue ſome euidence of his wrath, yet he *doth not ſtirre vp all his wrath* [r], but in it *remembreth mercy* [ſ]. He is ſo full of forbearance, that the world accounts it *ſlackneſſe* [t]: yea, and his owne ſeruants are faine to expoſtulate with him touching

4. What points of doctrine.
The 1. doct.
[e] Gen. 15. 16.
[f] Exod. 34. 6.
[g] Gen. 6. 3.
[h] Iſa 30. 18.
[i] Ier 31. 20.
[k] Iſa 65. 2.
[l] Ionas 3. 4.
[m] Iſa 5. 4.
[n] Luk. 13. 7.
[o] Pſal. 59. 10.
[p] 1 Pet. 3 20.
[q] Gen. 16. 3.
[r] Acts 14. 16.
[ſ] Pſal. 78. 38.
[t] Hab. 3. 2.
[t] 2 Pet. 3. 9.

chinq it; *Why ſtandeſt thou ſo farre off, O Lord, and hideſt thee in due time*[u]? This is Gods patience.

The Vſe.

The vſe of it we are taught in the Scripture, namely, that it ſhould *leade vs to repentance*[a]. The patience of God is euer preaching vnto vs, *Turne you, turne you from your euill wayes, for why will ye die*[x]? It is all one with God to puniſh now, or hereafter, here, or in hell. It is not for lacke of ableneſſe to puniſh, or for lacke of knowledge what we doe, but in patience wholly that we might returne and be ſaued. Marke then. Haſt thou hitherto beene a man of an euill life, a deſpiſer of good things, a neglecter of Gods worſhip, a loather of his word, a blaſphemer, a whoremaſter, a drunkard, an extorter, a ruffian; and hath God forborne thee now theſe ten or twenty yeeres; what ſhalt thou now doe, continue in thy courſe; *Draw iniquitie with cords of vanitie*[y], *adde drunkenneſſe to thirſt*[z], multiplie tranſgreſſions, *make a mocke of Gods counſell*[a], *and thinke him to be ſuch an one as thy ſelfe*[b]? God forbid. Nay, rather conſider that God all this while, *is returned to his place, till thou acknowledge thy fault*[c]; and doth euen long for thy conuerſion. Wherefore reſolue thou like the prodigall ſonne, *to riſe and goe to thy father*[d], *while it is called to day, while hee may bee found*[e]. *Giue no ſleepe to thine eyes, no ſlumber to thine eye liddes*[f]; *let teares runne downe like a riuer, take thee no reſt, neither let the apple of thine eye ceaſe*[g], vntill thou haſt *found reſt to thy ſoule*[i]. This is the true vſe of Gods patience, euen to be a ſpurre to repentance. What iuſt occaſion haue we here of complayning? when was euer the ſaying of *Salomon* more true; *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill*[k]? God is patient, and we grow inſolent; God forbeares, and wee lay on loade: hee is ſlow to anger, and wee are ſlacke to repent; he willing to ſhew mercy, and wee will not be ſaued: he cryeth; *Behold, I ſtand at the doore and knocke*[l], we anſwer, *Depart from vs, for wee deſire not the knowledge of thy wayes*[m]; This is the common ſickneſſe of the times, to helpe it, if it be poſſible; let vs come to the next Doctrine.

The 2. doct:

And that is touching the certaintie of Gods Iuſtice. If there be no remedy, but men will needes goe on to ſow iniquitie, the Harueſt will come, ſinne will be ripe, and they ſhall reape deſtruction. Here is a large field, and there is no point more manifeſt in the Scripture. *He doth not make the wicked innocent*[n], hee will not forgiue him that will not bee reclaimed. *The Lord will not be mercifull vnto him, but the wrath of the Lord and his iealouſie ſhall ſmoake againſt that man*[o]: *affliction and anguiſh ſhall make him afraide*[p], *he is kept vnto the day of deſtruction*[q], *God ſhall wound his hairie pate that walketh in his ſinnes, hee will teare him in peeces*[r], *euill ſhall hunt him to deſtruction*[s]. When men ſay in *their hearts, God hath forgotten*[t], then is he *whetting*[v], *and furbiſhing his ſword*[x], all that while, *their damnation ſleepeth not*[y]; nay, the further the arme is fetched about, the heauier will the ſtroke be: the neerer the arrow is drawne to the head, the deeper will it wound when it comes. God is called *a Iudge*[z], *a righteous Iudge*[a], *a iealous God*[b], *a hater of them that worke iniquitie*[c], *one who accepteth not the perſons of Princes*[d]: theſe titles could not agree vnto God, if he ſhould euer ſuffer the abuſers of his mercy and the deſpiſers of his goodneſſe, to eſcape away vnpuniſhed.

The 1. Vſe.

This point ſerues firſt to be an aſſurance to vs, of that great and generall Seſſions, wherein *we muſt all appeare before the iudgement ſeate of Chriſt*[e]; For hence we reaſon thus, that ſeeing the Lord will certainly recompence vnto the ſeedsmen of Iniquity, their full reward into their boſome, and ſeeing here in the world, it falleth out, that they *euer their face with fat, and haue collops in their flanke*[f], *waters of a full cup being wrung out vnto them*[g]: therefore certainly there is a time, a day *of the declaration of the iuſt iudgement of God*[h], in which men ſhall ſay: *Doubtleſſe there is a God that iudgeth the earth*[i]. This kind of reaſoning wee are taught by the Apoſtle, who aſſureth thoſe to whom he wrote, that their

ſuffering

[u] Pſal.10.1.
[a] Rom.2.4.
[x] Ezec.33.11.
[y] Iſa.5.18.
[z] Deut.29.19
[a] Prou.1.25.
[b] Pſal. 50. 21.
[c] Hoſ.5.15.
[d] Luk.15.18.
[e] Heb.3.13.
[f] Iſa. 55. 6.
[g] Prou. 6.4.
[i] Lam.2.18.
[k] Eccleſ.8.11
[l] Reuel.3.20.
[m] Iob 21.14.
[n] Exod.34.7.
[o] Deut.29.20.
[p] Iob 15. 24.
[q] Iob 21. 30.
[r] Pſal.68. 21.
[s] Pſal.140.11.
[t] Pſal. 10.11.
[v] Pſal.7.12.
[x] Ezech.21.9.
[y] 2 Pet.2.3.
[z] Pſal.50.6.
[a] 2 Tim.4.8.
[b] Exod.20. 5.
[c] Pſal.5.6.
[d] Iob 34.19.
[e] 2 Cor.5.10.
[f] Iob 15.27.
[g] Pſal.73. 10.
[h] Rom.2. 5.
[i] Pſal.58. 11.

suffering for the Kingdome of God, was a token of Gods righteous iudgement, in which tribulation should be *recompenſed to the troublers: and yet to be troubled* [k]. And this day we may well thinke to be nigh, euen as by *the figge-tree bringing forth leaues, we know that Summer is neere* [l]; ſinne in all kinds groweth to a ripeneſſe and perfection, the wickednesse of the times, is euen come to the full. Certainly ere long the Lord will command his *Angell to thruſt in his ſharpe ſickle, and gather the cluſters of the vineyard of the earth, for her grapes are ripe* [m]; *and caſt them into the great wine-preſſes of the wrath of God* [n]. The Lord grant that we may looke for that day, and haſten to it [o], crying daily; *Come Lord Ieſus* [p], *returne my wel-beloued, and be like to the Roe, or young Hart vpon the Mountaines of Bether* [q].

k 2 Theſ 1. 5, 6, 7.
l Mat. 24. 32.
m Reu. 14. 18
n Verſe 19.
o 2 Pet. 3. 12.
p Reu. 22. 20.
q Can. 2. 17.

Secondly, this ſheweth the truth of *Salomons* words; *The wicked worketh a deceitfull worke* [r]: Men doe altogether deceiue themſelues in their owne fancies; they thinke they may *ſow Iniquity*, and yet *reape happineſſe*; they may deſpiſe Gods bounty here, and yet enioy Gods mercy hereafter: they may liue in the ſeruice of ſinne, and yet die in the fauour of God; they may keepe the way to hell, and yet arriue at the gate of Heauen. No, it is impoſſible; *Whatſoeuer a man ſoweth, the ſame ſhall he alſo reape* [s]; *they that plow iniquity, and ſow wickednesſe, reape the ſame* [t]: This is the courſe, and God will not alter it. I ſay then with the Apoſtle; *Let no man deceiue you with vaine words* [u]: ſuch as is our courſe, ſuch ſhall be our reward. God may doe much at an inſtant, but to put it to that, is a very bold aduenture. There may come a yeere (and doth ſometime) when late Husbands, which put leaſt worth to their grounds, haue the beſt Corne; but it is no wiſdome thereof to make a rule. Keepe the courſe ſet downe by God, and thou canſt not miſcarry. *He that ſoweth to the Spirit, ſhall of the Spirit reape life eternall* [x]. It may be thought I teach men to build vpon Workes: I ſpeake now onely, who they are which ſhal inherit eternall life; and of the order how life eternall is attained, not of the cauſe wherefore it is giuen. Holineſſe is the way (*the way ſhall be called Holy* [x],) hee that thinkes to come by a freer and a more pleaſant courſe, by that which the Scripture calleth *the way of ſinners* [y]; that man ſhall be called *the leaſt in the Kingdome of God* [z].

r Prou. 11. 18.
s Gal. 6. 7.
t Iob 4. 8.
u Epheſ. 5. 6.
x Gal. 6. 8.
x Iſa. 35. 8.
y Pſalm. 1. 1.
z Matth. 5. 19

THE MARIAGE-BLESSING: Preached at a VVedding.

RVTH. 4. 11. 12:

The Lord make the Wife that commeth into thine house, like Rahel, *and like* Leah, *which twaine did build the house of Israel; and that thou mayest doe worthily in Ephrathah, and be famous in Bethlehem.*
And that thine house be like, &c.

The estate of the place.

THese words are the Prayer of the Elders, and Inhabitants of *Bethlehem Iudah*, at the espousals of *Booz* and *Ruth*. They were requested to be witnesses to the betroathing, and to some other dependances thereupon, of some lands and inheritance. Now, as they were forward to giue testimony to so honest a course, so they added these words of my Text, as an euidence of their well-wishing to this holy couple, who were now of two to be made *one Flesh* [a], by a godly marriage. This is the state of the place.

[a] Gen. 2. 24.

The order of handling it.

To lay some ground for the profitable handling of this Scripture, I will first speake of the generall substance of it: then I will enter into the examination of particulars. The summe of the whole, is, a prayer for the blessing of God vpon two, who were now ready to be ioyned together by the knot of mariage. From whence, it being the Apostles rule; *that whatsoeuer is written afore, is written for our learning* [b]; This is commended to vs, namely; *The necessary vse of seasoning and sanctifying the first entrance into the married estate, by prayer vnto God.* *Abrahams* seruant being entrusted with a businesse of that nature, to seeke a wife for his masters heire, commended the whole successe vnto God by Prayer [c]: and the woman being sent away by her friends (after her consent giuen) was dismissed with a blessing; *They blessed Rebeckah, and said vnto her, thou art our sister, grow into a thousand thousands, and thy seed possesse the gate of his enemies* [d]. When *Iacob* was sent by his Parents to seeke a wife in *Padan Aram*, his aged father parted not away from him without prayer: *God all-sufficient blesse thee, &c* [e]. Look to the first mariage that euer was [f], the Lord himselfe knit the knot, and confirmed it with a blessing, that his course might be a patterne to the following times, and to assure vs withall, that when this is left out, we may well say as Christ did in another particular belonging vnto marriage, *from the beginning it was not so* [g]. The Scripture which speaketh of *Dedicating* houses when they are first dwelt in [h], of *sanctifying meate by Prayer* [i]; which reports examples of beginning iourneyes with Prayer [k], of entring battaile with Prayer [l], which chargeth to *doe all in the name of God* [m], cannot but inioyne the practise of this duty in this particular also. Reason for it is very apparant. First, generally, no good successe can be hoped for, but from the Lord; he is the *God of all grace* [n], he is *the Father of lights, from whom is euery good and perfect gift* [o]. Secondly, more especially, the marriage Couenant is called, *the Couenant of God* [p], because if he be not called to confirme it, it cannot prosper. Thirdly, the domesticall estate, of which wedlocke is the foundation, is without all possibility of thriuing without the Lord: *Except the Lord build the house, they labour in vaine that build it* [q]. These things may serue to make good this Doctrine.

[b] Rom. 15. 4. The 1 Doct.
[c] Gen. 24. 12.
[d] Verse 60.
[e] Gen. 28. 2, 3.
[f] Gen. 1. 28.
[g] Mat. 19. 8.
[h] Deut. 20. 5.
[i] 1. Tim. 4. 5.
[k] Gen. 28. 20.
[l] 2 Chro. 28. 5.
[m] Col. 3. 17.
[n] 1 Pet. 5. 10.
[o] Iam. 1. 17.
[p] Prou. 2. 17.
[q] Psal. 127. 1.

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In applying of this point, it will not be hard to proue the neglect of it amongſt men. It is ſaid, that the conſcience is a thouſand witneſſes; which if it be true, I am almoſt of opinion, that ſo many conſciences as be here, ſo many thouſand witneſſes I ſhall haue to confirme it. It is not the care of Parents, firſt to ſeeke the Lord, before they ſeeke matches for their Children: It is not the vſe of perſons intending marriage, to make prayer to God, to be the Preface to their attempts; It is not the faſhion, to account the prayers of Chriſtian friends (whoſe *feruent ſuites*, they being the *friends of God*[r], are likely to *auaile much*[s]) a neceſſary complement to a wedding: It is not the practiſe of marriage gueſts, conſcionably, and intentiuely, to apply themſelues to this taske of deuotion. Sure I beleeue that a challenge made to vs about this, would receiue ſuch an anſwer as *Laban* made to *Iacob*, when hee had (contrary to promiſe) giuen him *Leah* for *Rachel*: *It is not the manner of this place*[t]. It will be little for our credit ſo to anſwer, becauſe though wee ſpeake of cuſtome herein, yet we cannot ſay as *Paul* did; *we haue no ſuch cuſtome, neither the Churches of God*[u]: for it hath bin made plain vnto vs, that it was wont to be the vſe of Gods people. And indeed from the defect of this duty, as from a poyſoned fountain, haue flown all theſe great euils in mariages at this day: As, 1. The buying & ſelling of children among parents, they ſinging nothing but to the tune of *Iudas*, *What will ye giue me*[x]? 2. The forced marriages, which moſtly haue the ſame iſſue of extreme lothing, which *Ammons* defiling of his ſiſter had[y]: 3. The vnequal yokings, as bad as thoſe inhibited in the Law, of an *Oxe* & an *Aſſe* together[z]: 4. The vntimely couplings, before the parties haue paſſed the time of eating *Butter & Hony*; that is, haue *knowledge to refuſe the euill, and to chuſe the good*[a]: 5. The hunting after portions, & proportions, faces and faſhions, without any reſpect to *the hid man of the heart*[b]; wherein men ſhew themſelues to haue as little wit as *Eſops* dog, which ſnapt at the ſhadow, and loſt the ſubſtance; and as little grace as *Eſau*, who preferred the pottage before his *birth-right*[c]. 6. The reuels & diſorders that are kept at weddings, no whit inferiour to thoſe in *Amos* his dayes; nothing but muſicke and drinking, without any ſorrow for the affliction of *Ioſeph*[d]. All theſe, & diuers others like theſe, proceed from the neglect of this one duty. It is the rule of the Scripture; If the firſt *fruits be holy, ſo is the whole lumpe*[e]: So on the contrary, where the firſt beginning are profane, it is very vnlikely the proceedings ſhould be better. You that haue failed herein, here you may ſee iuſt matter of repentance; the not ſorrowing for a treſpaſſe, when it is diſcouered, doubleth the fault. You that are yet in the harbour, & haue not yet launched out into theſe buſineſſes, here you may learne where to begin, if you deſire to make a proſperous voyage. The very Heathen held it right *to begin with God*[f]: It is expected of Chriſtians by a double bond, according as they haue receiued a double light, one of nature, the other of grace. Remember hereafter that it is a monſtrous mariage, a headleſſe wedding, where this wanteth: it is ominous to the whole buſineſſe, if it be forgotten. And we that are now here to be beholders of the vniting of theſe two, let vs not thinke we haue diſcharged the duty of friends by our vſuall and formal acclamations; *Of God giue you ioy, &c.* But let vs ſeriouſly thinke (as theſe here did,) what is meet, in particular to be deſired for them: and let our hearty prayers be the meſſengers of our deſires to the throne of grace; that when we ſhall after theſe ſolemnities depart from them, wee may truly ſay to them, in the witneſſe of our ſoules; *We haue bleſſed you out of the houſe of the Lord*[g].

Now, the better to direct vs in this duty, let vs hearken vnto that which followeth, namely, the particular good things requeſted of God in this prayer, on the behalfe of that worthy paire here ſtoried. The requeſts are three: 1. *On the behalfe of the wife*: 2. *On the behalfe of the Husband*. 3. *On the behalfe of the Poſteritie iſſuing from them both*. The requeſt which is for the Wife, I will ſpeake of thus: 1. Of the Phraſe; *The Wife that commeth into thine Houſe*: 2. Of the mat-

[r] Ioh. 15. 14.
[s] Iam. 5. 16.
[t] Gen. 29. 26.
[u] 1 Cor. 11. 16
[x] Math. 26. 15
[y] 2 Sam. 13. 15
[z] Deut. 22. 10
[a] Iſa 7. 15.
[b] 1 Pet. 3. 4.
[c] Gen. 25. 33.
[d] Amos 6. 6.
[e] Rom. 11. 16.
[f] *Ab Ioue Principium*, &c.
[g] Pſal. 118 26.

ter wished to her. The phrase, *the wife that commeth into thy house*; that is, *shee which now becomming thy wife by marriage, is to be received into thy house to dwell together with thee.* Whence we are taught; *That marriage bringeth with it a necessity of cohabitation.* Those whom Wedlocke hath made one, one house and one dwelling must receiue. This may be proued by the first Institution of Wedlocke. In it for proofe of this point, two things are very obseruable. First, that the wife was made to bee a remedy against the lonenesse and solitarinesse of the man. For that was the Lords inducement to the creating of the Woman; *It is not good that man should be himselfe alone* [h]: Therefore doubtlesse, God ordained her to be a perpetuall Companion. Secondly, that the Law was then made, that man *should leaue Father and Mother, and cleaue to his wife* [i]: which doth necessarily imply the sameneſſe of dwelling. It is lawfull for a sonne to goe dwell from his Father, as *Iacob* went from his Father to be *Labans* seruant: but a separation from the wife (till either whoredome [k], or death [l], haue made her no wife) is vnlawfull. Very direct to this purpose is that of *Salomon*: *Reioyce with the wife of thy youth, let her breasts satisfie thee at all times, and delight in her loue continually* [m]. Many reioyce for a fit, whiles the loue is fresh; therefore the Wise-man addes, *Let her breasts, &c. and delight in her loue, &c.* Where is there a delight in loue, if there be not a delight in presence? I remember how for this very end, a Harlot is called a stranger [n], and the wife intituled the woman that *lyeth in the bosome* [o]; which very manner of speaking is a sufficient proofe, that the wiues proper place is to be neere: It is for strumpets, not for wiues to be strangers. *Ye Husbands dwell with them* [p]. Cohabitation is the ground of all other offices of loue, which are required in the Husband to the wife-ward; which his absence and discontinuance from her, doth altogether disable him to performe; as instruction, aduice, comfort, cherishing, &c. These, and the like, must needs cease, where there is a needlesse separation. Besides, it is a great encreaser of loue, according as ordinary estranging in body, breedeth strangeneſſe in affection: There cannot be much loue, where there is no delight in the sweetneſſe of mutuall conuersation. And againe, where this wants, it is a voluntary exposing each of other vnto Sathans temptations, and a meanes by which either one or both are drawn into vncleanneſſe. In these necessary separations & intermissions of matrimoniall duties betwixt man & wife, which are for holy purposes, yet the Apostle was full of caution, lest the diuell should take too much aduantage [q].

The 2 Doct.

The Vse.

This reproueth their vngodly course, who wilfully, I know not vnder what pretence rent themselues from their wiues by almost a perpetuall separation. The husband hath his residence in one towne, nay, sometime in one shire, or part of the land, the wife in the other. What inconueniences of whoredom & beggerie, & sometimes of wicked marriages, vpon supposition of the death of either party, doe follow hence, is well knowne by wofull experience. Neere of kind vnto which grosse euil, is the practise of those, who, though they may be said to dwell with their wiues vnder the same roofe, yet either vpon euery passion separate themselues from bed and board, or else take more delight in any foolish, riotous, or vnthrifty company, and haue more pleasure in any lewd or vain exercises, then in the fellowship of their wiues and their owne household society. Many such there are, who are neuer so merry and pleasant, as when they are abroad, neuer so dumpish and churlish, and melancholike, as at home: such forget the reason, why the wife by Gods ordinance is come into *the house*; namely, that in her, and in her society a man should take his chiefe contentment. It hath beene obserued in some, that they will allow their wiues for diet, attendance, and apparrell with the largest; but to be tied to liue setledly at home, is almost a hell in their seeming. Such a woman hauing a husband so humored, may say to him, as *Delilah* to *Sampson*; *How canst thou say, I loue thee, when thy heart is not with me* [r]? What be all pretences of loue and protestations of respect, when mu-

[h] Gen. 2. 18.
[i] Verse 24.
[k] Math. 5. 32.
[l] Rom. 7. 2. &c.
[m] Pro. 5. 18. 19
[n] Prou. 2. 16.
[o] Deut. 13. 6
[p] 1 Pet. 3. 7.
[q] 1 Cor. 7. 5.
[r] Iudg. 16. 15

tuall

tuall ſociety is not delighted in? To reforme this in thoſe which are guilty, and to prevent it in them which are free, remember the wiues place is to be in *their houſe*, one dwelling muſt (ordinarily) containe both.

The Phraſe of *comming into the houſe*, and the neceſſity of being coniojned in dwelling with the husband collected thence, may put all wiues in mind of their duty. For wherefore comes the woman into the houſe? what to beare rule? No, to be ſubiect: ſhee is in *his houſe*, and within his gates; which very forme of ſpeaking (as appeareth by the words of the fourth Commandement) betokeneth, the being within the iuriſdiction, the liberties, and gouernement of another. *A vertuous woman is the crowne of her Husband* [f]: God hath placed her neere, and ſo indeed ſhee is next to the husband; but yet ſtil he is the head, and her obedience muſt be his crowne, the grace, the credit, the ornament of his gouernment: As indeed the well ordring & managing of the wife, is the glory of the husband. Againe, wherefore is ſhee come into the houſe? what? to deſtroy it, to be the bane and conſumption of it by her improuidence, by her waſt, by her prodigality, by her wilfull & violent humors, in exceeding the rate and ability of her husband? No, ſhee is come to *build it*, ſaith *Salomon* [t]; to order matters with that wiſdome, that *the heart of her husband may truſt in her* [u], that ſhee may be vnto him as the *Merchants ſhip* [w], ſtriuing for his profit, and ſeeking to *doe him good, and not euill all her dayes* [x]. Thirdly, wherefore is ſhee come into the houſe? what? to make his houſe a hell vnto him by her frowardneſſe? for indeed a *corner of a houſe top, nay, a ſolitary life in the wildernesſe, is better then to dwell with a contentious woman in a wide houſe* [z]: No, ſhee is come that he may *reioyce with her all the dayes of his life, it being his portion which God hath giuen him, in the trauels wherein he labours vnder the Sun* [a]. Laſtly, why is ſhee come into the houſe? I confeſſe, not to be cooped vp into it like a bird into a Cage; (for it muſt ſtill be a houſe after her entry into it, and not a priſon:) but yet ſo as that her modeſty and her delight to ouerſee the wayes of *her houſhold* [b], may cauſe her to be ſtiled *the wife of the houſe*, and not of *the ſtreet*: remembring that it is the Harlots badge, that *her feet cannot abide in the houſe* [c]; and that it is the Apoſtles charge, that *women ſhould be chaſt, and keepe at home* [d]; and that *goers from houſe to houſe*, are (commonly) *prattlers, buſie bodies, and ſpeakers of things not comely* [e]. Thus this manner of ſpeaking vſed here by the Spirit of God, deſcribing the being of a wife, by comming into the *houſe* of her husband, minds all Chriſtian women of theſe foure neceſſary duties: Obedience, Prouidence, Peaceableneſſe, and Modeſtie. Now to the things wiſhed, and prayed for on the womans behalfe; *That ſhee may be like Rachel, and like Leah, &c.* I might ſpeake here of the neceſſity of knowledge, in the courſe and ſtory of the Scripture, which lieth vpon all thoſe which deſire to pray aright, that they may know how to order their requeſts in making their ſutes to God, and may vnderſtand what things are meete to be begged at Gods hand: but I will keepe my ſelfe to ſuch matter as is peculiar to this preſent buſineſſe. *Rahel* and *Leah*, were *Labans* daughters, and both of them the wiues of *Iacob*. Good women doubtleſſe, but yet in ſome things faulty, as in being both at once the wiues of one man, and in giuing their maids to their husband. Theſe imperfections of the holy people of thoſe times, are neither to be blazed, as though wee tooke pleaſure in the diſcouery of their ſhame, nor to be followed, as though their doing this or that, were a ſufficient plea. Therefore we muſt enquire wherin it is to be wiſhed, that a wife may be like *Rahel* & *Leah*, that ſo we may ſeek to follow them, ſo farre forth as they followed the Lord, and no further. It were abſurd to preſſe euery ſpecialty, for by that reaſon a man might wiſh a woman bleare eies; for ſuch had *Leah* [g]: or that ſhee might die in trauel, for ſo did *Rahel* [h]. This were to draw blood, and not milke out of the breaſts of the Scripture. There be three things then in which a wife is to be wiſhed to be like *Rahel* & *Leah*. The 1. is fruitfulnes: By *Rahel* & *Leah*, *Iacob* had 8 ſons, & one daughter, & by them & theirs

f Prou.12.4.
t Prou.14.1.
u Prou.31.11
x Verſe 14.
y Verſ.12.
z Prou.25.24
Prou. 21. 9.
a Eccleſ.9.9.
b Prou.31.27
c Prou.7.11.
d Tit.2.5.
e 1 Tim.5.13.
g Gen.29.17.
h Gen.39.19

God accompliſhed his promiſe made to *Abraham*, *that his ſeede ſhould be as the*
k Gen. 15. 5. *ſtarres*[k]. Wherein we are taught; That *the fruitfulneſſe of the wife is to be reckoned as*
The 3 Doct. *a bleſſing, and to be craued of God as a fauour.* They pray here that *Ruth* may be as *Rachel* & *Leah*, which were two ſtocks of the Iſraelitiſh nation. It is the bleſſing which God promiſeth to the man which feareth him, that his wife ſhal be as the fruitful vine vpon the *walls of his houſe, and his children like olive plants round about his*
l Pſal. 128. 3. *table*[l]. *Children are the inheritance of the Lord, and the fruit of the wombe his reward*[m].
m Pſal. 127. 3. *Bleſſed is the man that hath his quiuer full of them*[n]: *Childrens children are the crowne*
n Verſ. 5. *of the Elders*[o]: In the former times barrenneſſe was counted a reproch[p]. When
o Pro. 17. 6. God would puniſh *Abimelech* about *Abraham* and *Sarah*, *he ſhut vp euery wombe of*
p Luk. 1. 25. *the houſe of Abimelech*[q]: and when the Lord would *bleſſe Iobs laſt dayes more then*
q Gen. 20. 18. *the firſt*, he gaue him 7 *ſons*, & 3 *daughters*[r]. In the rehearſall of the liues of the Fa-
r Iob 42. 13. thers before the floud, it is ſaid: *ſuch, or ſuch an one, liued ſo many yeeres, and begat ſons*
s Gen. 5. *and daughters*[s]: It is often in one Chap. [t]. What was the bleſſing vpon the firſt
t Gen. 1. 28. couple? *Bring forth fruit, multiply, &c*[t]. And what was the bleſſing vpon *Rebecka*
u Gen. 24. 60. by her friends at her departure? *grow into thouſand thouſands*[u]: And when the Lord would ſhew the manner of his bleſſing to the Iewes after their return from the
x Zach. 8. 5. captiuity, he thus deſcribes it; *The ſtreets of the City ſhal be ful of boyes & girles, &c*[x].
The 1. Vſe. There is a twofold vſe of this doctrine: firſt, to diſcouer the wretchednes of their thoughts, who doe grudge and murmure at the encreaſe of children as a burthen: ſome would preſcribe the Lord how many he ſhould giue them, and ſet him downe a ſtint which he muſt not exceed. A notable euidence of a miſerable and faithleſſe mind. For, whence is this feare of increaſe, before it commeth, this repining at it when it is come, but from a diſtruſtfull opinion of inability to maintaine them? why man? I ſay to thee of thy children, as Chriſt did
y Mat. 10. 31. to his Diſciples touching themſelues, *They are of moe value then Sparrowes*[y]; yet
z Mat. 6. 26. the Lord *feedeth them*[z], *yea, and the yong Rauens that cry*[a]: how much more crea-
a Pſal. 147. 3. tures ſtamped with his owne Image, O thou of little faith? *How ſhould I ſet this*
before an hundred men (ſaid the Prophets man, when he compared his maſters pro-
b 2 King. 4. 43 uiſion with the company that was preſent:) *yet they ſhal eat, and there ſhal remain*[b]. It is not onely a reward and bleſſing to the rich to be full of Children (though euen among ſuch there is a cauſleſſe feare, becauſe they thinke they ſhall not be able to make them all great) but it is ſpecified as a bleſſing vpon the poore, that
c Pſal. 107. 41 the Lord will make him *a family like a flocke of ſheepe*[c]: and comfortable it is, that they ſhall be as *ſheepe*, becauſe this may well be intended, that they ſhall proſper with a little maintenance, as ſheepe grow fat, albeit the leas be but ſhort.

Secondly, this doctrine ſerueth to direct all that deſire this bleſſing of increaſe, that they may know of whom they muſt ſeeke it. *The Lord make thee like*
d Pſal. 127. 3. *Rahel, &c. The fruit of the wombe is his reward*[d], *he maketh the barren woman to dwell*
e Pſal. 113. 9. *with a Family, and to be a ioyfull mother of children*[e]. It is well obſerued, that there are fiue eſpeciall keyes which the Lord reſerueth in his owne power. Firſt, the key of raine; *The Lord ſhall open his good treaſure, and the heauen to giue raine vnto the*
f Deut. 28. 12 *Land, &c*[f]. Secondly, the key of food: *Thou openeſt thy hand, and they are filled,*
g Pſal. 104. 28 *&c*[g]. Thirdly, the key of the graue: *He bringeth downe to the graue, and raiſeth vp*[h].
h 1 Sam. 2. 6. Fourthly, the key of the heart: *The Lord opened the heart of Lydia*[i]. Fiftly, the key
i Acts 16. 14. of the wombe: *God remembred Rahel, and opened her wombe*[k]. *Abraham* therefore
k Gen. 30. 22. being childleſſe, made his mone to the Lord[l]: *Iſaac* prayed for his wife becauſe
l Geneſ. 15. 2. ſhee was barren[m]: *Hannah Samuels* mother powred out her ſoule when ſhee
m Gen. 25 21. had no child[n]: ſo did *Zachary* and *Elizabeth* the Parents of *Iohn Baptiſt*[o]. This
n 1 Sam. 1. 10 is the true courſe, firſt, to the Lord, then to the meanes. *Rahel* was in a paſſion,
o Luke 1. 13. and cried to her Husband; *Giue me children, or elſe I die*[p]: but that preuailed not
p Gen. 30. vntill ſhee ſought the Lord by Prayer.

The ſecond thing in which it is to be wiſhed, that a wife may be like *Rahel* and *Leah*, is, that out of her *fruitfulneſſe*, may come an increaſe of Gods people.

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Theſe twaine *did build vp Iſrael:* and what were the Iſraelites but Gods peculiar people? A right Chriſtian indeed is called a true Iſraelite [q], and the elect are tearmed *the Iſrael of God* [r]. So then this is the doctrine; *That the deſire of hauing children, muſt aime at the encreaſing and enlargement of Gods Church.* This is the bleſſing indeed, when the wife builds vp *Iſrael*, not *Babel*, *Bethel* (Gods houſe) not *Bethauen*, (the houſe of vanity.) When God promiſed encreaſe as a bleſſing, hee ſaid; the wife ſhould be as *the Vine*, *and the children as the Oliue plants* [s]; two of the beſt fruits, the one for cheering the heart, the other for cleering the face [t]; the one for ſweetnes, the other for fatnes [u]: which argueth, that God doth not ſimply promiſe a plentiful off-ſpring, as though that barely were a bleſſing, but ſuch an off-ſpring, which by the goodnes thereof, ſhould bring ioy and comfort to the Parents. The Vine and the Oliue are trees which Chriſt himſelfe is ſpecially compared to [x]: and therefore doubtleſſe, the Lord had a meaning of a further matter then bare encreaſe, when he ſaid, the wife ſhould be as the Vine, and the children as the Oliues. This was the deſire of the holy people of olde, when they prayed; that their children might be as the *corner ſtones* [y], which were couched into the wall of the Temple: meaning that they might grow vnto an *holy temple in the Lord, to be an habitation of God by the ſpirit* [z]: *Bleſſed* (ſaith the Pſalm) *is the man that hath his quiuer full of them* [a]; that is, of ſuch children, which are as the arrowes of a ſtrong man; whence it followeth, that they muſt haue more in them then nature: for arrowes be not arrowes by growth, but by art; ſo, they muſt be ſuch children, the knottines of whoſe nature, is refined and reformed, and made ſmooth by grace. *Iſhmael* the ſonne of the bond-woman, had *twelue ſonnes*, and theſe were all *twelue Princes of their nations* [b]: but what was this when they were without the promiſe? Out of queſtion it was *Hannah* her drift in deſiring a ſonne, that out of her might come one, by whom Gods glory might be aduanced amongſt men; and therefore ſhe *vowed him to the Lord all the dayes of his life* [c]. The Angell told *Zachary*, *that he ſhould haue ioy and gladnes at the birth of his ſon*; and why? *becauſe hee ſhall be great in the ſight of the Lord, and filled with the holie Ghoſt, and turne many to the Lord* [d]: he was ordayned to be a notable inſtrument in Gods Church. *He that begetteth a foole*, that is, an vngodly, and irreligious ſon, (for that is *Salomons* foole,) *getteth himſelfe ſorrow, the father of ſuch an one can haue no ioy* [e], *ſuch a ſon is the calamity of his father* [f]. It is the rule of the Scripture, that *whatſoeuer is done, ſhould be done to the glory of God* [g]: therefore euen our deſires of children, muſt aime at the ſame marke, that out of our loynes may come ſuch, by whom Gods glory may be promoted, and the number of the godly encreaſed in the world. Theſe particulars may ſuffice for the prouing of this point.

This doctrine diſcouereth a duty which is little thought on. Many deſire children out of an affection of nature, that they may haue ſome to poſſeſſe & inherite their eſtates, & to perpetuate their names here vpon earth: wherein I may ſay as Chriſt did in another caſe, *Doe not the Publicans & ſinners euen the ſame* [h]? But whoſe aime is it in the deſire of poſterity, to further the enlargement of Gods Church, and to encreaſe the number of beleeuers? Let the conſciences of the married ſpeake to this point: wiues and children (I ſay) are wiſhed by many, as *Babel* was erected by *the ſonnes of men, to get them a name* [i]; or, as *Abſhalom reared a pillar*, to preſerue their memory from the iniury of time [k]; but whoſe minde is it *to build vp the Iſrael of God*? whoſe drift and prayer is it to beget ſons and daughters to the Lord? This is one cauſe (amongſt others) that this age ſo abounds with the children of *Belial*, and that the *earth is* now (as in the dayes of *Noah*,) *corrupt before God, and filled with cruelty* [l], becauſe the ſatisfying of luſt, and the building vp of our ſelues are made the ends of mariage, & not the *building vp of Iſrael*. Out of theſe vncleane & wicked purpoſes, what other thing (ordinarily) can flow, but a curſed brood? Remember this then all. The people in captiuity *preferred Ieruſalem to their chiefe ioy* [m]. Learne you alſo to prefer the *building of Iſrael*,

[q] Iohn 1.47.
[r] Gal.6.16.
The 4 Doct.
[s] Pſalm.128.3
[t] Pſal.104.15.
[u] Iudg.9.13.
[x] Iohn 15.1. Rom.11.24.
[y] Pſal.144.12.
[z] Eph.2.21.22
[a] Pſal.127.5.
[b] Gen.25.16.
[c] 1 Sam.1.11.
[d] Luk.1.14. 15, 16.
[e] Prou.17.21
[f] Prou.19.13.
[g] 1 Cor.10.31
The Vſe.
[h] Matth.5.46
[i] Gen.11.4.
[k] 2 Sam.18.18
[l] Gen.6.11.
[m] Pſal.137.6

Iſrael, the encreaſing of Gods Church, before all other (euen) your chiefe deſires. Happy is the marriage where this is intended; doubtleſſe, God wil crown ſuch a gracious beginning with good ſucceſſe. And to further this, let me ſhew you a courſe, by which we may in our marriages *build vp Iſrael*. The firſt thing helpfull to this, is, to *marry in the Lord* [n]; to match with thoſe that feare God. I know, religion commeth not by deſcent of nature, and holy children haue iſſued out of godleſſe Parents, as *Abraham* out of the loynes of idolatrous *Terah* [o]; and wicked children haue branched out of gracious progenitors; as *Hophni* and *Phinehas* out of *Eli* [p], *Amnon* & *Abſhalom* out of *Dauid* [q]: ſo I haue ſeene a yeere, in which the beſt manurers of their ground haue had the worſt encreaſe, and the meaneſt husbands haue enioyed the larger crops: but we muſt follow Gods ordinance, and the courſe which he hath ſanctified, and then we ſhal haue comfort howſoeuer. This we are ſure, that the luſtfull marriages of the old world, in which carnall liking was the guide, and not religion, brought forth a tyranous generation [r]; and that the children are (at the leaſt in eſtimation) *holy* [s], for their godly Parents ſake. And therefore he who deſireth to beget Iſraelites, let him not willingly venture to match with a Canaanite. The Iewes which married wiues of *Aſhdod, ſpake halfe in the ſpeech of Aſhdod* [t]. Though God can doe much, and his election is ſecret, yet it is not ſafe venturing vpon an vnknowne way.

The ſecond thing is, a ſober vſe of marriage. *Marriage is honourable* [u], if it be not diſhonoured by the brutiſhneſſe of thoſe which are called to it. God vſually puniſheth mens diſtempered, vnbridled, and diſordered luſts, in their poſterities. Marriage muſt be *ſanctified*, and directed as other the bleſſings of God, *by the Word of God, and prayer* [x]. The third thing is, Religious education: *Teach a childe in the trade of his way, and when he is olde he ſhall not depart from it* [y]. He that deſireth his children ſhould yeeld him the crop of comfort, muſt caſt into them the ſeed of inſtruction. The taſte of that will continue vntill age, with which the new veſſell of the younger yeeres is firſt ſeaſoned. Some ſay in ſcorne, *that young Saints become old diuels*: but I haue ſeldome heard of a Saint in age, that hath beene a diuell in his youth. Theſe three things well obſerued, will further this *building vp of Iſrael*, by our marriages. It is poſſible, I know (as in part I touched before) that this courſe may faile; but yet, howſoeuer, the Parents ſhall haue comfort, when they ſhall be able, in the witneſſe of a good conſcience, to waſh their hands in the innocency & freedome from the guilt of their childrens wickedneſſe: and they whoſe neglect of theſe duties, ſhall be the occaſion of the leudneſſe and prophaneneſſe of their poſterity; I ſay of them as Saint *Paul* did of ſome others, in another caſe; *they ſhall beare their iudgement whoſoeuer they be* [z].

The 5 Doct. The third thing in which the *wife* is to be wiſhed to be as *Rahel* and *Leah*, is a *readineſſe to yeeld to the husband in all good things*. This duty is very apparant in the practiſe of theſe two. When *Iacob* was warned of God by an Angell, to returne from *Laban*, into *the Land where he was borne*, he made his wiues acquainted with the matter, and diſcouered to them his purpoſe to depart, they forthwith gaue him this yeelding and reſpectiue anſwer; *Whatſoeuer God hath ſaid vnto thee, doe it* [a]. They would not hinder him in any thing, which they ſaw the Lord had required of him. The like is to be ſeene in *Sarah*, ſhee was no hinderance to *Abraham* in his remouall from his owne Countrey into *Canaan* [b], no, nor at ſuch times, when he *knew not whither he went* [c], nor in the ſpeedy circumciſing of his Family [d], nor in his iourney to ſacrifice his ſonne [e]. Out of all doubt, if ſhee had beene a clogge vnto him in any of all theſe, the Spirit of God would not haue concealed it, becauſe the wreſtling with her vnwillingneſſe and gain-ſayings, had beene a notable euidence of *Abrahams* faith, which the Scripture is very carefull to ſet out vnto vs to the full. There be two women ſtoried in Scripture (aboue others,) as examples of Gods iudgement vpon the vntowardneſſe of wiues to ioyne with, and to encourage their Husbands in good things. The

one

[n] 1 Cor. 7. 39.
[o] Ioſ. 24. 2.
[p] 1 Sam. 2. 12.
[q] 2 Sam. 3. 1. 3
[r] Gen. 6. 2. 4.
[s] 1 Cor. 7. 14.
[t] Nehe. 13. 24
[u] Heb. 13. 4.
[x] 1 Tim. 4. 5.
[y] Prou. 22. 6.
[z] Galat. 5. 10.
[a] Gen. 31. 11, &c.
[b] Gen. 12.
[c] Heb. 11. 8.
[d] Gen. 19.
[e] Gen. 22.

one is *Lots* wife: doubtleſſe her loue to *Sodome* was a great delay to *Lot* in his departure from it, and when ſhee ſhould haue gone on with her husband, haſtening to the place appointed for their refuge, without looking backe, ſhee drew behind, ſtill lingering after her wonted home. The Lord met with her in her ſinne, *ſhee became a pillar of ſalt* [f]. The other woman is *Michol, Dauids* wife; when ſhee looked out, and ſaw him dancing before the Arke, *ſhee deſpiſed him in her heart*; and ſo farre was ſhee from approuing his zeale, that at his returne to his houſe, ſhee entertayned him with a frumpe; *Oh how was the King of Iſrael a foole this day!* but ſhee bare it not away without a ſcourge, *ſhee had no child vnto the day of her death* [g]. I remember a policy of *Pauls*, in his Epiſtle to *Philemon*: Hee wrote to him for the reentertayning of a runnagate ſeruant, whom hee had begotten vnto God in his bonds. In the inſcription hee ioynes in *Philemons* wife, (*And to our deare ſiſter Apphia* [h]:) no doubt to warne her of her duty, that when the receiuing againe of *Oneſimus* ſhould bee manifeſted to her Husband to bee a needfull duty, and a thing pleaſing to God, ſhee ſhould not put in her ſpoke to withſtand the motion, but ſhould rather further her Husband in ſuch an honeſt buſineſſe. And indeede for that ende was the wife created to be a *helpe* to her *Husband* [i], in all honeſt offices to ioyne with him, to encourage him, to prouoke him to them, to aſſiſt him in performing them. *As the Church is in ſubiection to Chriſt, euen ſo let the Wiues bee to their Husbands in euerie thing* [k]. *This is that meeke and quiet ſpirit, which is before God a thing much ſet by* [l].

[f] Gen.19. 26.
[g] 2 Sam.6.16 &c.
[h] Phil.5.2. &c.
[i] Gen.2. 18
[k] Eph.5. 24.
[l] 1 Pet.3 4.

This is a leſſon for euery wife whom God hath bleſſed with a religious husband. Seeth ſhee her Husbands purpoſes for good things, as namely, in the religious gouernement of his Family, in the eſtabliſhment of holy exerciſes in his houſe, in liberality and bounty to the poore, in ſeeking to vphold the worſhip of God in the place where hee liueth, or in any the like godly practiſe? Oh, let her not goe about to coole his zeale, or kill his forwardneſſe; but let her remember the ſaying of *Rahel* and *Leah*, *Whatſoeuer God hath ſaid vnto thee, doe it: Behold, here I am, I will follow thee foote by foote, I will endeauour that theſe thy holy deſires may haue a good effect*. Bleſſed is that yoake where there ſhall be ſuch an equall drawing. It is not the portion of euery wife to be ſo happy as to be vrged to this duty. Many a religious *Abigail* is lincked with a churliſh *Nabal*; yet euen ſuch alſo muſt remember this: If they ſee better then their Husbands what God hath commanded, though they may not *vſurpe authoritie* [m], yet they may and muſt in all humility perſwade and entreate, and exhort, and counſell vnto good: and happy is he (if he can ſee his owne happineſſe) in whoſe boſome the Lord hath layed ſo good a Counſeller. Who knoweth but that ſuch a *wife may ſaue her Husband* [n]? And thus much for the correſpondency which ought to be betwixt a good wife and *Rahel* and *Leah*. Shee is a bleſſing if ſhee be fruitfull, more if ſhee be a ſtocke bearing plants for the Lords houſe: moſt of all, if ſhee bee a continuall encourager and perſwader and counſeller vnto good. Surely hee that *findes* ſuch a *Wife, finds a bleſſing, and receiueth* (no little) *fauour of the Lord* [o]. I ſay to thee whom the Lord hath ſo endowed, *Giue her of the fruite of her hands, and let her owne workes praiſe her in the gate* [p].

[m] 1 Tim.2.12
[n] 1 Cor.7.16.
[o] Prou.18.22.
[p] Prou.31.31

Now followeth that limme of the Prayer which concernes the man: *And that thou mayeſt doe worthily in Ephrathah, and be famous in Bethlehem.* The firſt generall thing which is wiſhed to him, is, that he may *doe worthily*: The ſecond is more particular, and is a fruit of *worthy doing*, namely, that by *doing worthily*, hee may be *famous*: And then (thirdly) the place is noted to which this *worthy doing*, and growing *famous*, is confined, *Ephrathah* and *Bethlehem*. Of theſe in order, and firſt of *Doing worthily*.

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The ground of *Doing worthily*, is *Doing*: So that they wiſh not vnto him being now to be married, a life of idleneſſe and eaſe, and worldly pleaſure, but a life of employment, a life of action, a life of *Doing*. Whence it followeth, *Thus it is the bleſſing of him that is married, to haue ſome certaine courſe and calling, and condition of life wherein to be doing.* And indeed this is the ordinance of God, that in *the ſweat of his face*, euery man ſhould *eate his bread*[q], that none ſhould *walke inordinately*[r]. To ratifie this, God appointed *Adam* what to doe, euen in his innocency[s]: Our *Sauiour* himſelfe during the dayes of his minority, was *Doing*, though, in a meane profeſſion, the trade of a *Carpenter*[t]: After, when he was by baptiſme inueſted into the office of *Redeemer*, he was in a continuall action to the end of his dayes, yea, with ſuch cheerefulneſſe, that it was *Meate* vnto him, to *doe the will of him that ſent him, and to finiſh his worke*[u]. Fitly is the life of man compared vnto a pight battell, in which euery man is marſhalled in his ranke, and aſſigned his place vpon which he muſt attend: ſome commanders of all degrees, ſome ſouldiers of all ſorts; none hath a ſouldiers pay, but he which hath a ſouldiers place: ſo it is in the life of man: God is the grand-commander of all, he hath allotted vnto euery man his calling, hee hath fitted euery man to doe ſomething.

The 6 Doct.

q Geneſ. 3. 19
r 2 Theſ. 3. 6.
s Gen. 2. 15.
t Mark. 6. 3.
u Ioh 4. 34.

The Vſe. This deſerueth to be commended vnto all, of what degree ſoeuer, but vnto Gentlemen eſpecially, whoſe fault this inordinate and idle liuing chiefly is. It is the thought of the moſt ſuch, that becauſe of their birth, or becauſe they haue ſufficiency otherwayes to maintaine themſelues; therefore they are exempted from thoſe ſetled courſes of *doing*, which others of baſer bloud, and ſmaller meanes are tied vnto. Vpon this opinion, we ſee by wofull experience, how many ſuch liue, like vnprofitable burthens of the earth, paſſing away their time either *in doing nothing, or in doing euill, or in doing that which is to no purpoſe.* When ſome come to be challenged at the laſt day, for *liuing in pleaſure vpon earth, and wantonneſſe*[x]; where ſhall ſuch hide their heads, how ſhall they eſcape? The ſharpe account of that day will force them to acknowledge that it had beene better for them to haue taken the flayle and ſpade into their hands, then to haue made gaming, and hunting, and pleaſure, and feaſting, to be their chiefeſt buſineſſe: to you all therefore I heartily wiſh, that you may ſeeme to your ſelues ſtill to heare in your eares the words of *Dauid* vnto *Salomon*, touching the building of the Temple; *Vp, and bee doing, and* (no doubt) *the Lord will be with you*[y].

Aut nihil agendo, aut male agendo, aut aliud agendo.

x Iames 5. 5.
y 1 Chr. 22. 16

The 7. doct. Now this *Doing*, muſt be a *worthy Doing*, or *a doing worthily*. To *doe worthily*, is the ſame thing (in mine opinion) with that which *Paul* calleth *a walking worthy of the Lord*[a], or, *worthy of the calling whereunto we are called*[b]; that is, to walke ſo as becommeth thoſe whom the Lord hath called to be his, and to whom hee hath reuealed his will, by his Word and Spirit. So that to *doe worthily*, and to *doe religiouſly*, are all one, to make Religion and the feare of God, to be the rule and guide of a mans actions. This is a *worthy* courſe. No action is to be termed a *worthy action*, but that which is tempered with wiſdome; neither is there any true wiſdome, *ſaue* that of which the foundation is layed in the *feare of God*[c]. This made *Dauid* to become a man ſo farre exceeding others in worth, becauſe the *Teſtimonies of the Lord were his meditation*[d]. Many things (notable in their owne nature,) are reported to haue been done by the heathen, but yet wanting the guidance of Religion, they haue loſt their grace, and the beſt name that can be giuen them, is to call them *Glorious ſinnes*. Hence therefore followeth, that he which deſireth to *doe worthily*, muſt make the Word of God his *Counſellor*[e], muſt *ſearch the Scripture*[f], muſt *let it dwell plenteouſly with him*[g]. There he ſhall find the grounds of true worth, which is euen this, *to be of a moſt valiant courage, to obſerue and doe according to all that the Lord commands*[h]. There he ſhall reade

a Coloſſ. 1. 10
b Eph. 4. 1.
c Pſal. 111. 10
d Pſal. 119. 99
e Pſal. 119. 24
f Ioh. 5. 39.
g Col. 3. 16.
h Ioſh. 1. 7.

reade the examples of the Lords *Worthies*, *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, *Dauid*, and such like; presidents worthy imitation: so then the next wish in respect of the man, was, that as he should be in continuall action, so his actions might be worthy, seasoned with Religion, and guided by knowledge.

Marke this (I pray you) chiefly you whom in outward things God hath preferred before others. Desirest thou the title of a man of worth? wouldest thou be reputed a worthy Gentleman? seeke to ground thy worth vpon Religion, vpon the knowledge of God, and of his will reuealed in his Word. The Gentlemen of *Berea searched the Scriptures, and that daily* [b], this was their worth. Miserable and prophane is the opinion, Is a Gentleman able to discourse of any customary subiect, of the occasions and occurrences of the Times; is he fashionable, hath he the languages, knoweth he how to entertaine his Mistresse, hath he skill at his weapon, and such like? then he is thought to be compleat, a man of worth, one that hath in him all the parts of a Gentleman. All this while Religion and grace, and ability to speake the *language of Canaan* [i]; in which things stands true worth indeede: these are vtterly forgotten, and yet without these, all the rest are but (as *Salomon* speaketh of *Beauty in a faire woman without vnderstanding*) *as a Iewell of gold in a swines snout* [k]. Resolue vpon this therefore, thou art not a true accomplisht Gentleman, till thy heart is seasoned with Religion, thou canst not *doe worthily*, vnlesse thou canst walke religiously.

The 8 Doct.

Next followeth the Connexion; *Doe worthily, and be famous*. The instruction of the place is this; *The foundation of true famousnesse, is well doing*. Doing worthily is the alone way to become famous. This is that which the Apostle calleth *seeking glory and honour by well doing* [l]. This was the constant course of the holy men of the best times. *By faith* (saith the Scripture) our *Elders were well reported of* [m]. Of our Sauiour it is said, that there went a *fame of him throughout all the region about*: but vpon what was this fame grounded? vpon his diligence in well doing; *He taught in their Synagogues, and was honoured of all men* [n]. Saint *Paul was famous in all places*; but for what? euen for his *bands*, and suffering for the Gospell [o]; the worth of his actions, and the glory of his name went together. What was it that blazed the name of *Salomon*, and made all the world desirous to see him? was it not *his wisdome which God had put in his heart* [p]? what is it which hath ennobled the memories of all those excellent persons which are registred in holy Writ? is it not their godlinesse? they honoured God in their liues, and the Lord hath honoured their names amongst men, according to his promise: *Them that honour me, I will honour* [q]. Glory and goodnesse, shame and sinne, the Lord hath ioyned together with a chaine of Adamant, and they cannot be sundred; *The memoriall of the iust shall be blessed, but the name of the wicked shall rot* [r]: *The wicked shall leaue their names as a curse vnto Gods chosen* [s]. It is not fame, but infamy which euill men haue gotten by their wickednesse. *Cain* by his murther, *Ahab* by his cruelty, *Iezebel* by her whoredome, *Nebuchadnezzar* by his pride, *Iudas* by his treason, the *Pharisee* by his hypocrisie: the remembrance of these shall continue so long as the Moone endureth, but yet thrust through with a spit of reproch. Yea, (will some say) doth fame and credit alwayes accompany worthy actions? did not Christ tell his Disciples that they should be reuiled, *and haue their names put out as euil* [t], *&c.* and did not *Paul* passe through *honour and dishonour, by euill report and good report* [u]? I answer: It is true, *that enuie is the companion of vertue*, and let the Moone shine neuer so brightly, yet some curre or other shall be e found which will barke against it. Christ himselfe shall be called a Samaritane, and said to haue a Diuell [x]: how much more shall this befall *those of the household* [y]? yet this is no preiudice to the truth of this doctrine: for euen this is the fame and glory of Gods seruants. *It is an honourable thing to be euill spoken of for well doing*: There is a *spirit of glory resting vpon such* [z]: and though

[b] Act. 17. 11.
[i] Isa. 19. 18.
[k] Prou. 11. 22.
[l] Rom. 2. 7.
[m] Heb. 11. 2.
[n] Luk. 4. 14. 15
[o] Phil. 1. 13.
[p] 1 Kin. 10. 24
[q] 1 Sam. 2. 30.
[r] Prou. 10. 7.
[s] Isa. 65. 15.
[t] Luk. 6. 22.
[u] 2 Cor. 6. 8.
Inuidia virtutis comes.
[x] Ioh. 8. 48.
[y] Mat. 10. 25.
Regium est male audire, cum facias bene.
[z] 1 Pet. 4. 14.

there ſhould be a whole volume of reproches written againſt *Iob*, yet (knowing his owne innocency) *he will take it vpon his ſhoulder, and binde it as a Crowne vnto him* [a]. It ſhall be enough to a Chriſtian, that he is honoured in the hearts of all that feare God; euen as *Dauid* comforted himſelfe with the honour giuen him by the religious *Maydens*, which reioyced with him at the Arkes returne, againſt the ſcoffes of his irreligious wife [b].

[a] Iob 31. 35, 36.

[b] 2 Sam. 6. 21, 22.

The Vſe. Here is a good aduertiſement for all, eſpecially for thoſe who by marriage are entring vpon the Theater of the World, to ſhew what is in them. Honour and reputation is a thing which nature hath taught men to affect; and true it is, that *a good name is to be choſen aboue great riches* [c]. If we deſire Fame, we ſee here the way ſanded out vnto vs; *Doe worthily, and be famous. If any man ſerue me, him will my Father honour* [d]. A field of ſincerity charged with deedes of piety, cannot but be accompliſht with a creſt of glory. All the fame which men haue ſought by buildings, by acts of chiualry, and by ſuch other courſes which the light of nature offereth and affecteth, for the ennobling of it ſelfe, time deuoureth it, and within an age or two it is cleane put out: but that glorie which ſpringeth from the rootes of godlineſſe, no tract of time can make to wither, no blaſt of venemous tongues can ouercome. It ſhall breake out as the Sunne, in deſpite of all darkening cloudes, it is watered with the deaw of Heauen, and it ſhall grow and encreaſe, maugre the malice of all gaine-ſayers.

[c] Prou. 22. 1.

[d] Ioh. 12. 26.

The laſt thing is the place, to which this *Doing* worthily, is limited, *Ephrathah* and *Bethlehem*: Thoſe two names betoken but one place, as appeareth in the ſtory of *Iacob* [e]. Bethlehem was the place of *Boaz* his dwelling: Here lay his eſtate, and inheritance; out of this place aroſe his maintenance: here they deſire he may doe worthily, and be famous: ſo that the doctrine is; *That a Chriſtian muſt make conſcience there eſpecially to be profitable, and to doe good, where the Lord hath ſeated him, either by title of inheritance, or by any other honeſt and lawfull meanes of poſſeſſion.* I remember Saint *Pauls* rule, and it may be well applyed to this: *If there be any that prouideth not for his owne, &c. he denyeth the faith, and is worſe then an Infidell* [f]: ſo if there be any that deſire not to doe worthily; eſpecially amongſt his owne, where he hath beene bred, where he is called, where his eſtate and poſſeſſion lyeth; why may it not alſo be ſaid, *He is worſe then an Infidell, &c?* It is noted of our Sauiour, that his firſt execution of his miniſtery was in *Nazareth, where hee had beene brought vp* [g]: he had a loue to that place, and a great deſire to haue doue ſome good there. *Moſes* might haue beene a great man in Egypt: *Pharaohs* daughter brought him vp as her ſonne, yet his heart was ſtill to goe line, and doe good among his brethren the children of Iſrael [h]. So *Nehemiah*, all his minde was to liue at Ieruſalem, to be an Inſtrument of good in his natiue ſoyle, although hee was vpon good termes in the Emperours Court [i]. *Epaphroditus* was the Miniſter of *Philippi*, in a iourney vndertaken for the Churches buſineſſe vnto *Paul*, hee fell ſicke, and could not returne ſo ſoone as was intended; yet *Paul* ſaith of him, *he longed after them all* [k], ſtill his minde was vpon his charge, and vpon the people, ouer whom *the Holy Ghoſt had made him ouerſeer* [l].

[e] Gen. 35. 19.

[f] 1 Tim. 5. 8.

[g] Luke 4. 16.

[h] Act. 7. 21, 23

[i] Nehe. 1. &c.

[k] Phil. 2. 26.

[l] Act. 20. 28.

The Vſe. I would (for a concluſion) that this were well thought vpon by all: for this ſin of not caring to doe worthily in Bethlehem by thoſe which haue their ſeates & manſions in Bethlehem, hath now ſpread it ſelfe farre. Non-reſidency is not the ſinne of the Miniſtery onely, but of the Layty too. Many are content to receiue rents and reuenewes out of Bethlehem, but to be tyed to liue at Bethlehem, and to doe worthily there, that is a burthen which they cannot endure. If a man come to Bethlehem, there hee ſhall finde their Agents, to racke and extort, and to ſuck out the ſweet of the Land, & to make the beſt of euery thing; but themſelues there to doe worthily, to gouerne, to direct, to keepe hoſpitalitie,

tie, &c he shall not find. Where are they then? Perhaps, they are soiourning vnder other mens rooses, or (as *Iob* saith) they haue got *houses in desolate places*[m], where no body can find them, or they be crept into some citie a farre off, there, to liue for no body but themselues. This is not to doe worthily in Bethlehem. This is to receiue profit by Bethlehem, but to doe no good to Bethlehem. It is a great sinne which is crept into our common-wealth, and is not taken notice of; it is euen the bane and decay of the country. These men here prayed against it, and let my tongue cleaue to the roose of my mouth, if I speake not against it also. God threatned it of old, (as a plague) that *Many houses great and faire should be desolate without an Inhabitant*[n]: why will men bring that iudgment vpon themselues, to run away from the dwellings which God hath called them to, and to leaue *Zim* and *Ohim* to lodge, Ostriches, and Satyres to daunce therein[o]? Whosoeuer thou bee then whom God shall call to Bethlehem, and to whom he shall giue an estate in Bethlehem; see thou make conscience to do worthily in Bethlehem. And of this portion of Scripture so farre.

[m] Iob 3.14.

[n] Esay 5.9.

[o] Esay 13.21.

THE

The Old-man, and the New-man.

IOHN 3.6.

That which is borne of flesh is flesh, and that which is borne of the spirit is spirit.

The state of the verse.

THis verse is a reason to proue, that the New-birth required to saluation, must be by the Spirit of God, or else it cannot be. Our Sauiours argument may bee reduced into this forme: That New-birth which is requited, is such as may further a mans entrance into the Kingdome of Heauen. But vnlesse it bee a New-birth effected by the Spirit, it cannot further a mans entrance into the Kingdome of Heauen. Therefore either it must bee a Birth by the Spirit, or else it is in vaine: The first part of the reason is manifest: for our Sauiours first ground, was touching a being borne againe, to the end one might see the Kingdome of God. Now the second part, namely, that if it be not a New-birth by the Spirit, a man is thereby neuer a whit the neerer heauen, is here maintained on this wise: That New-birth which can make a man no better then *Flesh*, cannot further his entrance into the Kingdome of God. But that kind of being borne againe, which thou *Nicodemus* dost imagine, can make a man no better then *Flesh*: Therefore such a birth can neuer bring a man to Heauen. The first branch of this reason is euident, for *Flesh* signifying, in the language of the Scripture nothing but corruption, cannot further a man towards heauen, but rather the contrary. The second part (that such a birth as *Nicodemus* thought on, could make a man no better then *Flesh*, is here auouched: *That which is borne of Flesh is Flesh*; *The thing borne is according to that whereof it is borne*; of the *flesh* is borne nothing but carnal, according as on the otherside, of spirit is bred that which is spirituall. Thus may the drift of this verse appeare: It is in a word, thus: to proue, that as there must be a New-birth before a man can be saued, so, that New-birth must not be such as a mans first was: For by that he shall be onely carnall, and the carnall man is altogether vncapable of the kingdome of God: he must be borne of the Spirit, so shal he become a spirituall man, and then he may haue an easie passage into life. So much touching the scope.

Tale est natum quale est principii generationis effectiuum.

The sense is opened.

That which hath been said, may in part let vs see the sense of the words, yet it is necessarie that I open them somewhat more particularly. The words *Flesh* and *Spirit* are chiefely to be enquired into. By *Flesh* is meant, the whole sinfull corruption of our naturall estate. You shall finde it vsed to that sense, as anciently as the language of God himselfe, before the floud: of man he then said, *he is but Flesh* [a], a very heape, a lumpe, a masse of corruption. The distinction is not amisse: that the word *flesh*, is taken two manner of waies in Scripture either for a matter of substance in nature (as when *Adam* said of *Eue*, *Shee is flesh of my Flesh* [b], and *Paul*, *All Fesh is not one maner of Flesh* [c], *&c.* or for a matter of qualitie, as corruption in nature, and so is the word in *Pauls* Epistles often vsed, as, *In my Flesh dwelleth no goodnesse* [d], *which walke not after the Flesh* [e], and elsewhere. Here *Flesh* is the whole nature of man as it is corrupted. The same is meant by *Flesh*, which is called, *the Body of sinne* [f], *the Body of death* [g], *the old man* [h]. It is said by Diuines, that our naturall corruption is called *Flesh*: 1. Because it is conueied from man to man, from the father to the sonne, by the seed of flesh. 2. Because it is practised and exercised in the members of our flesh, which are naturally *weapons of vnrighteousnesse vnto sinne* [i]. 3. Because it is nourished and encreased by outward and fleshly obiects: vpon which third reason the conceit is built, that this

Secundum naturam. *Secundum culpam.*

[a] Gen. 6. 3.
[b] Gen. 2. 23.
[c] 1. Co. 15. 39.
[d] Rom. 7. 18.
[e] Rom. 8. 1.
[f] Rom. 6. 6.
[g] Rom. 7. 24.
[h] Ephes. 4. 24.
[i] Rom. 6. 13.

is

is a terme of diſtinction betwixt our natiue corruption, and that of the Angels, which kept not their firſt eſtate: ours is called *Fleſh*, theirs *ſpirituall wickedneſſe* [k]. Thus for the ſenſe of the word *Fleſh*: Now to be borne of *Fleſh*, is to be borne as a man of a man; and whatſoeuer is ſo borne, is ſuch as that whereout it is borne: The begetter and the bearer, a lumpe of corruption, and the Birth no whit at all better in it ſelfe. Touching the word *Spirit*, in the firſt place we may either vnderſtand thereby a ſpirituall beginning, as, *Fleſh* was expounded to betoken a corrupt and carnall roote; or elſe wee may conceiue thereby the Spirit of God, whoſe proper and peculiar worke that of Regeneration is. By Spirit in the ſecond place, is not meant a ſpirituall ſubſtance, (for in ſuch a ſenſe there can be no ſuch thing as one ſpirit to beget another) but thereby is intended a ſpirituall diſpoſition; ſo that the ſenſe of the whole is thus: As of that birth which is from naturall man, there commeth no better thing then meere corruption; ſo of that which is wrought by the reuiuing of the holie Ghoſt, there proceede ſpirituall, diuine, and holy qualities. Corrupted man brings forth a creature corrupted like himſelfe, and no ſuch can inherite the Kingdome of God. The Spirit of God maketh thoſe which are borne of him to become ſpirituall, and ſo they become capable of Eternity. This is the true interpretation of this place: And if this ſenſe had beene aright thus generally conceiued, there needed not to haue beene ſuch a buſineſſe as wee reade to haue beene among ſome of the Auncients, about anſwering an obiection, ſuppoſed to bee frameable out of theſe words, againſt the Truth of Chriſts bodie, becauſe hee was conceiued by the Holie Ghoſt; and *that which is borne of the Spirit, is Spirit*, ſaith the Text: Hereto their beſt anſwer was, that Chriſt was alſo borne of fleſh; namely, the fleſh of the Virgin; and ſo erroniouſly they limit Chriſts being of the holy Ghoſt, onely to his ſoule: Whereas if it bee conſidered, that the words *Fleſh* and *Spirit*, doe not here betoken a ſubſtance, but a quality; *Fleſh*, a corrupt eſtate; *Spirit*, a ſpirituall condition; the matter were ſoone cleered: for then all that could be concluded concerning Chriſt, would be this; namely, that Chriſt being conceiued by the Holy Ghoſt, was all Spirit, hauing in him the graces of Gods Spirit in an vnmeaſurable meaſure, and was neuer a whit *Fleſh*, as not hauing the ſmalleſt tainture of corruption: If the word *Spirit* were to be expounded of a ſubſtance, how ſhould this bee verified in a man regenerate? Shall wee thinke ſuch an one to be become a *Spirit*, all corporall and fleſhly ſubſtance being cleane aboliſhed in him? what could be more abſurd. Well ſaith an old Writer; *We being borne of the Spirit, are made Spirit; not in reſpect of any partaking of the glorious and incomprehenſible ſubſtance of the Holy Ghoſt, but in regard of the fruition of thoſe ſpirituall graces which God beſtoweth through Chriſt.* Thus farre for interpretation. In briefe this is all: Of a corrupted beginning, commeth none other but a corrupted birth: From a ſpirituall, iſſueth out a ſpirituall off-ſpring.

[k] Eph. 6. 12.

Chryſoſt. Euthymius. Baſilius hom. Iohan. Baptiſtæ.

Now, to make way to matter of inſtruction, there are here two things principally conſiderable. 1. *The true ſtate of a naturall man.* 2. *The proper condition of a regenerate man.*

Concerning the true ſtate of a naturall man, this is the Doctrine: *That man by nature of himſelfe hath nothing in him but corruption.* It hath beene already proued to vs, that by *Fleſh*, here is meane nothing but corruption; and to be borne of the *Fleſh*, is to be borne as a man; and whoſoeuer is ſo borne, the beſt which can be made of him (ſaith our Sauiour) is, that he is *Fleſh*, meere corrupt: I ſhall haue occaſion hereafter to ſpeake of all corruption. The matter thus manifeſt by the Text, is very prouable by the Scripture. *Dauid* ſaith of himſelfe, and it is true of euery mans birth after the common courſe; *I was borne in iniquity, and in ſinne hath my Mother conceiued me* [l]. Sinne and Iniquity, are here taken in the largeſt meaſure, both for guilt

The 1. *doct.*

[l] Pſal. 51. 5.

guilt deſeruing puniſhment, and for proneneſſe vnto euill; ſo ſoone as euer a man beginneth to be encloſed and warme in the wombe, he is not tainted onely, but euen (as it were) wholy ouerſpread with theſe two. 1. Liableneſſe to Gods wrath: and 2. Inclination to all kind of vngodlineſſe. The Pſalme ſaith; [m] that when God took view of *Adams* ſonnes, they were all corrupt [m]; there was not one found, who in himſelfe was of a more refined and pure condition: *All vnprofitable* [n], all; *the children of diſobedience, and the ſonnes of wrath* [o]. This corruption which is in man by nature, is that which we call originall ſinne, or, the ſinne which is in man from the very firſt beginning of his being. It is a depraued-neſſe or a diſorder of the whole man, in matters which concerne eternall life. I ſay it is a diſorder of the whole man: *His very minde is defiled* [p], *his wiſdome is death* [q]. If there be any thing in his minde, which may ſeeme to be more excellent then the reſt, euen that alſo is tainted: *The ſpirit of the minde needs renewing* [r]. Among the workes of the *Fleſh, are numbred, Idolatry and Hereſie*, which are properly corruptions of the mind [s]. It is not as ſome imagine, that onely mans inferiour faculties (as his affections) are corrupted, but euen that which is beſt in him: *his cogitations are darkened* [t], he is a very foole and a beaſt in himſelfe before God, in regard of the right apprehenſion of heauenly things, as *Dauid* acknowledgeth touching himſelfe [u]: *All the imaginations of the thoughts of his heart are onely euill* [x]. When it is ſaid that we are all by nature *vnwiſe* [y], what is meant but a deprauation of the minde and vnderſtanding, euen the beſt thereof, no better then meere folly in the beſt things? Now this being once proued, that euen the very minde, and vnderſtanding and wiſdome of nature is become *Fleſh*, what ſhall wee thinke of the Remainder? For how muſt not the ſpeech of Chriſt be true: *If the light that is in thee be darkeneſſe, how great is that darkeneſſe* [z]? If the mind and vnderſtanding, which ſhould be the light and direction and ground of gouernement to the whole man, be in that caſe ſo blinded, ſo defiled, ſo wholly depriued of all true worth, in what caſe ſhall all the reſt be which depend thereupon? It cannot otherwiſe be (ſaith our Sauiour.) How ſhould corruption produce other then corruption? *Who can bring a cleane thing out of filthineſſe* [a]? *By one man ſinne entred into the World* [b]; *Adam* the common roote of all man-kind, being depraued, how can it be but all his poſterity muſt be ſo? *Adam begate a childe in his owne likeneſſe* [c], that is, a ſinner like himſelfe; and ſo euery father ſucceſſiuely from him hath done the ſame. Hereupon now ariſeth a very great queſtion touching the manner of the propagation and deriuing of ſinne from the father to the child, by meanes whereof (according to the words here) *Fleſh* brings forth *fleſh:* For inaſmuch as the proper ſeate and ſubiect of ſinne is the ſoule, it is queſtioned whether the ſoule alſo come by naturall generation. It ſhould ſeeme ſo, for elſe how ſhould the ſoule be corrupted with ſinne, preſently vpon the being thereof in the bodie? If ſinne were in the body before, then how is the ſoule the naturall ſeat of ſin, or what kind of thing is ſin, if the ſoule receiueth it from the body? Nay, how can the ſoule being a ſpirituall ſubſtance, receiue a tainture and defilement from the body, which is of a groſſer compoſition? For this indeed is the common opinion of Diuines, that the ſoule being in the due & appointed time made by God, commeth pure & cleane into the body, but is inſtantly vpon the coupling thereof with the body defiled, like water which running cleane from the fountaine, is powred into a veſſell that is vncleane. This is the moſt receiued doctrine. Indeed it is true, the ſoule in many things followeth the temperature & conſtitution of the body, as is found true in experience; but yet it ſeemeth ſomewhat too hard to ſay, that the ſoule is infected by the body. The ſoule may be hindred by the body in ſome of the actions and operations therof, but how (it being ſpiritual) ſuch a thing as the body ſhould worke vpon it to conuey corruption into it, is ſomewhat hard to apprehend. Now on the

other

[m] Pſal. 14. 3.
[n] Rom. 3. 12.
[o] Eph. 2. 2. 3.
[p] Tit. 1. 15.
[q] Rom. 8. 6.
[r] Epheſ. 4. 23.
[s] Gal. 5. 20.
[t] Eph. 4. 18.
[u] Pſal. 73. 22.
[x] Gen. 6. 5.
[y] Titus 3. 3.
[z] Mat. 6. 23.
[a] Iob 14. 4.
[b] Rom. 5. 12.
[c] Geneſ. 5. 3.

other ſide, if for the auoyding this difficulty, we ſhall thinke the ſoule commeth by naturall generation, out of the loynes of the father as the body doth, there wil be as much hardneſſe againe to conceiue that. For if the ſoule be by generation, then it is either from the ſoule of the Parents, or their body. How can it be from their ſoule, the ſoule being a ſubſtance, not ſubiect to diuiſion? or how can one ſoule beget another, more then one Angell another? much leſſe can it be from the body: For how can a body beget a ſpirituall ſubſtance? Beſides, that the Scripture ſeemeth to be againſt it, while it calleth our naturall fathers, the *Fathers of our bodies* [a], and God the *Father of Spirits*; aſcribing as may bee thought no more to the Parents, then the generation of the body, and reſeruing the conueyance of the ſoule into the body, to God as his peculiar. Theſe difficulties haue put me in minde of two ſpeeches; the one of *Dauids* touching the forming of a man in his mothers wombe: *I am fearefully and wonderfully made, &c.* [b] Out of which place this is neceſſarily deriued, that the manner of mans framing and conception in the wombe is a ſecret, rather with feare and reuerence to be wondered at, then buſily and curiouſly to be ſearched into. It is a part of that knowledge which *Dauid* ſaith, is *ſo high that he cannot attaine vnto it* [c]. For mine owne part I hold my ſelfe ſatisfied with this; that God eſtabliſhed an order in nature, that euery creature that hath life, ſhould produce and bring forth the like to it ſelfe according to its proper kind. This order was more particularly eſtabliſhed touching Man. When God ſaid to *Adam* and *Eue*; *Bring forth fruit, and multiply* [d]. Now this order ſet in nature, the God of nature doth continue, and effect, and giue ſtrength vnto: and, that it is ſo we ſee, but the particularities appertaining to the manner thereof, we cannot comprehend. I am of opinion, that in ſpeaking of the generation of man, it is not ſo fit to diuide him into his parts, and to ſay; *Thus it is for the propagation of his body, and thus for the infuſion of his ſoule:* For this is to no end but to multiply difficulties; but thus rather: *The whole man conſiſting of ſoule and body, begetteth a creature like himſelfe, conſiſting of the ſame parts, and that by vertue of the bleſſing of multiplication and encreaſe which God beſtowed vpon all liuing earthly creatures in their firſt making.* The other ſpeech, is of *Auguſtine* touching originall ſinne, or the ſinne of nature. *There is nothing better knowne to be preached of, then that man by nature is wholy ſinfull; but how he commeth to be ſo, nothing more hard to be vnderſtood.* The ſame ſpeaketh of one that was fallen into a pit, one comming by, and ſeeing him there, began to wonder how he ſhould fall in. *Thinke you* (quoth the party in danger) *how thou mayeſt deliuer me hence, and enquire not how I came hither.* So in this caſe it is manifeſt, that we are all enwrapped in originall ſinne, the very death which Infants are ſubiect vnto; which yet by age are vnable to commit a ſinne in act, is a teſtimony of their orignall guilt. They could not die if they had no ſinne: and we may feele in our ſelues an inclination and proaneneſſe vnto euill, if wee will obſerue our ſelues as wee ſhould. What ſhould wee be ſo buſie then to enquire how and which way it crept in vpon vs? rather let vs beſtow labour to learne which way we may remoue it. Euen *Bellarmine* ſaid well in this, (after much diſcourſe touching the deriuing of originall ſinne:) There is no more (ſaid he) required to the conueyance of originall ſinne, *but that a man by true generation doe deſcend from Adam.* God at the firſt ſet *Adam* as a publike perſon, repreſenting the perſon of all man-kinde, with this condition; If he retained his integrity, then that bleſſing of multiplication once giuen, had beene ſanctified to him, for the bringing forth of a poſterity righteous and holy like himſelfe; if he fell away from his obedience, then that bleſſing ſhould be turned into a curſe, and ſhould bee the meanes of multiplying a corrupt and ſinfull generation. Gods inflicting this puniſhment vpon *Adam* falling, that his poſterity ſhould feele the ſmart of his diſobedience, is the very ground hereof, that *Fleſh* produceth *Fleſh*, a ſinfull father produceth a corrupted child. This God in iuſtice laide vpon man, and

[a] Heb. 12. 9.

[b] Pſal. 139. 14

[c] Verſe 6.

[d] Gen. 1. 28.

Nihil ad prædicandũ notius, nihil ad intelligendum ſecretius. De mori. bus Eccle. cap. 22.

Tu cogita quomodo hinc me liberes, non quomodo huc ceciderim quæras. Epiſ. 29.

Niſi vthomo per veram generationẽ ab Adamo deſcendat. De amiſ. grat. lib. 2. cap. 12.

by this meanes ſinne hath ſeized, and doth, and will vpon euery ſonne of *Adam* in his birth: what ſhould we tire out our ſelues with queſtions about the manner? It is a good ſpeech of reuerend *Caluines*: *The vniuerſall corruption of our nature, proceedeth not ſo much out of generation, as Gods ordination. In one man God adorned vs all, and in the ſame one he ſtripped vs all:* ſo that now euery one that commeth from him by ordinary deſcent, is as he was, guilty of the ſame ſinne, and blemiſhed with the ſame corruption. Thus I haue laboured about this neceſſary doctrine, touching mans natiue corruption. Euery man is *Fleſh*, that is, (in the language of the Scripture) a very heape of corruption. This my Text auoucheth, this the Scripture iuſtifieth; it affirmes this ruſt of corruption to haue eaten and fretted into mans nobleſt parts: his minde, his vnderſtanding, his wiſdome, the beſt which he hath in him, is corrupt: He is ſtreamed out of an infected fountaine: his Father *Fleſh*, and that which is borne thereof, muſt needes be ſutable. This corruption is ſeated in the ſoule. The Father by Gods Law of nature, hauing a ſoule, begets a ſonne endued with a ſoule: The father hauing a corrupted ſoule, by Gods Law of iuſtice begets a ſonne, whoſe ſoule is alſo ſtained with corruption. This is the ſumme.

Caluin in locum.

The Vſe.

I might enlarge my ſelfe into ſundry vſes of this doctrine. Firſt, I might apply it againſt the auncient errour of the Heretique *Pelagius*, and his followers, who maintained, that ſinne is come from *Adam* to his poſterity, not by propagation, but by imitation. *Adam* ſinned (ſay they) and ſo made ouer to his race, a nature guilty of the want of originall righteouſneſſe; *but hee conueyed not any thing which may be truly called ſinne.* How is this then true which is here ſaid; that the off-ſpring of *Fleſh* is *Fleſh*? Whoſoeuer is borne and begotten by man, is a corrupted creature. All in *Adam* ſinned: *Adams* offence in eating the forbidden fruite, is not to be reputed as a perſonall offence, but hee being a publike perſon, it was a publike ſinne, euen the ſinne of all man-kinde. Looke therefore in what caſe *Adam* was, preſently vpon his treſpaſſe, in the ſame is euery one by nature: neither could *Adam* conuey his nature vnto his poſteritie, but hee muſt needes withall conuey the corruption of his nature. It is a true ſaying, that in the firſt man the perſon corrupted nature, but in euery other man, nature corrupts the perſon. Whoſoeuer is a man by the propagation of *Adams* nature, the ſame is alſo a ſinner by the deriuing ouer of his corruption. Secondly, I might alſo vrge this againſt ſome Papiſts, who are in this point (as they are rightly called) Semi-pelagians, they acknowledging originall corruption, yet doe limit it, and doe make it to haue place onely in the ſenſuall parts, and not properly in the ſoule and minde: *It reſteth* (ſaith a great Papiſt) *in the Fleſh*, (vnderſtanding thereby the inferiour faculties,) as in a fort or ſconce of defence, and from thence it maketh an aſſault againſt the minde. But it hath beene proued, that euen the minde of man is corrupt. For which cauſe, *Paul* vrgeth a neceſſity of being renewed in *knowledge* [b]. It is true, there be things yet in nature, which (ſimply) conſidered as endowments of Gods beſtowing, are good: ſo as is, the acknowledgement of a diuine power; ſome diſtinction of good and euill in the conſcience, ſome ingeniuity in the things which concerne this preſent life, &c. Theſe and the like remaine yet in nature, and are in themſelues not euill, yet in naturall man they be ſo corrupted, that they can neuer worke to good. No naturall man was euer able out of theſe to bring forth any ſuch action, as might be called rightly good, and in that reſpect accepted with God. Thoſe praiſe-worthy acts of many famous Heathen, if we grow to a ſtraite examination of things, were but (as they are called,) *barren vertues, and glorious ſinnes.* Thoſe things might be thus iuſtly, and more at large vrged againſt the Papiſts, the grand Patrons of nature, who will not yeeld it to be ſo wholy *fleſh*, but that there may be found in it ſomwhat free & incorrupt, which may ſomewhat further a mans ſalnation. But I content my

Non transfudit culpam ſecundum propriam rationem culpæ.

Andrad. in defenſ. Concil. Trid. l. 5.

[b] Coloſ. 3. 10.

Steriles virtutes & peccata ſplendida.

ſelfe

selfe to point at these things in passage: and will set my selfe to the pressing of one speciall vse namely, the helping vpon to that, without which it is impossible for vs euer to be religious; and that is an humble, a submisse and base opinion of our selues. Without this I say, there is no possibilitie for vs euer to be religious. Hee which thinketh well of his owne soules estate, what will hee care for Christ, in what awe will he stand of Gods maiesty, what reckoning will he make of Gods mercy, or at what price will he value his word, what reuerence will he giue vnto his Sacraments? Euery mans either zeale or coldnes, either forwardnesse or slacknes in religion, is proportionable to that conceit and feeling which he hath of himselfe. Hee that hath no apprehension of the wretchednesse of his owne soule, is alwaies drousie and careleſse in the duties of godlines. He which truly seeth what an vnworthy creature he is by his owne birth, the exercises of pietie are precious to him, the name of Christ is sweete, the word of saluation is musicke in his eares, the Sacraments are such sacred mysteries in his opinion, that he seemeth to himselfe not to know how to respect them as he ought. Now as this humble opinion of our selues, is (as it were) the first forme in Christs schoole, so, nothing (by the blessing of God) will sooner teach vs this lesson, then this doctrine. For what will humble a man in his owne eyes, if this will not? namely, that whatsoeuer he is to the world, rich, beautifull, honourable; yea, although hee weare an imperiall crowne, and could like *Nebuchadnezzar*, write letters of commaund to all *people, nations and languages* [i], yet in himselfe, if he looke backe vnto the Rocke out of which he was hewen, he is but *flesh*; and what is that? a confused heape of all corruption, one that of himselfe cannot for his life doe any thing but sinne, neither is able so much as by a thought to aduance his owne good. If he haue nothing in him but nature, hee can expect nothing but *iudgement, and violent fier to deuoure* [k]. His nature and religion are two things directly contrary. It is nature to be *dead in sinne* [l], when Religion requireth to be *dead to sinne* [m]. It is nature to bee *reprobate to euerie good worke* [n], when Religion calleth to be *ready to euery good worke* [o]. It is nature to be a *louer of one selfe* [p], when Religion vrgeth to *denie ones selfe* [q]. It is nature for a man to *seeke his owne* [r], when Religion binds to be *a seruant vnto others by Loue* [s]. It is nature to *despise the Word* [t], when it is a fruit of Religion to *stand in awe of the Word* [u]. It is nature to account Preaching *Foolishnesse* [x], when Religion teacheth to esteeme it as *the wisdome of God, and the power of God* [y]. Thus if there bee no more but nature in a man, he can neuer be religious, he can neuer bee saued; Nature carrieth a man the way of *Cain, out from the presence of God* [z]; no way but the *way of sinners* [a], *the issues whereof are the waies of death* [b]. Thus is nature, this is *flesh*: of this mettall is man made, worthily called *abominable and filthie* [c]. Our not knowing this as we should know it, is the true cause of our vniuersall careleſnes, of our little esteeming the word of life, of our slender trembling at Gods iudgments, of our running on in such an hardned course without remorse. It is euen as Christ said with weeping eyes vnto Ierusalem: Oh if thou hadst *knowne* [d], &c If we knew what a sink of corruption is within vs, and what loathsom creatures we are in our selues in the sight of God, it would make vs let fall our crests: there is not the secureſt person, the stouteſt gallant, or the most proud and scorning hearer, but it would make him stoope and be ashamed with *Ephraim* [e], and crie out with the perplexed Iewes, *What shall I doe* [f]. It is said of the Egyptian Temples, that they were stately to be looked on: but being entred into, and the most venerable places thereof viewed, there was nothing to bee seene, but the image of a Cat, or a Crocodile, or some such base creature vnder the shape whereof they worshipped their supposed gods. So some report, that at this day in the places about Sodome, there groweth a kind of fruite to the eye verie beautifull, but beeing touched, it falleth all to dust, and sends out a very noysome sauour. Such are we by nature. We make some shew to the eye, and we

pride

[i] Dan. 3. 31.
[k] Heb. 10. 27.
[l] Ephes. 2. 1.
[m] Rom. 6. 2.
[n] Titus 1. 16.
[o] Titus 3. 1.
[p] 2. Tim. 3. 2.
[q] Luke 9. 23.
[r] Phil 2. 21.
[s] Gal. 5. 13.
[t] Prou. 1. 25.
[u] Ps. 119. 161.
[x] 1. Cor. 1. 21.
[y] Verse 24.
[z] Gen. 4. 16.
[a] Psal. 1. 1.
[b] Prou. 14. 12.
[c] Iob 15. 16.
[d] Luke 19. 42.
[e] Ierem. 31. 19.
[f] Acts 2. 38.

pride our ſelues in outward things, one in his wealth, another in his bloud, a third in the good proportion of his limmes, this ſcolde in her beautie, and the other in the gayneſſe of her attire: but (alas) how if we ſhould be looked into: If it were poſſible for the eye of fleſh to ſee what is in the boſome, oh, what a ſight would offer it ſelfe vnto our view? enough to make a man afraid of himſelfe, yea euen to run away from himſelfe, if it were poſſible. Let vs labor in our thoughts about this point, that wee may once come to know our ſelues to bee but *Fleſh*, which one word, is the very abſtract of all ſpirituall filthineſſe. Let vs dwell vpon it in our meditations, and labour to improoue and preſſe it, to the abaſing of our ſelues. If we haue thought vpon it once, and that it hath caſt vs downe in our owne apprehenſions, yet let vs to it againe: ſay with *Dauid, I will be yet more vile* [g]. No man ſhall euer hurt himſelfe by this courſe: *for euery valley ſhall bee filled* [h]; and the more this ſhall abaſe vs, the more ſhall the Lord reach out the hand of his mercy to aduance vs. *Caſt downe your ſelues before the Lord, and hee ſhall lift you vp* [i]. We can eaſily looke backe to our progenitors, and from ſomewhat in them, take occaſion to be puffed vp. *Thus ancient is our Houſe, and thus many deſcents it hath continued in one place; our Creſt is this, and our coate is that, and theſe matches, and ſuch and ſuch like offices we can talke of*; Why doe wee not remember amidſt all, that notwithſtanding all, yet here is nothing but *Fleſh* borne of *Fleſh*, and that without new-birth in Chriſt, it will be better for vs if we had neuer beene borne? It is not euery ſlight and ſuperficiall acknowledgement *that we are all ſinners*, &c. that will bring vs to this: It is one part of our corruption, that it begets an inward hardneſſe, ſo that it is not eaſie to be humbled with the feeling hereof. It is a matter to bee weighed and conſidered well: the glaſſe of Gods Law muſt be often looked into, and the Lord muſt againe & againe with earneſtneſſe be beſought, that he would mollifie our hearts, and in ſtead of fleſhly hearts, giue vs *fleſhly* hearts [k], ſuch as may bee full of ſenſe, that wee may feele indeede what we are, and whereto we will, if God ſhould leaue vs to our ſelues: Let vs neuer reſt vntill we find ſomewhat in our ſelues more then nature. *Fleſh and blood cannot inherit the kingdome of God* [l]. This is the maine vſe I thought to vrge from this doctrine. Here might be an vſe alſo to parents. Wee our ſelues of *Fleſh* are borne *Fleſh*; that ſhould humble vs: ſo our children are through vs ſuch as we our ſelues are: & be we neuer ſo religious, or well diſpoſed, yet as the ſeed, though neuer ſo well cleanſed before ſowing, brings vp ſtalkes and chaffe together with it; ſo our poſteritie commeth out of our bodies with this tincture of corruption. As we haue infected ours therewith, ſo ſhould we make them a kind of recompenſe, that as they may ſay they are ſinners by our corruption, ſo they may ſay alſo they are brought into the ſtate of grace by our care for their education. This might be followed further, but it ſhall ſuffice thus to haue touched it. And thus farre of the true eſtate of a naturall man. Now followeth the proper condition of a regenerate man. A regenerate man is as much to ſay, as a man borne againe: of ſuch an one there are heere two things mentioned: Firſt, the author of his new-birth (*The Spirit*). Secondly, the marke or teſtimony of his new birth (*He is Spirit*). Of both ſeuerally. Concerning the former, this is the doctrine: *That the Spirit of God is the Author and worker of that New-birth, without which no man can be ſaued.* The regenerate man is one borne of the Spirit: the words are plaine; and the matter is eaſily made good by the Scripture: That ſaying is excellent, touching the regenerate, *which are borne not of blood, nor of the will of the Fleſh, nor of the will of man, but of God* [m]. The Euangeliſt here ſpeaking of thoſe, which by faith are made the ſonnes of God, aimeth at this mainely, to prooue that they be borne of God; which point hee amplifieth by a deniall of the contrary: not of blood, meaning, that they are not bred of any ſuch matter as other ſonnes are ordinarily made of; neither yet haue they man any way for the author of their being, they are not borne according to, or

by

[g] 2. Sam 6 22.
[h] Luke 3.5.
[i] Iames 4. 10.
[k] Ezec. 11.19.
[l] 1. Cor. 15.50
The 2. Doct.
[m] Iohn 1.13.

by any deſire of man, which might either procure, or affect, or wiſh that kind of ſon-ſhip. It is no wiſdome, or power of man, by which they do ariſe to that dignity, but meerely and onely by the mighty worke of God himſelfe. So much haue we gotten by this one place, that the new-birth ſpringeth not out of any thing in man, but is the worke of God wholly. *Of his owne will he begat vs, euen he from whom euery perfect giuing doth deſcend* [n]. To the ſame effect, *Peter, Bleſſed be God, &c. which hath begotten vs againe* [o], *&c.* Thus farre then we are come, that this new-birth is not in any reſpect procured or cauſed, or effectuated by man; but is altogether from the Lord. Now as it is generally proued to be the worke of God, ſo more particularly it is aſcribed to the holy Ghoſt: not to exclude the other perſons in the god-head, the Father and the Sonne, (it being a true rule, *that in thoſe workes which are without themſelues, all the three perſons worke in common,*) but becauſe it is the ſpeciall office of the holy Ghoſt, to be the immediate and next applyer of the new-birth vnto the conſcience. God the Father begets a man anew, as being the foundation and fountaine of all diuine actions, and good things whatſoeuer: God the Sonne reneweth, as being the Mediator and meriter of this changed eſtate: but yet in the fore-named reſpect, this is more particularly aſcribed to the Spirit of God; according as the worke of election is more eſpecially attributed to the Father, of redemption, to the Son. This is not much vnlike to that limitation of the ſinne, called, *The ſinne againſt the holy Ghoſt*; which is not to be ſo conceiued, as if it were not a ſinne againſt God the Father too, and againſt God the Sonne; (for how is it poſſible that a man ſhould ſo ſin againſt the one, as that therein he ſhould not treſpaſſe againſt the other alſo?) but it is ſo reſtrained to the holy Ghoſt, becauſe it is a ſin committed againſt the particular office and worke of the holy Ghoſt: and ſo is this new-birth, though it be an act of the whole Trinity in common; yet is it termed the worke of the Spirit, becauſe he is the more immediate author therein. Hence is it that the waſhing and ſanctifying, which are teſtimonies of the new birth, are ſaid to be by *the Spirit* [p]: and our *changing into the Image of God*, which is the very forme and life of the new-birth, is reputed to bee by *the Spirit of the Lord* [q]: thoſe graces which accompany the renewed eſtate, are called *the fruites of the Spirit* [r], and that renewing which muſt be in all that ſhall be ſaued, is called *the renewing of the holy Ghoſt* [s]. I hope we are ſufficiently ſatisfied touching this point, that the new-birth is no groſſe or carnal matter, and ſo no worke of man any way, but the ſole and peculiar worke of God euery way. It is he which *createth new hearts* [t], *and putteth a new ſpirit into the bowels* [u]: and then againe, this is alſo I truſt plain, that this work, albeit common to all the perſons of the bleſſed Trinity, yet is more particularly aſcribed to the holy Ghoſt, whoſe proper office it is to worke vpon the hearts of Gods elect, and to apply offered grace in ſuch ſort, as that it may be made effectuall. Now it ſhall not be amiſſe to ſhew alſo by what meanes *the Spirit* worketh in this making a man to be borne again. The maner is ſecret, but the meanes is expreſſe. God doth ſanctifie ſome courſe for the effecting of what good ſoeuer he intends: and if the new-birth be the worke of Gods Spirit, no doubt God hath ordained a meanes by which it is accompliſhed. And this meanes is two-fold. The firſt is an outward meanes, namely, the Miniſtery of the Word and Sacraments. Hence is it that *Paul* tolde the Corinthians hee had *begotten them through the Goſpell* [x]: hee termeth *Timothy* [y], and *Titus* [z], his *ſonnes in the Faith*: hee tolde the Galathians how hee *trauailed* in the duties of his miniſterie for their Regeneration [a]. Hence is it againe that the Word diſpenſed in the ordinary miniſtery, is termed the immortall *ſeede of the New-birth* [b]; ſo againe for this very cauſe the Sacrament of Baptiſme is called, *the Lauer of regeneration* [c], becauſe in it and by it (as a meanes) the holy Ghoſt freely worketh his grace in the veſſels of grace. The other meanes is inward, and that is Faith. This is a worke or fruite of the *Spirit* [d], and becauſe

n Iam. 1. 18.
o 1 Pet. 1. 3.
Opera Trinitatis ad extra ſunt communia.
p 1 Cor. 6. 11.
q 2 Cor. 3. 18.
r Gal. 5. 22.
s Ephes. 5. 9.
t Tit. 3. 5.
u Pſal. 51. 10.
x Ezek. 11. 19.
y 1 Cor. 4. 15.
z 1 Tim. 1. 1.
a Titus 1. 4.
b Gal. 4. 19.
c 1 Pet. 1. 23.
d Titus 3. 5.
e Gal. 5. 22.

because it is an instrument of the new birth, it is said to *purifie the heart* [f]. Thus is this also briefly cleered. New birth is the worke of Gods Spirit, and Gods Spirit workes by meanes; outwardly by the Word and Sacraments, inwardly by faith. The Word offereth grace; the Sacrament is a pledge of grace: Faith entertaineth, and layeth hold vpon grace: the Word perswades the new birth, the Sacrament shadoweth out the new birth, and Faith brings the feeling and vnderstanding of it in ones selfe. The Word affects the eare, the Sacrament representeth to the eye, and Faith maketh that which is heard in the one, and beheld in the other, to become effectuall to the heart.

[f] Acts 15. 9.

The Vse. The Vse is manifest to euery mans vnderstanding to be thus: The new-birth, is the onely way to eternall life: *Except a man be borne againe, he cannot see the kingdome of God* [g]. This new-birth is not in the power of man, either the Spirit of God must worke it, or it cannot be. Desire we then to be saued? Is eternall life, & the kingdome of God the scope of our desires, and the marke which we chiefly shoot at? There is no hope of euer comming to it, but by being borne againe: If we would be borne againe, it is not in our selues to doe it. Who can bring such a *cleane* thing as Regeneration, from out our *filthinesse*? It is the Spirit of God which is onely able to effect it. Whither then, or to whom shall our eyes be directed, and our desires carried, but to *the Father of lights*, from whom shall we expect this blessing, but from him? If we say we looke for it onely at his hands, & professe to disclaime all other hope, let it appeare by our reuerent respect to the meanes ordained & sanctified by him, for the working in vs such a good. Shall *Noah* be thought to looke for deliuerance by the mighty hand of God, from the common deluge, vnlesse being warned of God, he be *moued with reuerence to the preparing of the Arke* [h]? I remember a speech of Gods to *Moses*, when the people of Israel were in a great strait before *Pihahiroth*, the sea was before them, the enemy behind them; on the one side mountaines vnpassable, on the other side a garrison of the Egyptians impregnable. *Moses* he was earnest with God for helpe (therein simply not amisse) but yet, saith God to him; *Why cryest thou vnto me? speake vnto the children of Israel, that they goe forward* [i]. There was a fault: *Moses* craued helpe, but was not forward in the course, whereby to make way for that helpe which God was pleased to affoord. So must it be said to many vaine pretenders of a kinde of dependance vpon God, for grace and goodnesse, and for new-birth, whereby to fit them for eternall life: It is not euil that you doe, to expect these things from God: but if we doe indeed, & from our hearts cry to him, to renew vs in the inner man, and to make vs to become new-creatures; *Why doe we not goe forward?* Why doe we not reuerently and obediently embrace the meanes deputed by God for our renuing? The Spirit of God begets none anew without Faith, neither doth he (ordinarily) beget faith, but by the ministery of the Word. If we despise the ministery of the Word, and thinke it to bee nothing but a meere ordinance of man, and so either partake not of it, or else listen to it without this setled opinion engrauen in our hearts, that thus and thus, and by it we must be begotten vnto God, or else we shall perish in our sinnes; I say plainely, there is no hope left vs to be saued: yea, I will adde this more, that he who is not able to giue this testimony to the preaching of the Word, out of his owne personall feeling, and experience, that it is the thing whereby naturall man is changed into the Image of God, and renued in the spirit of his minde, certainly he hath yet in him no more then nature, neither is he yet entred into that beaten path of life, which is laide out to vs in the Scripture. These things God hath ioyned together, and man may not separate. If I heare a man speake of his hope of being saued, I must vrge him to giue euidence of his new-birth: If he tell me that he is confident touching himselfe, that hee is borne againe, I must pray him to giue me satisfaction touching his Faith: If he be againe resolute concerning his faith, (oh, hee, bee it knowne to

[g] Ioh. 3. 3.

[h] Heb. 11. 7.

[i] Exod. 14. 15.

you

you beleeue in Iesus Christ, and hath as good a Faith towards God as any of them all) Well, I must not be put to vse with these formall brags, but I must beholde to finde him againe to acquaint me, by the meanes of what Ministry he came to this faith which he makes boast of. Let him shew me, how his awaiting vpon Gods ordinance in his Church, hath brought him to beleeue. If he make light of this, he will not come to assure himselfe beholding herto for his faith, neither yet (put case he hath got some beginnings of faith otherwise) will submit himselfe to this course, for the perfiting and forming of that faith which he thinkes he hath: certainly he must giue me leaue to thinke he hath neither true faith, nor new-birth. I know the new birth is effected by faith, I know faith is (ordinarily) begotten by the Ministery of the Word. So is it that a man liuing where he could neuer come to the partaking of this meanes, hath yet in the mercy of God some what wrought in him, which may in good construction, be termed faith; yet out of all question, if it come once to that, that he may enioy the meanes, his faith (if it be true) will cleaue to it, as to the proper and naturall instrument, both of the begetting, and of the nourishing of faith. This then is the vse of the Doctrine: Saluation is in the desire of euery man, there is no man but he could be content to goe to heauen. But *not euery one that saith, Lord, Lord*[k], so not euery wisher to be saued, shall by and by escape the wrath which is to come. Except a man be borne againe, there is no possibility of not falling into hell: What is this to be borne againe? Is it a second liuing from the mothers wombe? No: It is a matter that concernes the soule and spirit: Why? But is not man able to effect it? Not at all. The Spirit of God is the Author of the businesse. If the Spirit of God doe worke it, no doubt it is by meanes: and whereby shall we be informed touching this meanes, but by the Scripture? And what meane can any man iustifie by the Scripture, but that which hath before named; namely, Faith wrought by *the word of faith which is preached*[l], and which is attended vpon by the two Sacraments? What other ladder haue we to climbe vp to heauen by, then this? At the memorable feed dispensed by a faithfull Ministeyr, *we* must begin: by it we may be aduanced higher vnto Faith: by Faith we are intressed into that working of the Spirit, which produceth the new-birth: by the new birth we come to be the sons of God in Iesus Christ. How can we now miss of the inheritance, when we haue receiued the adoption of sons? This is the good way, walke therein, and you shall finde rest for your soules. And thus of the Author and worker of the new-birth. Looke not back into the wombe of thy mother for a new birth, but lift vp thine eies and thoughts to him that dwelleth in the heauens. If you say, *How shall a sinner ascend into heauen to fetch it thence?* It needes not, I bid you to the Word, that is neere thee: *By thy precepts thou hast quickned me*[m] (saith *Dauid*) *Paul* hath an excellent speech: *You haue obeyed the forme of Doctrine, whereunto ye were deliuered*[n]. He seemeth to compare the Doctrine of the Gospell to a mould, into which a thing is cast, that it may receiue a new shape: so that this is it by which we must be made new. If we should haue an Angel from Heauen to leade vs, as *Peter* had to conduct him out of prison, we could not haue a more plaine, a more direct, or a more certen course.

[k] Matth. 7. 21.
[l] Rom. 10. 8.
[m] Psa. 119. 93
[n] Rom. 6. 16.

It followeth, concerning the Marke of the new-birth, and here this is the Doctrine: *That euery Regenerate person is by reason of his new birth, a spirituall man.* Such as is the beginning of the new-birth, such is he which must be borne againe: the begioning of the new-birth, is the gracious working of the Spirit. This spirituall beginning must needes produce a spirituall estate. Hereupon is it, that the persons partaking of the new-birth, and brought in the mercy of God out of the state of nature, into the state of grace, are termed *spirituall men*[o]. The whole society of the Regenerate is called a *spirituall house*[p]: the Regenerate man is said to be *borne after the Spirit*[q], and to be *after the Spirit*[r]. Sometimes

[o] 1 Cor. 2. 15
[p] 1 Pet. 2. 5.
[q] Gal. 4. 29.
[r] Rom. 8. 5.

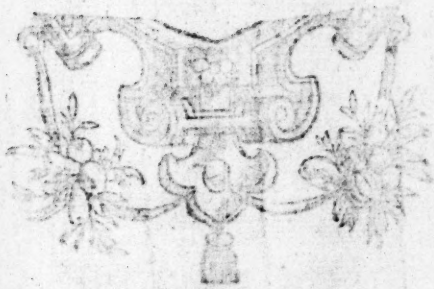
I know the word of riple spirituall is otherwise vsed, somewhat after our ordi-
nary speaking, in which we learne the Ministry *the spirituall*: but yet that doth
[f] Hosc.9.7. not prejudice this, that he which is renued by the holy Ghost, is a *spirituall man*.
In this kind of speaking *spirituall* is opposed to *carnall*, & as by *carnall* we meane
one corrupted, so by *spirituall* we intend one reformed. This then is the ſumme of
the doctrine: *A man regenerate, is a man reformed*. Indeed it muſt needes bee ſo:
For who ſo is regenerate, is renued by the holy Ghoſt, and how can it bee, but a
reformation muſt follow, where the Spirit of God worketh? The ſonnes of God
[g] Rom.8.14. are *led by the Spirit* [g], and they which are led by the Spirit, doe alſo according to
the Apoſtles counſell, *walke in the Spirit* [h]: and while they doe ſo, they cannot ful-
[h] Galat.5.16. *fill the luſts of the fleſh* [i]. This is a matter ſo manifeſt, that I need not to inlarge
the proofe thereof: only I ſhall be neceſſary to anſwer one demand, *How can that*
be which is borne of the Fleſh, is wholly carnall, ſo bee which is borne againe by the power
of the holy Ghoſt, is wholly ſpirituall? It is anſwered, that albeit by our naturall
birth we are wholly corrupt, yet by our renued birth, we be not wholly ſanctifi-
ed. In one ſenſe the regenerate may be ſaid to be wholly ſanctified, becauſe eue-
ry part is purged, the vnderſtanding, will, affections, memory, conſcience, out-
ward man, in euery part and faculty both of ſoule and body, renuing and re-
ſanctification is begun, but it is not perfited all at once. That fleſhlineſſe and
carnality which commeth by nature, is not quite remooued at the firſt. There
[i] Galat.5.17 is *Fleſh luſting againſt the Spirit, euen in the beſt* [i]. Theſe two, *Fleſh* and *Spirit*, the
corruption of nature, and the gift of regeneration, are mixed together in the
whole regenerate man, like heate and colde in a veſſell of water luke warme. It
cannot be ſaid the water is in one part hot, and in another cold, but the whole
water is partly hot, and partly cold throughout. So the man regenerate is not
in one part *Fleſh*, and in another *Spirit*; but the whole regenerate man is partly
Fleſh, and partly *Spirit* throughout. Thus it is in the gracious meaſure of Al-
mighty God, for mans better humbling, for the increaſing of his thankefulneſſe,
becauſe by this meanes he ſhall feele in himſelfe how his regeneration is accom-
pliſhed, and ſo by that experience, which in his owne particulars he hath of the
combate betwixt corruption and grace, be the more prouoked to acknowledg
Gods mercy, who is pleaſed to deliuer him from the one, and to call him to the
partaking of the other. Thus then is the Doctrine: A regenerate man is a ſpiri-
tuall man, a man renued and reformed, yet not perfitly: euery part and faculty
is reformed, but not all of euery part: the time of full perfection is not yet
[y] 1 Cor.13.10 come, in which, *that which is in part ſhall be done away* [y].

The Vſe. The ſpeciall vſe to be made of this Doctrine, is to inable vs to iudge of our
ſelues, whether or no we bee regenerate: a point without aſſurance wherein all
our hopes of being ſaued are in vaine. The matter is plaine, a naturall man is
meerely carnall, a regenerate man is changed from carnall into ſpirituall. So
much is directly here affirmed. To this then our inquiry into our ſelues muſt
ayme, whether it be ſpirituall men, or no? That wee may determine aright in
this important caſe, let me giue you ſome direction, we cannot haue a ſurer rule
then that; *They which are after the Fleſh, ſauour the things of the Fleſh; but they which*
[z] Rom.8.5. *are after the Spirit, the things of the Spirit* [z]. Euery thing naturally followeth it
owne proper kind, and doth incline towards ſuch things as are agreeing to the
nature thereof. A ſpirituall man is ſpiritually qualified, and hath ſpirituall con-
ditions. Giue me leaue to declare vnto you the ſpirituall qualities of the man
regenerate, in his vnderſtanding, in his affections, & in his outward behauiour.
In his vnderſtanding, whereas by nature he was not able to *perceiue the things of*
[a] 1 Cor.2.14. *God, they were fooliſhneſſe vnto him* [a], now they ſauour better, and he beginneth to
[b] 2 Cor.4.6. ſee into them more comfortably then he did. This is it which is ſaid of the re-
[c] Epheſ 5.8. generate, that God *ſhineth into their hearts* [b], and they are made *lights in the Lord* [c].
[d] Ier.31.33. God *writes his Law in their inward parts* [d]; not that euery regenerate man is by

and

and by vpon ſauing grace receiued, exact in knowledge, and quick of conceit; but this, the doctrine of Religion beginneth preſently to reliſh better with him; he beginneth to ſee and conceiue ſome more worth in it then he ſometime did, and though he haue much ſhallowneſſe, yet he hath a *minde to know* [e], and the end of his knowledge is (as *Dauids*,) not ſpeculation, but practiſe: *Teach me thy way, and I will walke in thy truth* [f]. In his affections hee is inclined to ſpirituall things. *Paul* ſpeaketh of *ſpirituall bleſſings in heauenly things* [g], the ſpirituall man loueth theſe aboue all. Many ſay, *Who will ſhew vs any good? But Lord lift thou vp the light of thy countenance vpon vs* [h]. The Scripture nameth ſome particular ſpirituall matters, as, the *Law is ſpirituall* [i], the Doctrine which is taught by the preaching of the Goſpell, is a *ſpirituall commodity* [k], the Sacrament, *ſpirituall food* [l]; praiſes and prayers vnto God, *ſpirituall ſacrifices* [m]. Now the heart of a man regenerate is to theſe; He *loueth the Law* [n], he loueth the doctrine preached, and *deſireth it as a new-borne babe* doth the mothers milke [o]; hee loueth the Sacrament, as the *Eunuch* no ſooner brought to know Chriſt, but hee deſired *Baptiſme* [p]: hee loueth to be praiſing God; *My lips will reioyce when I ſing vnto thee, and my ſoule which thou haſt deliuered* [q]. In his outward behauiour hee will bee changed, and become ſpirituall alſo: Hee *mortifieth the deedes of the body by the Spirit* [r], and *walkes in newneſſe of life* [s]. The *Fleſh* being crucified, there cannot but follow ſuch behauiour as becommeth holineſſe; the body of ſinne being deſtroyed, there muſt needs be a *Giuing the members as weapons of righteouſneſſe vnto God* [t]. Let euery man inlarge theſe points in his owne thoughts: Let euery one thus conferre and commune with himſelfe; *Would I know whether I ſhall bee ſaued? Why then, what am I? A naturall man or a regenerate man? If I am a regenerate man, the Spirit of God hath wrought in mee, and I am ſpirituall: If I thinke I am ſpirituall, where are my ſpirituall conditions? How are my affections towards heauenly things towards grace, towards godlineſſe, to the Word, and exerciſes thereof, to the Sacraments, to the duties of Gods worſhip? How am I refined and reformed in the outward man?* If we bee loth and careleſſe to come to this queſtioning with our ſelues, it is a token we be carnall. If we can be perſwaded thus to commune with our own ſoules, it is a good ſigne that Gods Spirit hath begun to worke within vs. If I could preuaile ſo much with you, as that you would carry hence with you this care to iudge of your regenerate eſtate, by your ſpirituall qualities, it were a good dayes worke. And wee haue ſpent our time ill, and loſt all our paines in hearing; yea, and which is worſe, made matter againſt our ſelues, if we ſhall goe away ſecure in this behalfe. It will be a notable teſtimony that we are ſpiritually minded, if we ſhall be carefull to ſearch, and to enquire into our ſelues about ſpirituall things.

[e] 1 Ioh.5.20.
[f] Pſal.86.10.
[g] Epheſ.1.3.
[h] Pſalme 4.6.
[i] Rom.7.14.
[k] 1 Cor.9.11.
[l] 1 Cor 10.3.4
[m] 1 Pet.2.5.
[n] Pſa.119.97
[o] 1 Pet.2.2.
[p] Act 8.36.
[q] Pſal.71.23.
[r] Rom.8.13.
[s] Rom.6.4.
[t] Rom.6.13.



THE REMEDIE OF SECVRITIE.

The Ruine of Gods Enemies.

By *Samuel Hieron.*

Ephes. 5.14.
Awake thou that sleepest.

Psal. 37.20.
The Enemies of the Lord shall be consumed.



Printed for *Cantrell Legge.* 1619.

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Awake thou that sleepest.

Psal. 37.20.
The Enemies of the Lord shall be consumed.

Printed for Cuthbert Legge. 1619.

To the Worshipfull, my much respected Friend, Mistris *Mary Prideaux*, of Nethertonin *Devonsh.*

THE chiefe Butler did not remember *Ioseph*, but forgate him, *saith the Scripture*[a]. *It is a speech which remaineth upon record, as a perpetuall testimonie of the hatefulnesse of ingratitude in the sight of God. That it may appeare how carefull I am, not to bring upon my selfe any iust imputation of this foule euill, in respect of you, I haue thought good, to commend some of my poore labours vnto you, by a more particular entitling them to your name: This is the best I haue, wherewith to requite my well deseruing friends; amongst whom if I should not number you, whose acquaintance and well wishing to me was through Gods prouidence, one of the first occasions of my settlement in these parts, and whose loue to me and mine, I tasted in such kind measure, when I first came to pitch where I yet remaine, I might well be taxed as vnthankfull. It hath pleased the all-disposing God, to remoone you further off, so that I cannot as I would performe towards you, these offices of respect, which it were meete I should. I pray you therefore that this may remaine as a pledge with you, both of my not forgetting, former fauours, and of my purpose to continue still*

[a] Gen. 40.23.

From Modbury.

A petitioner to God for your best welfare:

SAM. HIERON.

To the Worshipfull, my
much respected Friend, Mistris Mary
Prideaux, of Netherton in
Devonsh.

THE chiefe Butler did not remember Ioseph, but forgate him, saith the Scripture. It is a speech which remaineth upon record, as a perpetuall testimonie of the unthankfulnesse of ingratitude in the sight of God. That it may appeare how carefull I am, not to bring upon my selfe any such imputation of this foule evill, in respect of you, I have thought good to commend some of my poore labours unto you, by a more particular entitling them to your name: This is the best I have, wherewith to requite my well deserving friends, among whom if I should not number you, whole acquaintance and well wishing to me wards throughs Gods providence, one of the first occasions of my settlement in these parts, and whole love to me and mine, I stand in such kind manner, where I first came to pitch, where I yet remaine, I might well be taxed as unthankfull. It hath pleased the all-disposing God to remoone you further off, so that I cannot as I would performe towards you, the offices of respect, which it were meete I should. I pray you therefore that this may remaine as a pledge with you, both of my not forgetting former kindnesse, and of my purpose to continue such

From Modbury.

Your Petitioner to God for
your best welfare:

SAM. HERON.

A Remedie for Securitie.

IAMES 4.9.

Let your Laughter be turned into mourning, and your Ioy into heauinesse.

IT was a good piece of pollicie which the King of *Aram* commanded his two and thirtie Captaines, when they were to go out to battell against Israel: *Fight* (said he) *neither with small nor great, saue onely against the King of* [a] *Israel.* Hee knew, that the King being once slaine, the whole armie would the sooner bee discomfited. The like pollicie I thought very fitting for me to obserue at this time. Many and great are the sinnes of this generation, and (as it was said of *Sodom*) *The crie of them is come vp before the* [b] *Lord*: But there is one grand-sin, vpon which all the rest haue their dependance, which, if we whose office it is to *fight the good fight of* [c] *Faith*, might be so happy as to subdue, doubtlesse we should *See Sathan fall downe from heauen like lightning* [d], and many come to *Amendment of life out of his snare, which are* (now) *taken of him at his will* [e]. And this is the sin of *Securitie.* Against this I haue thought good to bend my whole force at this time, and for that end I haue out of this *Brooke* of Saint *Iames* his Epistle, chosen this clause, as a *smooth stone*, by which I may (if the Lord shall please so to blesse my leuelling, smite this *Goliah in the forehead*, & make it to *fall grouling to the earth* [f], which euery where, and in euery place doth (like that monster of the Philistims) so intollerably blaspheme the liuing God. This is my generall drift, and this is also (as I may so call it) the *Shaft*, which I haue chosen out of the Lords quiuer for this purpose.

The occasion of choosing this Text.

[a] 1 King. 22. 31

[b] Gen. 18. 21.

[c] 1 Tim. 6. 12

[d] Luk. 10. 18.

[e] 2 Tim. 2. 26.

[f] 1 Sam. 17. 40 49.

The words may be diuided into two parts: The first is, *A Restraint from something which is euill; Laughter and Ioy.* The second is, *A perswasion to a good contrary thereunto, Mourning and Heauinesse.* Of both these in course.

The diuision of the Text.

In handling the first part, it must first bee enquired what *Laughter* it is, and what *Ioy*, against which Saint *Iames* setteth himselfe in this place. *Laughter*, is one of those endowments with which God furnished the Nature of man at his first creation, and therefore cannot be simply euill. Againe, it is said, that *Abraham* [g] *Laughed*, when God promised him a Son; which generally is interpreted to be that *Reioycing* of his in the *Day* of Christ, which our Sauiour himselfe reporteth of him [h]: for which cause *Izhak* had his name giuen him by Gods appointment [i], as a memoriall thereof, it being as much to say in English as *Laughter. When the Lord brought again the captiuity of Zion*, (said the thankfull people after the returne from Babylon) *then was our mouth filled with Laughter* [k]. The same may be also said of *Ioy*. For among the *Fruits of the Spirit*, *Ioy* is numbred [l], and it is a blessing promised, that the *Voice of Ioy shall be in the Tabernacles of the Righteous* [m]. Therefore to auoide all ambiguity of termes, and to know precisely and distinctly, what it is which Saint *Iames* here dissuades, wee must thus distinguish. There is a two-fold *Ioy*, or *Laughter* mentioned in Scripture: The one a *Holy Ioy*; The other a *Hellish Ioy*. The Holy ioy hath for the author of it, the Spirit of God; therefore it is called *Ioy in the holy Ghost* [n]: the matter of it is, the *light of Gods countenance* [o], the assurance of his grace in Christ, the feeling one's selfe to be *clothed with the garment of saluation* [p]: the measure of it is such that it is *vnspeakable* [q]; the perpetuity such, that *no man can take it from* those that haue it [r]: None can conceiue it but he which feeleth it, the *stranger shall not meddle*

The 1. part. What Laughter and Ioy S. *Iames* meaneth.

[g] Gen. 17. 17.

[h] Ioh. 8. 56.

[i] Gen. 17. 19.

[k] Psa. 126. 1, 2.

[l] Gal. 5. 22.

[m] Psal. 118. 15

A tow-fold Ioy.

A holy ioy.

[n] Rom. 14. 17.

[o] Psal. 4. 6, 7.

[p] Isa. 61. 10.

[q] 1 Pet. 1. 8.

[r] Ioh. 16. 22.

meddle with it, ſaith *Salomon* [f]. The fruits of it, are, Ioy in the *Word* [t]; Ioy in the *houſe of God* [u]: Ioy in the libertie and free *Preaching of the Goſpell* [x]. *Delight* in the company of Gods *Saints* [y], Ioy in *Afflictions* [z]; Ioy in the conuerſion of others [a]: Baſe account of the world [b]. This is a Holy Ioy; neither is it the purpoſe of the Apoſtle ro reſtraine this Ioy, but to enforce it rather: for indeede the mourning which he perſwades, makes way for this Ioy. Now the other Ioy is a *Helliſh Ioy*, the other *Laughter* is diuelliſh. *Salomon* calleth them al *fooles* whoſe hearts are enueigled with it [c]. *Peter* termeth them *Bruit Beaſts led with ſenſualitie* [d]. This Ioy is either in wicked things, or elſe in things (in their own nature tolerable) after a wicked manner. Firſt, it is in wicked things. It is a *paſtime to fooles to doe wickedly* [e]. It is a Ioy to drunkards to bee at *it early, and to ſit till they be inflamed* [f]. The *Twilight* is welcome to the *Adulterer* [g]. The griping Nimrods of the World, reioyce in their taking men vpon aduantages, they *dance vpon the threſholds* of thoſe which are fallen into their hands proudly [h]; and they *Spoile the poore when they haue drawne him to their net* [i]. *Ahab* is ſoone out of his ſullen humour, when newes is come that *Naboth* is dead [k]. The enuious and malicious perſon is mooued ro *Ioy at the deſtruction of him whom hee hates* [l]. The profane ones make themſelues merry with the diſgrace of thoſe which runne not with them to the ſame exceſſe. *Iſhmael giereth at Iſaac* [m], and the *Philiſtims* muſt haue *Sampſon* in to *make them paſtime* [n]. Holy *Iob* was as a *tabret* to the godleſſe ones [o], and the *Drunkards made ſongs vpon Dauid* [p]. Thus this Ioy is in euill things. Or elſe (ſecondly) it is in allowable things after an vngodly manner, Honor, Wealth, Proſperity, Beauty, a Table richly deckt, an ouer-flowing cup, a faire houſe, &c. theſe things in themſelues are not euill, yet there is a Ioy in theſe of which I may ſay as *Paul* did of the Corinthians, *Reioycing*, that it *is not good* [q]; as namely, when men truſt in them, and *boaſt of them* [r], and *ſet their hearts thereon* [s]. Thus that vain-glorious *Haman*, hauing crept into ſome grace at Court, when he comes home, muſt needs ſend & cal *for his friends to tell of the glorie of his Riches, and of all the things wherein the King had promoted him* [t]. Thus *Nebuchadnezzar walked in his Royall pallace*, and looking about him, ſaid, *Is not this great Babel which I haue built?* [u] Thus the proud Woman in the Prophets time, *walked with ſtretched out necks* [x], priding themſelues in their beautie. Thus the Epicures and belly-gods in *Amos* his daies, *ate the lambs of the flocke, and calues out of the ſtall, and dranke wine in bolles* [y]. Thus the Merchants of Tyre, which was the *Marte of the people for many Ites* [z], did *lift vp their hearts because of their Riches* [a]. Here is a Ioy in things not Euill; but yet after a manner which is not good. Now the fruits and effects of this Ioy are thus regiſtred in Scripture: 1. Deepe ſecurity; *They knew nothing* (ſaith Chriſt, of the reioycing people in the daies of *Noe*) *till the flood came* [b]: 2. Secret ſoothing and flattering of the Heart [c]: 3. Confident expectation of nothing but quietneſſe (*I ſhall neuer be mooued* [d];) 4. Careleſneſſe to enquire after matters of Religion, (*The wicked is ſo proud that he ſeeketh not* [e]: 5. *Putting farre off the euill day* [f]; *The viſion is for many daies to come* [g]. 6. Intolerable Pride ioyned with contempt of others, (*Pride is as a chaine vnto them* [h]: 7. No reſpect to the neceſſities of Gods children, *No man is ſorry for the affliction of Ioſeph* [i];) 8. A mocking of Gods *Meſſengers* [k]: 9. A deſperate reſolution to take pleaſure while it is to be had, & not to fare the day of vengeance, (*Let vs eate and drink, to morrow we ſhall die* [l].) Thus haue I laboured to let you ſee out of the Scripture, what *Laughter* & what *Ioy* it is which *Iames* intendeth here. In a word thus: It is a fleſhly Ioy, delighting in things ſimply Euil, or elſe in the good bleſſings of God, after a groſſe and ſenſual ſort, by which the heart it ſo fatted vp, and ſo lulled a ſleepe, that it makes men runne on in a kind of ſecure courſe, without any awe of God Maieſty, or conſtant care to auoid the wrath which is to come: This is the ſhort of it: and, the Neceſſity of ſeeking to ſupperſſe this Ioy, is the Doctrine cõmended vnto vs in this place.

Reaſons

[f] Prou. 14. 10.
[t] Ier. 15. 16.
[u] Pſal. 122. 1.
[x] Phil. 1. 18.
[y] Pſal. 16. 3.
[z] Rom. 5. 3.
[a] Act. 11. 18.
[b] Phil. 3. 8.
A helliſh ioy.
[c] Eccleſ. 7. 6.
[d] 2 Pet. 2. 12.
[e] Prou. 10. 23
[f] Iſay 5. 11.
[g] Iob 24. 15.
[h] Zeph. 1. 9.
[i] Pſal. 10. 9.
[k] 1 Kin. 21. 16.
[l] Iob 31. 29.
[m] Gen. 21. 9.
[n] Iudg. 16. 25
[o] Iob 17. 6.
[p] Pſal. 69. 12.
[q] 1 Cor. 5. 6.
[r] Pſal. 49. 6.
[s] Pſal. 62. 10.
[t] Eſt. 5. 10. 11.
[u] Dan. 4. 27.
[x] Iſa. 3. 16.
[y] Amos 6. 4. 6
[z] Ezeck 27. 3.
[a] Ezeck. 28. 5.
[b] Math. 24. 39
[c] Deut. 9. 19
[d] Pſal. 10. 6.
[e] Verſe 4.
[f] Amos 6. 3.
[g] Ezec. 12. 27.
[h] Pſal 73. 6.
[i] Amos 6. 6.
[k] 2 Chro. 36. 16.
[l] 1 Cor. 15. 32

Reasons to shew the equity of this Doctrine, and by which to enforce it vp-
on euery of our soules, may be these:

1. It is directly contrary to that which the Spirit of God perswades all Christians vnto. It is their duty to *haue skill*[a], therefore not to delight in it: to *keepe sorth* (as we shall see anon,) therefore not to laugh at the committing it. They are commanded *to set their affections vpon the things aboue*[b], and therefore not to ensnare their hearts with these baser loyes: they are taught to seeke after *the Durable riches*[c], therefore not to doate vpon fading wealth: taught *to build their hope vpon the liuing God*[d], therefore not to be bewitched with the conueniencie of earthly dwellings: taught *to set their affections vpon the Kingdome of God*[e], and therefore not to reioyce in earthly bellycheare: taught *to long for the Coming of the first borne, which shall inherit the Saints*[f], and therefore not to be puffed vp with worldly pompe: and therefore not to place contentment in carnall fellowship. This is a reason. This ioy is directly contrary to the maine streame of Christianity. It is a reason of fault in some things. This *becommeth Saints*[g]: This *becommeth the Gospell*[h], therefore it must be. The reason is the same in this. This becommeth not Saints: This becommeth not the Gospel, therefore it must not be.

The sinfulnesse of the kinde of this 1. part, & the Reasons to confirme it.

1. Reason.
[a] Psal.32.8.
[b] Col.3.2.
[c] Prou. 8.18.
[d] 2 Cor.5.1.
[e] Heb.13.14.
[f] Luk.13.29.
[g] Psal.149.9.
[h] Heb.12.22.

2. This kinde of reioycing is neuer without the mixture of some secret bitternesse: *Euen in laughter the heart is sorrowfull*[i]. And there is no doubt reason for it. For Carnall men seldome haue their desire in euery particular, and the want of that which is desired, breeds a vexation greater by degrees then the contentment in the things enioyed. Take *Haman* for an example: He went from court with a glad heart, and at home vaunted of his honour, yet (saith he) *All this doth not auaile me, as long as I see Mordecai the Iew sitting in the Kings gate*[k]. Here was he haunted with a spirit of Emulation against *Mordecai*, that it did disfauour all that sweetnesse which he conceiued in his honour. And still, it is (ordinarily) so in the prouidence of God, that worldly men haue in their prosperities something or other comes athwart them, which galleth them as much, as the accomplishment of their desires in other things may seeme to content them. Inward terrours (as furies) do alwaies follow those, who doe willingly cherish in their bosomes, and practise in their liues any knowne corruption. *A sound of feare is in their eares*[l], and it is their iudgement to haue trembling hearts[m]. Well may they set a face vpon the matter, and feast and drinke away their cares, yet they can haue no true inward quiet. For *there is no peace to the wicked*, saith *God*[n]. So then this is the second reason, it is not solide, but a meerely superficiall ioy, and therefore it is an idle thing to entertaine it.

2. Reason.
[i] Prou.14.13
[k] Est.5.13.
[l] Iob 15.21.
[m] Deut.28.65
[n] Isa.57.21.

3. It is a reioycing of no continuance. *The reioycing of the wicked is short, and the ioy of the Hypocrites is but a moment*[o]. *Salomon* likeneth it to a fier of *Thornes vnder a pot*[p], which crackleth and blazeth awhile, but suddenly dieth. This kind of ioy is truly called short in two respects. 1. Because the things themselues reioyced in, are so subiect to hazard. Honour a blast: Beauty a perishing flower: Wealth hath *wings like an eagle*[q], and is suddenly gone: and as the heathen said, *Of the wealth of Merchants, that it hangeth by ropes*, so it may be said of all the contentments of the world, they doe not hang vpon a *Three-fold cord*, which (as the saying is) *cannot be easily broken*[r], but vpon a single twine, which is snapt in sunder with a twitch. And they which looke highest and beare the greatest port, and most study the perpetuating of their fortunes, are but in the state of counters, which now stand for pounds, and forthwith go for a farthing. 2. Because like it selfe, in which all these things are enioyed, is but short; *Our daies are more swift then a post, they passe with the most swift ships, and as the Eagle which flieth to the prey*[s]. Now carnall men in their reioycing haue but an estate for terme of life at the vtmost. For, *When a wicked man dieth, his hope perisheth*[t], and what hope hath *An Hypocrite if God take away his soule*[u]? So then

3. Reason.
[o] Iob 20.5.
[p] Eccle.7.8.
[q] Prou. 23.5. *Non ancora il lam fortunam rudentibus quam. Tusc. Qu.*
[r] Eccle.9.12.
[s] Iob 9.25,26
[t] Prou. 11.7.
[u] Iob 27.8.

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if this *Laughter* be but a momentary ioy, it is not worthy to be hugged for a season: Surely the counsell of *Iames* aduising vs to reiect it, is not vaine. For what wise man will set his heart vpon that, which (like a shadow in the water) *he will find to flie and watch after, but you neuer lay hold on?*

4. The conclusion of this ioy is fearefull. The end of it is beautifull, and *Woe be to you which now Laugh, for you shall mourne and weepe*. If you aske what *Heauinesse*: Heare what *Abraham* said to the rich man in hell: *Sonne remember that thou in thy life time receiuedst thy pleasures*, now behold *torment*. Thus it is called, *a biting like a Serpent*, and *leades downe to the chambers of death*. Here is *sodaine destruction* vpon vs with a secure stab, and whereas *the Pleasures of sinne are but for a season*, the woe which followeth will be perpetuall. *The wicked dies but once, the sinner oftentimes*. *The breath of the Lord like a riuer of brimstone doth kindle it*. This is the last reason, but not of the least validity. *The wise man sees euil in his hand*, saith *Salomon*. He looketh not onely vpon the present face of things, but considereth before, what the issue will bee. It is no good purchase, to procure an endlesse woe, for a little sliding shadow of contentment. Thus I haue laboured to fortifie Saint *Iames* his counsell with foure effectuall reasons, that so wee may haue no colour of reason to reiect it. This carnall ioy, if it be against the generall drift of Christianity, if it haue not that fulnesse of contentment which it promiseth, if it be of no continuance, if it will certainly fall in such a cloud, out of which will arise an eternall tempest, never to be blowne ouer with any tract of time, how must not the counsell giuen be worthy to bee accounted of, which aduiseth vs to turne our *Laughter* into another tune, and our *Iest*, into some sadder quality? I haue expounded and proued the Doctrine, now let me make vse.

The Vse. This Doctrine well agreeth with the times. *Nineuie* was called a *Reioycing Citie*, this may truly bee termed a *Reioycing age*: and like the People of *Laish*, we dwell careleſse, quiet and sure in our owne opinion. Euery man singes a *Requiem* to his own heart. God hath of his goodnesse blessed vs with peace, and peace (through our corruption) hath brought forth intolerable security. Religion is become nothing but a matter of Title, we haue a name (as was said of Sardis,) but all is little other then a very vizard of godlinesse. Are we not all generally without any feare of euill? Doth not euery man applaud himselfe in his course, and make himselfe beleeue that his fashion and carriage is as if ought to be? Doth not euery company carry the very face of carnall quietnesse, men vpholding and bearing vp one another (like the stones in an Arch) in their careleſnesse? Examine our thoughts, consider our speeches, see into our houses, looke abroad vpon the current of the Times, and see whether pleasure and Epicurisme, and that *mad mirth* (which *Salomon* speakes of) haue not engrossed the greatest part. I would it had but a weeke (which yet is a very vnreasonable disproportion) for one serious minute about matters of godlinesse. This is made to be the very End of all. And as it was Lawe in *Ahasuerus* his Court (being giuen to pleasure and iollitie,) *That no man might enter in, being cloathed with sackcloth*, which is a mourners weede, so, how adeies men cannot abide that which may minde them any way to intermit their careleſnesse: A discourse or conference of religion daſheth all, and seemeth alwaies as vnseasonable, as is *the Sunne in Summer*. A Sermon of Repentance is the very Burden of the Lord: either wee be like *Felix*, not at leisure to heare it, or we *make tales with our mouthes*, and as *Lot* to his profane sonnes in law, so wee seeme to many *though we did mocke*: say we what we will, you will say to your selues, *We shall haue peace, the Euill shall not come*. Thus we stop the eare like the *Adder*, and although the Lord ring many alarmes to awake vs from the bed of security, yet we resolue (like the drunkard in *Salomon*) to take our fill, and determine (as those in *Ieremies* time) *To do what soeuer thing goeth out of our owne mouth*. This

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is the ſickneſſe of the times, a diſeaſe which hath ſpread it ſelfe into euery place. I ſay as Chriſt did to the accuſers of the Adultreſſe; Let him that is cleere herein, *caſt the firſt ſtone* [m] at the application of this point. For albeit I know, ſome haue ſome better care then the multitudes; yet I am ſure, that the *fiue wiſer Virgins ſlumbred and ſlept, while the Bridegroome tarried long*, as well as *the fiue foolish* [n]: & therfore we ſhall not need to ſhift off this doctrine from our ſelues to others, and to ſay: *This is good for ſuch or ſuch*: but wee may ſay euery one to his owne ſoule; *It is euen I to whom this belongeth*. Wherefore ſeeing this is a matter which concernes all, I pray you let it be entertained by all: Let vs rouze vp our ſelues, let vs not ſtie with the *ſluggard, yet a little ſleepe, a little ſlumber* [o]; but let vs *make haſte* [p] with *Dauid*, and let vs bind our ſelues by a holy vow to caſt away this hardned, brutiſh, preſuming careleſneſſe, as it were a *monſtrous cloth*, and to ſay vnto it, *Get thee hence* [q]. Otherwiſe vnleſſe we doe euen ſtriue againſt this bewitching euill out of hand, wee ſhall euen cleane be *hardened with the deceitfulneſſe of ſinne* [r]; we ſhall *freeze vpon our dregs* [s], and moue the Lord to giue vs ouer with that fearefull doome; *He that is filthy, let him be filthy* [t]. And ſurely if God might pleaſe ſo to bleſſe my ſpeech, as that you might be moued by it to thinke ſeriouſly with your owne ſoules, how true it is in this, which *Abner* ſaid to *Ioab* when the people fought one againſt another, namely, that it *will be bitternes in the latter end* [u]; you would then ſay to me as *Dauid* did to *Abigal*, *Bleſſed be thy counſell* [x]. And ſo hoping that this firſt obſeruation ſhall not vtterly fall to the ground without fruit; I come to the ſecond, touching the contrary good which is perſwaded.

And this (indeed) is ſtill the remarkable method of the Scripture, firſt to perſwade a deſiſting from euill, and then to ſtirre vp to the practiſe of good. *Ceaſe to doe euill, learne to doe well* [y]. *Abhorre that which is euill, cleaue to that which is good* [z]. To breake off an euill courſe, and ſo ſtop, is but the one halfe of a Chriſtians duty: To leaue one bad faſhion, and then to begin another, is but an exchange of ſinne, and no repentance.

Now the good commended here vnto vs, is ſet downe by two names; *Mourning, and Heauineſſe*. In handling hereof, it ſhall be our firſt enquiry to know what *Mourning*, and what *Heauineſſe* it is, here meant. As I ſaid of *Ioy*, ſo I muſt of *Mourning*; it muſt neceſſarily be diſtinguiſhed, and that by the Apoſtles direction. There is a *Worldly Mourning*, and there is a *Godly Mourning* [a]. The *Worldly Mourning*, is a griefe and paſſion of the heart for worldly things, or elſe for ſpirituall things in a worldly reſpect. Both the branches of this worldly ſorrow are ordinary and common. Euery naturall man hath theſe affections to be grieued for loſſes of goods, of honours, of friends, &c: with paines and anguiſhes of body: Many are affected with theſe things extraordinarily. Now although theſe touches are not ſimply euill (for it is a wickednes to be *without naturall affection* [b]) yet the aime of Saint *Iames* is not vnto them: There is another branch of this *Worldly Sorrow*, the matter whereof is ſpirituall, but the reſpects carnall. *Ahab* was humbled [c], *Eſau* wept [d], *Iudas* was deepely touched [e]. Here was *Heauineſſe*, yea, and the cauſes thereof were ſpirituall. *Ahab* for his oppreſſion, *Iudas* for his treachery, *Eſau* for the loſſe of the bleſſing: but the reſpects were not ſutable. It was for the danger of euill, and not for the *euill* of euill. Thus a man may be greeued, and yet neuer be ſaued. This kind of ſorrow may be as a needle to pricke and to pierce the heart, and to make way for that true griefe, but it is not properly that which is meant in this place. For this ſorrow in it ſelfe, and in it owne nature, if there be no more in it then I haue ſaid, *cauſeth death* [f]. Now the other *Mourning* is a *Godly Mourning*; that is, a *Mourning* for ſinne, becauſe it is ſinne; a breach of Gods will, and an offence to his Maieſty. This is that very thing which Saint *Iames* perſwades, and it is the Mother of true repentance; euen of that repentance which (as Saint *Paul* ſpeaketh) is

[m] Ioh. 8.7.
[n] Mat. 25.5.
[o] Prou. 6. 10.
[p] Pſal. 119. 60
[q] Iſa. 30. 22.
[r] Heb. 3. 13.
[s] Zeph. 1. 12.
[t] Reu. 22. 11.
[u] 2 Sam. 2. 26.
[x] 1 Sam. 25. 33
[y] Iſa. 1. 16, 17.
[z] Rom. 12. 9.

The 1. part with the doctrine thereof.
What mourning and heauineſſe is meant.
[a] 2 Cor. 7. 10.
A two-fold mourning.
1. Worldly mourning.
[b] 2 Tim. 3. 3.
[c] 1 Kin. 21. 27.
[d] Gen. 27. 38.
[e] Mat. 27. 3.
[f] 2 Cor. 7. 10.
2. Godly mourning.

vse to be repented of. And of this I will endeauour to speake as effectually as I can.

The matter of the mourning here perswaded. 1. Our owne sinnes.

The ground of it is (as I haue said) the dishonour of God by sinne. Now sinne that it may wound the more deeply, is to be considered of vs three wayes. 1. *As it is in our selues.* 2. *As it is in others.* 3. *As it discouereth it selfe in the miseries which it brings vpon the Times.* Of these three respects I will treat seuerally.

1. That our owne sinnes must be mourned for, I suppose we will not denie. Repentance is of absolute necessity to saluation, (for *except ye repent, ye shall perish*, saith our Sauiour [g]) and there can be no repentance without griefe: For, (as we haue heard out of *Paul*) it is *godly sorrow which causeth repentance to saluation.* Besides, the Scripture hath registred euen a whole catalogue of mourners in this kind. Looke into it, you shall there see *Dauid fainting* [h], *Hezekiah chattering like a Crane* [i], *Iob abhorring himselfe in dust and ashes* [k], *Manasseh humbling himselfe greatly* [l], *Ezra vpon his knees in heauinesse* [m], *Daniel* sorrowfully *confessing his sinne, and seeking the Lord by prayer with fasting* [n], *Ephraim* (the whole body of a state) *smiting vpon the thigh* [o], *Peter weeping bitterly* [p], the Father of the possessed child bewayling his *vnbeliefe* [q], *Mary Magdalen washing Christs feete with teares* [r], *Paul* crying out, *Oh wretched man that I am!* Who would not wish to be one in this company? If they mourned, and went to Heauen through the vale of teares, what are we that wee should expect a calmer passage? And know wee this for a certenty, that the comforts of the Gospell which are treasured vp in Christ, appertaine onely to such: not to them *which are at ease in Zion* [t], *but to them which mourne in Zion* [u]. *The spirit of heauinesse* goeth before *the garment of gladnesse*; and there is no *reaping in ioy*, without *sorrow in teares* [x].

[g] Luke 13.3.
[h] Psal. 6. 6.
[i] Isa. 38. 14.
[k] Iob 42. 6.
[l] 2 Chr. 33. 12.
[m] Ezra 9. 5.
[n] Dan. 9. 3. 20.
[o] Ier. 31. 19.
[p] Math. 26. 75.
[q] Mar. 9. 24.
[r] Luke 7. 38.
[s] Rom. 7. 24.
[t] Amos 6. 7.
[u] Isa. 61. 3.
[x] Psal. 126. 5.

2. The sinne of others.

The next consideration of sinne is, as it is in others: For euen the sinne of others must be a cause of sorrow to a Christian. *Samuel mourned for Saul* [y], *Dauids eyes gushed out with riuers of waters, because men kept not the Law* [z]. *Ezra rent his clothes, and plucked off the haire of his head and beard,* when he heard of the peoples sinne, *in mixing the holy seede with the people of the Land* [a]. *The Soule of Ieremy wept in secret for the pride of the times* [b]: *Lot vexed his righteous soule in seeing and hearing the vnlawfull deeds of the Sodomites* [c]: *Pauls spirit was stirred to see the City of Athens subiect to Idolatry* [d]: *Christ mourned for the hardnesse of mens hearts* [e], and wept for the security of Ierusalem [f]: Who can perswade himselfe to carry the like Christian heart, who doth not bring forth the like sorrowing fruit? Two reasons there are why the sinnes of others should affect our soules. 1. Piety to God, 2. Pity to them. First, piety to God enforceth it. For what dutifull respect can he carry to God, who can heare and see God to be dishonoured without any touch? It grieues a friend to heare the disgrace of his friend. The godly are called the *friends of God* [g]: A poore friendship it is, if the heart be not affected with a wrong done to his Maiesty. Secondly, pity to others requireth it. For whose bowels that hath in him any dram of goodnesse, would not yearn within him, whose heart would not melt, to see whole swarmes and millions of people which wil needs be damned? surely there can be no religion, where there wants this compassion. I haue read of *Marcellus* a Roman, that when as after a long siege, he entred by composition into that rich City of *Syracusa*, the teares trickled downe his cheekes, to see so famous a City, and such a multitude of Inhabitants brought into captiuity. See, what affections haue dwelt euen in the Heathen, begetting sorrow for the miseries euen of their enemies. A shame for a Christian to behold the daily ruine of a world of soules, numberlesse troupes to be led as captiues by the Prince of darknesse, and not to bemone it.

[y] 1 Sam. 15. 35.
[z] Ps. 119. 136.
[a] Ezra 9. 2. 3.
[b] Ier. 13. 17.
[c] 2 Pet. 2. 8.
[d] Acts 17. 16.
[e] Mark. 3. 5.
[f] Luk. 19. 41.
[g] Iam. 2. 23. Ioh. 15. 15.

3. The calamities of the Times.

The third consideration of sinne, is, as it discouereth it selfe in the miseries, which by the iustice of God it brings vpon the Times: which thing almost must be taken to heart. Thus was *Dauid* moued, when he saw multitudes swept away with the pestilence [h]. *Ieremy* wished his *head full of water, and his eyes a fountaine*

[h] 2 Sam. 24. 17
Tit. Liu. l. 25.

taine of teares, that he might weepe day and night for the slaine of the people [i]; and let his Booke of Lamentations be a testimony of his griefe for common Miseries. So there was a generall sorrow, when God tooke away that peereleſſe King *Iosiah*; *Ieremiah lamented, singing men and singing women mentioned* [k]. *Nehemiah sate and wept and mourned certaine dayes*, when he heard of the *great affliction and reproach* of his Countrey-men, the remainder of the great captiuity [l]. *Eſter and her maides fasted*, because of *Hamans* conſpiracy [m]. It argueth a deſperate caſe when men are not humbled by Afflictions: *Thou haſt ſmitten them, but they haue not ſorrowed: thou haſt conſumed them, but they haue refuſed to receiue correction*, ſaid the Prophet of the forlorne Iewes [n]. Thence commeth that extraordinary note ſet vpon *Ahaz*, not found elſe-where: *In the time of his tribulation did he yet treſpaſſe more against the Lord; this is King Ahaz* [o]. This is the man who was not brought to any humiliation, no, not by Affliction. And although a man haue no cauſe of deiection, in regard of any perſonall grieuance, yet the miſeries of others are a ſufficient motiue. And therefore it is noted as a ſauage and brutiſh part, that when the *City of Shuſhan was in perplexity, the King and* Haman *ſate drinking in the Palace* [p], and woe is threatned againſt them which cheriſhed themſelues, but were *not ſorry for the affliction of Ioſeph* [q]. For that cauſe, *Nehemiah*, though hee himſelfe were well enough, being the Kings Butler, and in ſpeciall grace with him, yet he profeſſed that hee could not but be ſad, ſo long as hee heard of the hard eſtate of his Countrey-men [r]: and though *Moſes* liued at eaſe in *Pharaohs* Court, yet ſtill his mind was vpon the burdens of the Iſraelites, and had no reſt in himſelfe vntill hee went *to viſite his brethren* [s]; and *Uriah* would not afforde himſelfe the ordinary comfort of his bed, ſo long as *the Arke of God* was in hazard [t]. Thus the fruits of *ſinne*, whether they be perſonall, or ſuch as lie vpon others, or ſuch as (becauſe of the common concernement of a ſtate) wee are intereſſed in with others, muſt be taken notice of to further that Holy *Heauineſſe* which is commended to vs in this place. Thus I haue opened the doctrine, touching that *Mourning and Heauineſſe for ſinne*, into which Saint *Iames* would haue vs to turne all our accuſtomed ſecurity. I come now to the vſe and application hereof to our ſelues.

[i] Ier. 9. 1.
[k] 2 Chr. 35. 25
[l] Nehe. 1. 3. 4.
[m] Eſt. 4. 16.
[n] Ier. 5. 3.
[o] 2 Chr. 28. 22
[p] Eſt. 3. 15.
[q] Amos 6. 6.
[r] Nehe. 1. 11, 2, 3.
[s] Act. 7. 23.
[t] 2 Sam. 11. 11

The Vſe.

In the making of which vſe and application I will follow this order. 1. I will make it manifeſt that we haue theſe cauſes of *mourning*, which haue been handled hitherto. 2. I will lay open the generall defect of this duty, notwithſtanding the vrgency of theſe cauſes. 3. I will labour the perſwading of that, to doe which we haue ſo great cauſe, and yet in the doing whereof we haue beene ſo exceeding negligent. Theſe be (as it were) the lines, vnto each of which I muſt endeauour to giue his proper filling.

We haue the three chiefe cauſes of heauineſſe.

First, I muſt make it good that we haue this treble cauſe of heauines. 1. Our owne ſinnes. 2. The ſinnes of the Times. 3. The euidences of Gods diſpleaſure againſt ſinne. Touching our owne ſinnes, that in the multitude and grieuouſneſſe of them, we haue much matter of *heauineſſe*, no man (I ſuppoſe) will denie. First for multitude, he that ſhall heare *Dauids* acknowledgement, that his *ſinnes are moe in number then the haires of his head* [u], and *Iobs* confeſſion, that he cannot *anſwer God one of a thouſand* [x], how can he thinke his ſinnes are few? And if there be any here (as this ſecure age brings forth many ſuch) who ſuppoſeth the tale of his ſinnes to be but ſmall, let him doe but this: Let him in the end of ſome one day, examine his courſe *vpon his bed* [y], and proceed with himſelfe from point to point, from his waking in the morning to that houre, calling all (as neere as hee poſſibly can) his thoughts, ſpeeches, actions, to a reckoning: and then, when he hath found by a ſuruey made, the idle, vnprofitable, godleſſe thoughts, which haue beene as thicke within him, as motes in the aire, the vaine, vitious, blaſphemous, graceleſſe ſpeeches, which haue fallen from his mouth, the euils which he hath done, the good duties, to God, to himſelfe, to others, which hee

[u] Pſal. 40. 12.
[x] Iob 9. 3.
[y] Pſal. 4. 4.

hath left vndone, or, (at leaſt) not ſo done as he ſhould: when (I ſay) hee hath found out all theſe, and hath (as his duty is) added this withall, that beſides, [z] *Pſal. 19.12.* there are many *ſecret faults* [z], which he cannot ſee; then let him (like the workeman, who by the ſight of *Hercules* his foote, gathered the proportion of his whole body) thinke, put caſe he hath liued thirty, forty, or more yeeres, what infinite millions of ſinnes hee muſt needs be guilty of, ſith the particulars of one day doe amount to ſo great a ſumme. This would euen make the ſtouteſt to hang downe his head like a bul-ruſh, and to be (as it were) confounded in himſelfe, if this were duly thought vpon. It is ſaid of *Caſar*, that when he heard that *Macrob. Saturnal. lib. 2. cap. 4.* a certaine Knight of *Rome*, being dead, and whoſe goods were ſet to ſale, was in debt ſome thouſands of pounds, he wiſhed that the Knights bolſter might be bought for his vſe, thinking, that ſure it had ſome extraordinary vertue in it, vpon which a man could ſleepe who was ſo much in debt. And ſurely, if we had but a glimpſe of the particular *Debts* [a], in which we ſtand bound to God, we [a] So are ſinnes called. would no leſſe wonder at our ſelues that wee can ſleepe ſo ſecurely as we doe, *Mat. 6.12.* being lyable to ſo great a reckoning, eſpecially hauing ſo ſlender an aſſurance of diſcharge. And (indeed) the not looking into the hinder end of the wallet, is the cauſe of all our preſuming. We are like ſwaggerers at a Tauerne, who (in their humour) call in for as much as the houſe can affoord, but when the ſhot commeth, then they ſtorme, and are ready to ſweare, it cannot be ſo much: ſo we runne on ſtill vpon the laſh, and neuer looke on the ſcore; little doe we think it to be ſo great as indeed it is. He amongſt vs, who is accuſtomed to ſwearing, though it be but now and then, yet if it were poſſible for him, to ſee but how many times hee had ſworne in the compaſſe of one yeere, (beſides his other ſinnes,) I verily thinke, that if he were not vtterly giuen ouer, it would make [b] *Hab. 3.16.* his *belly to tremble* [b], to conſider it. Howſoeuer, this let vs be ſure of, they are all [c] *Pſal. 56.8.* ſet down in Gods *Regiſter* [c], and *Iob* ſaith; that God *ſealeth vp iniquity as in a bag* [d], [d] *Iob 14. 17.* as rich men doe their money, laying it vp vntill the Audit. Now for the greenouſneſſe of our ſinnes, (which is another branch) I will note but one circumſtance of many to ſet it out; and that is, the riches of the meanes which we haue long enioyed, for better fruit. Suppoſe we, that we euen now did heare the [e] *Iſa. 1.18.* Lord calling to vs, as he did of old to the Ievves; *Come, let vs reaſon together* [e], thinke earneſtly what excuſe we can make. Hath not the Lord beene patient [f] *Iſa 30.18.* towards vs? hath he not *waited that he might haue mercy vpon vs* [f]? hath he not [g] *Ezek. 18.30* ſent vnto vs early and late? *Caſt away your tranſgreſſions*, why will ye die [g]? Hath not the light of holy direction long ſtood vpon a Candleſticke in the middeſt [h] *Iſa 30.21.* of vs? haue we not ſtill heard that voyce, *This is the way, walke in it* [h]? Now this is a ſure thing: by how much the more we know, or may know, by ſo much the greater is our ſinne: *If I had not come and ſpoken vnto them, they had had no* [i] *Ioh. 15.22.* *ſinne, but now haue they no cloke for their ſinne* [i]. Thus the enlargement of Gods mercy in bleſſing vs with the meanes of holineſſe, is the greateſt improuement of our ſinne: And ſo (I hope) I haue cleered this, that we haue the firſt cauſe of *Heauineſſe*, our owne ſinnes: touching which, it is hard to ſay, which is the greater, the multitude of them, or their quality.

The next cauſe of ſorrow, which muſt be manifeſted to be amongſt vs, is the ſinne of the Times. It was truly ſaid, that the Diuell *hath great wrath, knowing* [k] *Reu. 12.12.* *that he hath but a ſhort time* [k]. As his time is abridged, ſo is his malice enlarged; and thence it is, that this old age of the world, is ſo fruitfull in moſt monſtrous impieties. All the euils of the precedent ages, are flowne together into this, as into a common ſewer. *The filthineſſe of the people hath filled the land from corner to* [l] *Ezra 9.11.* *corner* [l]. Men were wont heretofore, amid their other euils, yet to haue ſo much honeſty, as to ſeeke to ſhroud their ſinnes vnder a mantle of ſecrecy. But now [m] *Iſa 3.9.* they *declare them as Sodom* [m]. Atheiſme, Blaſphemy, Drunkenneſſe, Whoredome, Oppreſſion, Contempt of Religion, men neuer bluſh to be commonly noted

noted for such kinds of euils. Indeed nothing (among the multitude) is in more disgrace then this, to be a conscionable and carefull Christian. Me thinkes, considering the full measure of Iniquity, I should heare the Lord cry to his Angel, *Thrust in thy sickle, and reape; for the time is come to reape, the Haruest of the Earth is ripe* [a]. Woe be to vs, if we crie not with *Dauid, It is time for thee Lord to worke, for they haue destroyed thy Law* [b]. So much briefly for that, which if my *tongue were as a pen of a swift writer* [c], I were not able to set downe at full, and which if we might reforme with the sacrifice of our best blood, we might thinke it wel bestowed. Thus wee see the second cause of heauinesse is not wanting. We can scarcely put our heads out at doores, or heare one speake, but we shall haue cause to remember it.

[a] Reu.14.15.
[b] Psal.119.126
[c] Psal.45.1.

The third thing deseruing sorrow, to be handled, are the Euidences (in the times) of Gods displeasure against sinne. The Prophet *Amos* saith, that *there is no euill* (meaning, no euill of punishment) *but the Lord hath done it* [d], and *Ieremy* saith, that euery such Euill is an infliction for sinne; *Man suffereth for his sinne* [e]; which two places doe euince thus much, that if there haue beene amongst vs any common punishments, surely they haue come from the Lord, and that for sinne. Now what common punishments the Lord hath layed vpon our Times, he must needs be blind which seeth not. A raging, and (as I may terme it) a man-eating pestilence in the chiefe parts of the Kingdome, (though we hitherto in these West parts, haue beene euen miraculously spared: but let vs not presume, if wee haue beene idle lookers on, vpon the visitations of others, the rod will fall the heauier when it comes) vnseasonable seasons, vnheard of inundations, fearefull fiers, *the Fowles of Heauen, and the Fishes of the Sea destroyed* [f]. These things we heare, these things we discourse of at our Tables, and in our meetings as newes, and as the occurrences of the Times; but we let them die with the report, and neuer put them vpon our hearts. What thinke wee of the horrible oppression which raigneth, one man labouring to eate and *deuoure another* [g], the encreasing of Papists, who (like the Canaanites to the Israelites) are as a *whip on our sides*, or as *thornes in our eyes* [h]? the grosse fatnesse which is growen vpon most hearts, in that (like the Iewes in Christs time) men doe not esteeme, nor *know the things which appertaine vnto their peace* [i]? What thinke we (I say) of these things? doe they not giue vs cause to say as *Moses* did to *Aaron*, when God sent a sudden pestilence among the people; *There is wrath gone out from the Lord, the plague is begunne* [k]? yes verily. Nay, we may well expect the accomplishment of that which was said of old; namely, that if wee be not reformed by these things, the Lord will *smite vs yet seauen times more for our sinnes* [l]. Truth is, God hath beene, and is very gracious to our dayes (for so is his manner, *oft times to call backe his anger, and not to stirre vp all his wrath* [m],) he hath *set peace in our borders* [n], vnder the gouernement of a Christian King, he hath not remoued our *Candlesticke*, as he iustly might, because of the decay of our *first loue* [o]; yet euen this is also to be counted a iudgement, that the eyes of the most are so holden, that they doe not see Gods mercy, nor know how to turne these fauours to a spirituall vse; and full is euery place of such *Fooles*, (as *Salomon* speakes of) who *haue a price in their hands, but haue none heart to get wisdome* [p]. And this may serue to let vs see what euidences we haue of the Lords displeasure against sinne, and withall, to make good the first point, that we haue abundant matter of *Heauinesse*.

[d] Amos 3.6.
[e] Lam.3.37.
[f] Zeph.1.3.
[g] Gal.5.15.
[h] Ioth.23.13.
[i] Luk.19.46.
[k] Num.16.46.
[l] Leuit.26.24
[m] Psal.78.38.
[n] Psa.147.14
[o] Reu.2.4 5.
[p] Prou.17.16

Now let mee shew our neglect, and what slender sorrow these things haue brought forth amongst vs; I wil proceed distinctly and in order: and first what little mourning there is for personall sins: The seat of sorrow is the heart, (*Rent your hearts*, saith *Ioel* [q],) and that only *knoweth the bitternesse of the soule* [r]. It is vnpossible that I should be priuy to mens secret bewaylings, neither will I iudge any by the smoothnesse of his looke, or the drinesse of his cheekes; for euery cloud

We haue not sorrowed as we should.

[q] Ioel 2.13.
[r] Prou.14.10.

doth not drop downe raine, neither is euery myst of sorrow dissolued into teares: Yet there is one thing by which it may be shrewdly suspected that (to speake of the generality) men are in very little heauinesse for their sinnes; and that is, the little reformation which appeares. The mourning heart cannot but
[s] Ezek.6.9. *be displeased in it selfe, for the euils which it hath committed* [s]. This displeasure will turne the delight in sinne, into a hatred of sinne. This hatred will bring forth
[h] 2 Cor.7.11. that which *Paul* calleth *Care* [h]; that is, a pensiue and busie study how to amend: And it cannot be but God would so blesse these motions, (being indeede the workings of his owne Spirit) as that sinne, being quailed in the roote, shall also wither in the leafe, and the loue of holinesse being planted in the heart, shall shoote out some fruit in the life. I know it is possible for a deare child of God, bitterly to bewaile some speciall corruption, confidently to vow against it, earnestly to beg deliuerance from it, to striue to subdue it with the vtmost might, and yet againe and againe to be ensnared with it: But, that *wickednesse* should be
[i] Iob 20.12. *sweete in a mans mouth* [i], that hee should *obey it in the lusts thereof* [k], that hee should
[k] Rom.6.12.
[l] Rom.13.14. *take thought for it to fulfill it* [l], that he should *hate to be reformed* [m], and yet be said
[m] Psal.50.17 to mourne and be heauy for his sinne; sure I am it is vnpossible. He mourneth
[n] Isa.5.11. not for drunkennesse, who *riseth early to follow it* [n]: He mourneth not for couetousnesse, who is *plotting* and *imagining* matters of oppression and vniust getting
[o] Mich.2.1. *vpon his bed* [o]. He mourneth not for swearing, who saith; *With my tongue I will*
[p] Psal.12.4. *preuaile*, what hath any body to doe, *who is Lord ouer me?* [p] and so in other specialties: so that this then is a true conclusion. There is but little amendment of sinne, therefore sure there is but little sorrow for sinne.

Come we now to the next, what sorrow there is for the sinnes of others. Our scantnesse in this may well be collected out of the former. For the ground of my sorrow for anothers sinne, is the sting which I feele of mine owne. He therefore which laments not for his owne, can hardly be affected for anothers. But I will insist vpon a more particular euidence, which is this; the little care that is had for the reformation of others. He which mournes for anothers sinne, will endeauour as much as in him lieth, to reforme that which is the cause of his mourning. I remember the saying of Saint *Iames*; *If a brother or sister be naked and destitute of daily foode, and one of you say to them: Depart in peace, warme your selues, fill your bellies; notwithstanding ye giue not those things which are needfull, what helpeth*
[q] Ia.2.15.16. *it* [q]? So if a man say; *Oh I am sorry to see how euill men are*, and yet seeke not *to pull*
[r] Iude 23. *them out of the fier* [r], and to reclaime them from that eternall euill into which they are falling; to what end is that sorrow, or how shall I thinke that it is vnfained? And this duty of seeking to reforme the sinne of others, lieth vpon all, though vpon some more then vpon others. The Magistrate by his authority,
[t] Rom.13.4. *bee beareth not the sword for naught* [t]; and *Nehemiah*, when matters were amisse,
[t] Neh.5.7.13. spake not so much to the offenders, as to the *Rulers* [t]. The Minister by the word,
[u] 2 Tim.2.25. still *proning if God at any time will giue repentance, that men may come to amendment* [u].
[x] Leu.19.17 Euery priuate man, by discreete admonition (*thou shalt plainely rebuke thy neigh-*
[y] 1 Tim.2.1. *bour* [x],) or at least by *Prayer* [y], that God may open their eyes, to the end that they may see their misery. Now if there be a defect in these, the sword of authority being let to rust in the sheath, and the people not being made to see their *trans-*
[z] Isa 58.1. *gressions* [z], and men stopping their mouthes, so that they neuer giue a word of admonition to their delinquent neighbours; if (I say) there be such a defect in these things, how doe we mourne, where is our pitty ouer mens soules, if wee can see men runne on to their owne destruction, and not stretch out our hands to pull them (as a brand) out of the fier? Looke you to it that it be not your fault: it is the common sickenesse of the times, happy be you, if you be free from
[a] Rom.2.15. the Infection. I wil put you ouer to the *accusing* or *excusing* of your *owne thoughts* [a], and so come to the next point.

And that is touching our being affected with the tokens which wee see of

Gods

Gods wrath against ſinne. And ſurely the very face of things (as now they ſtand) is ſufficient to bewray the iron deadneſſe of mens hearts in this particular. All things doe euen ſauour of an vniuerſall ſecurity. Many blowes are giuen, but *the people turne not vnto him that ſmiteth* [b]. The woefull occurrences of the Times, haue the ſame working with men, which a great ſtone hath when it falleth into the Waters: falling in, it maketh a great noiſe, and ſtirreth the Water very much, and one waue begetteth another for a good, paety ſpace; at laſt the motion groweth weaker and weaker, and the water returneth againe vnto his former ſmoothneſſe. So in this: We heare of diuers fearefull accidents: at the firſt comming of the newes, we are much moued, and it runneth from man to man with much ſwiftneſſe; but on a ſudden, when this firſt addreſſe is paſt, the matter dieth away, wee are as we were, and the thing it ſelfe leaues no impreſſion: and by this meanes is that verified, which was complained of old; *The Lord calleth vnto weeping and mourning, and behold ioy and gladneſſe, ſlaying Oxen, and killing Sheepe, eating fleſh, and drinking wine, &c.* [c]. No humiliation followeth vpon Gods iudgements. But whereas euery iudgement of God ſhould be as a warning peale to repentance, wee be like the Smiths dog, who, the harder the Anuile is beaten on, lieth by, and ſleepes the ſounder; ſo a deeper kind of drowſineſſe hath ouertaken vs.

[b] Iſa. 9. 13.

[c] Iſa 22. 12, 13

Now then that theſe two points are cleared, the one touching the cauſes of *Heauineſſe* which wee haue, the other touching our ſcantneſſe in framing our ſelues to that meaſure of holy ſorrow which becommeth vs; ſurely, if we ſuppoſe any waight to bee in this which is commended to vs by S. *Iames*, I doubt not but I ſhall eaſily perſwade you in the generall drift of my whole Sermon; namely, to *turne your Laughter into Mourning, and your Ioy into Heauineſſe*. For the better furtherance whereof, let mee commend vnto your beſt conſideration theſe particulars.

Motiues to perſwade that mourning & heauineſſe, which Saint *Iames* aimeth at.

1. Motiue.

First, the ſpeciall reſpect which the Lord beareth to thoſe whoſe ſpirits are full of heauineſſe, either in all, or in any one of the regards which I haue mentioned: *Thus ſaith the Lord; The Heauen is my Throne, and the Earth is my foot-ſtoole, all theſe things hath my hand made, all theſe things haue beene, ſaith the Lord, and to him will I looke, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words* [d]. Conſider the place: The ſeate of the Lord is full of glory, and from thence hee beholdeth all the Earth, but his more eſpeciall Eye, is to the trembling and bruſed ſoules; the mourning ſpirit is vnto him the moſt pleaſing ſacrifice [e]. *Dauid* ſaith, that the Lord hath a *bottle* in which he doth *put the Teares* [f] of the humbled, not one of them falleth to the ground without his notice. Me thinketh this motiue ſhould not be without effect: for who would not doe that which will draw the eye of the Lords reſpect toward him? God hath a generall prouidence ouer all: *Thou Lord ſhalt ſaue both man and beaſt* [g]; but the groaning hearts are his chiefeſt treaſure.

[d] Iſa. 66. 1. 2

[e] Pſal. 51. 17.

[f] Pſal. 56. 8.

[g] Pſal. 36. 6.

2 Motiue.

Secondly, that in the times of common Miſeries, the Lord maketh ſpeciall prouiſion for the ſafety and comfort of thoſe which mourne. Excellent for this purpoſe is that place of *Ezekiel* [h], when the *ſixe* Angels (like men) were come forth againſt Ieruſalem, *with euery one a weapon in his hand to deſtroy it*: First, there was a courſe taken to *ſet a marke vpon their foreheads which did mourne, and crie for all the abominations that were done in the midſt thereof*. The ſword of vengeance was not drawne foorth to the ſlaughter, till particular order was taken for their ſafety. *Lot* was in continuall heauineſſe for the ſinnes of *Sodome*, and we ſee the deſtroying Angell *could doe nothing*, vntill he was come vnto the place appointed for his refuge [i]. You haue heard before of *Ieremiahs* mourning: note I pray you the fruit of it in this particular. When *Ieruſalem* was taken by *Nebuchadnezzar*, and (as the manner is in ſuch ſurpriſes) many went to wracke; the Lord ſo wrought, that when as the King himſelfe and his ſonnes were not ſpared [k],

[h] Eze 9. 2, &c.

[i] Gen. 19. 22.

[k] Ier. 39. 6. 7.

yet by *Nebuchadnezzar* owne mouth, ſpeciall charge was giuen for the preſer-
nation of *Ieremie*; *Take him* (ſaid he to the chiefe ſteward) *looke well to him, doe him*
[l] Verſe 11.12 *no harme, doe vnto him euen as he ſhall ſay vnto thee* [l]. The poore deſpiſed Prophet whoſe ſoule had wept in ſecret in the dayes of their iollity, was now ſpecially prouided for, when the Body of the people receiued the due reward of their
[m] Zeph.2.3. deepe ſecurity. Thus the *meeke are hidden in the day of wrath* [m]; and if it doe come to paſſe that they bee ſwept away with common calamities, yet their *death is*
[n] Pſal.116.15 *precious in Gods ſight* [n], and it ſhall be their happineſſe to be *taken away from the E-*
[o] Iſa.57.1. *uils to come* [o].
[2] King.22.20.

3 Motiue. Thirdly, that the Lord hath tied himſelfe by a promiſe to affoord to all ſuch a gracious plenty of inward refreſhing. *Bleſſed are they that mourne, for they ſhall*
[p] Math.5.4. *be comforted* [p]. This is gone *out of the lips* of the Lord, and he *will not alter it* [q]: The
[q] Pſal.89.34. Goſpell which we preach is truly ſaid to be *tidings of great Ioy* [r]; and indeed
[r] Luk.2.10. ſuch a ioy it is, which the heart of man in this mortality is too little to receiue: Now the ſweetneſſe thereof belongs onely to theſe that mourne. *The Spirit of the Lord* (ſaith Chriſt) *is vpon me; he hath ſent me to preach glad tidings*: but to whom? *To the poore, to binde vp the broken hearted, to comfort thoſe that mourne, &c.* [s]. Such as
[s] Iſa 61.1,&c. Luk.4.18. theſe, *he will fill with good things* [t], their *ſoules ſhall be ſatisfied as with marrow and fat-*
[t] Luk.1.53. *neſſe* [u]: they ſhall haue the ſpirit of conſolation, a ſecret *witneſſe* in their boſomes,
[u] Pſal.63.5. *that they are the children of God* [x]. Woe be to him whom the deſire of this bleſſing
[x] Rom.8.16. cannot moue.

4. Motiue. Fourthly, that albeit the comfort which ſuch haue is but ſecret, and ſuch as by reaſon of the hiddenneſſe thereof, maketh many a man to thinke that it is the dulleſt and moſt perplexed life in the world to be a good Chriſtian, yet at the day of iudgement it ſhall be made more apparant. Now the teares vpon their faces, are as a curtaine before their happineſſe, that it cannot be ſeene; but then
[y] Reu.21.4. they *ſhall be wiped away* [y], that ſhall be a *day of full refreſhing* [z], and then ſhall the
[z] Acts 3.19. Lord ſay, turning him (as it were) to the ſecure worldlings, which *haue liued in*
[a] Iam.5.5. *pleaſures on the earth, and in wantonneſſe* [a]: *Behold, my ſeruants ſhall eate, and you ſhall be hungry; behold, my ſeruants ſhall drinke, and you ſhall be thirſty; behold, my ſeruants ſhall*
[b] Iſa 65.13.14 *reioyce, and ye ſhall be aſhamed: Behold, my ſeruants ſhall ſing for ioy of heart, and ye ſhall crie for ſorrow of heart, and ſhall houle for vexation of minde* [b].

The concluſion. To draw then to a concluſion. You ſee a duty commended to vs, by the mouth and Miniſtery of Saint *Iames*, to turne our careleſſe *Laughter* into a holy *Mourning*, and our preſuming Ioy into a godly Heauineſſe. It is not without cauſe that we are perſwaded to this exchange. Looke we into our ſelues, our owne ſinnes muſter together before our eyes in no ſmall troupes, enough to wound the dulleſt heart. Caſt we our faces to others, we ſee the *world lying in*
[c] 1 Ioh.5.19. *wickedneſſe* [c], and *hell euen enlarging it ſelfe* [d], to receiue it: Examine we the times,
[d] Iſa 5.14. many things tell vs plainly, that ſurely God is not well pleaſed. Conſider we againe our owne courſe, we muſt needs yeeld that we haue beene too ſecure, & that theſe things haue not ſo affected vs as they ſhould. Think we further of the benefit and worth of that which we are perſwaded to, we ſhall find it attended vpon with a traine of bleſſings: How ſhall we then denie our obedience to this
[e] Dan.4.24. holy aduice? I pray you then, *Let my counſell be acceptable vnto you* [e]. You are here,
[f] A particular application to the place where this Sermon was preached: Plimmouth. many Merchants, and much of your trading ſtands vpon exchange [f]. Well is he in his owne opinion who can put away ſome ill conditioned ware for a more currant commodity. Behold here the beſt exchange which you euer made; *Let your Laughter be turned into Mourning, and your Ioy into Heauineſſe.* Sure I am, a commodity it is, for which (which all deſire) you ſhall receiue a very quicke and plentifull returne. Quicke it will be: *For yet a very little while, and he that ſhall come*
[g] Heb.10.37. *will come, and he will not tary* [g]: and it will be plentifull; for, *they which now goe weeping, ſhall returne with ioy*; nay, which is more, *they ſhall bring their ſheaues* [h].
[h] Pſal.126.6.

The

THE RVINE OF GODS ENEMIES:

Preached vpon the Commemoration day of the *deliuerance from the Gun-powder Treason.*

IVDGES 5. 31.

So let all thine Enemies perish, O Lord.

THis is the conclusion of that Diuine song which *Deborah* and *Barak* sang after that great deliuerance which God gaue the Israelites from *Iabin* King of Canaan, and after the ouerthrow of *Sisera* the Generall of the field. Now when as in the latter part of this hymne, *Deborah* (who I suppose was the compiler of it) had after a most eloquent manner, set out the fashion of *Siseras* his fall, by the hands of *Iael, the wife of Heber the Kenite* [a], shee shutteth vp all with this propheticall conclusion; *So perish all thine enemies, O Lord.* This is the order of the place.

The dependance of this verse vpon the rest of the Chapter.

[a] Vers. 24, &c.

The clause it selfe is a Prophecy: for albeit it runne in the forme of an Imprecation, yet it being considered, what *Deborah* was, euen a *Prophetesse* [b], we must needs thinke that the ground of her speech, was the knowledge shee had, touching the future estate and condition of Gods Church, for which cause shee maketh the desire of her soule sutable to the purpose and determination of God. As therefore shee wel knew that *Euil* should *haunt* the enemies of God *to destruction* [c], and that the prouidence of God should attend vpon those which loue him, for their continuall preseruation; so here shee testifieth the fulnesse of her desire, that it may be so: *So let all thine, &c. But they that loue thee, &c.*

The generall nature of it.

[b] Chap. 4. 4.

[c] Psal. 140. 12.

It being cleere then (as I take it) that this verse came out of the mouth of *Deborah* as a Propheteesse, it may be diuided into two parts. The first sets downe *the ruine of Gods enemies; So let all thine enemies perish, &c.* The second declareth *the prosperity of Gods friends: But they that loue thee, shall be as the Sunne, &c.*

The diuision of it.

I haue chosen the first part onely to handle at this time, the generall doctrine whereof, is; *That the enemies of God shall perish so as Sisera did.* For the opening whereof, two things must be done: first, it must be shewed who be Gods *Enemies*: secondly, it must be enquired how *Sisera* perished, and then the ruine of *Sisera* must be applied to all Gods *Enemies*.

The Doct.

In one word they be generally called Gods *Enemies*, which are the *Enemies* of Gods Church. Thus the *Lord sware that hee would haue warre with Amalek, from generation to generation*, because *Amalek fought with Israel* [d], and *Ethan* in the Psalme, saith; that those which *reproached the footesteps of Gods annointed, reproached the Lord* [e], according as *Paul* was said to *persecute Christ* [f], because *hee persecuted the Church* [g]: In the same sense, *Sanacherib*, is saide to haue *rayled against the Holie one of Israel* [h]; because hee rayled against the Church and people of God in Israel. Now the Enemies of Gods Church are of two sorts. Some are

Who be Gods enemies.

[d] Ex. 17. 8. 16

[e] Psal. 89. 51.

[f] Acts 9. 4, 5.

[g] 1 Cor. 15. 9.

[h] Isa 37. 23.

are directly and professedly enemies vnto Piety, and to the truth and Religion of God, and seeke by all meanes how to root it out, and to abolish it. Such were the *Philistims*, the *Amorites*, the *Amalekites*, the *Midianites*, &c: of old, and after that the Babylonians, and other Monarchs, whom *Daniel* prophecied of: and such at this day are the Turkes, to whom euen the very name of a Christian is abominable. Another sort shrowd themselues vnder a name of the Church and of true Religion, but yet indeed and in truth are enemies to the sincerity of Religion. And these must also be distinguished: some doe professe a different kind of Religion, and vse another manner of worshipping God then the true Church vseth; such were the Samaritans in ancient times, who after their rent from the Iewes, retained circumcision, boasted of their Fathers, and expected the Messias [i], yet were not *Gods people* [k], but were deadly enemies to the Iewes [l]. And such now are the Papists, who boast that they onely are the Church, but yet vnder this pretence persecute the Church, and are in a continuall opposition thereunto: for which cause their Church being typed out by the name of *the great whore*, is said to *be drunken with the blood of Saints and Martyrs* [m]: whereof these latter times haue had, and still hane very plentifull experience. These *Enemies* in their malice against Gods Church vse a double course. The one is of open hostility: Therefore the Antichristian Church is said to *make warre with the Saints* [n]: And what warres the Romish Church with her assistants hath made, and doth still study to make against the Protestant Churches in these parts of the World, there is no man, who knoweth any thing, can be ignorant. The other course is of secret practising, which is also twofold. First by seditions, factions, conspiracies, poysonings, and all to bring confusion vpon Kingdomes, that so (if it were possible) they might quench the light of the Gospell, and establish their owne Idolatry. An euident instant whereof we haue had in the powder-Treason, a deuice, which a man would thinke the Diuell himselfe should be ashamed to father; and yet Papists doe not blush that their Religion should be the hatcher of such a hellish enterprise. Secondly, by priuy suggestion of their *creeping* [o] Iesuites and Seminaries, to corrupt and *deceiue the minds* [p] of the vnsetled, and to poyson them with their Popish drugs. They come from the Sea of *Rome* in amongst vs, like the Sammon and fish of that sort into the fresh Riuers to doe their kind, and to beget a new spawne and frie of Catholikes. These be the *Frogges* which *come out of the mouth of the Dragon* [q], the *little Foxes* which the Spouse complaineth of [r], which like their predecessors, *compasse Sea and Land to make one of their profession* [s].

A second ranke of these Enemies shrowded vnder the name of the Church, are those which professe true Religion, but yet are aduersaries to the life and *power* [t] of Religion. Such our Church is pestered with at this day, and is euen *darke* with them as Ægypt with the *Grashoppers* [u]. These are they which cannot endure the yoke of the Gospell, which will not abide to be ruled by the Word and discipline of the Church, but resolue to *breake those bands, and to cast those cords from them* [x]: Our Sauiour calleth those his *Enemies, who will not that he should raigne ouer them* [y]. Such are they also who are aduersaries to the Word preached, hindring (as much as in them lieth) the passage of it, and seeking (like *Elymas*) to *turne away* [z] others from it: All seeming wise, (for the *wisdome of the flesh is enmity against God* [a]:) All couetous worldlings, (for, *the amity of the world is the enmity of God* [b]:) All Epicures and *belly-gods*, (for, such are *Enemies to the Crosse of Christ* [c]:) All continuers in grosse sinnes, (for *God surely will wound the head of his Enemies, and the hairy pate of him that walketh in his sinnes* [d].) These, and such like, liue in the Church, and professe to know God, but yet are the *Enemies* of God, and come within the compasse of this Prophecy.

How *Sisera* perished.

The second thing to be laboured in, is an enquiry how *Sisera* perished, that so wee may know how the *Enemies* of God shall perish. The ruine of *Sisera* is made

[i] Ioh. 4. 12. 25
[k] Hos. 1. 9.
[l] Iohn 4. 9.
[m] Reu. 17. 6.
[n] Reu. 13. 7.
[o] 2 Tim. 3. 6.
[p] Tit. 1. 10.
[q] Rom. 16. 13.
[r] Can. 2. 15.
[s] Mat. 23. 15.
[t] 2. Tim. 3. 5.
[u] Exod. 10. 15
[x] Psal. 2. 3.
[y] Luk 19. 27.
[z] Acts 13. 8.
[a] Rom. 8. 7.
[b] Iam. 4. 4.
[c] Phil. 3. 18, 19
[d] Psal. 68. 21.

made a patterne of the ruine for Gods Enemies. Touching the conſpirers a-
gainſt Gods people, the Pſalmiſt prayeth thus; *Doe thou to them as to Ciſera*, and
as to *Iabin at the Riuer of Kiſhon* [c]: And concerning theſe *Kings of the earth*, which [c] Pſal. 83. 10.
by the perſwaſion of *the ſpirits of diuels* (*the frogges* of Rome) band themſelues a-
gainſt Gods Church, it is prophecied that they ſhall be *gathered together to a place*
called Armaged-don [f], that is, they ſhall receiue a famous foyle, euen ſuch an one as [f] Reu. 16. 13.
Ciſera receiued at the waters of *Megiddo* [g]: Wherefore, to the end we may vn- 14. 16.
derſtand how Gods *Enemies* ſhall periſh, it is fit to enquire how *Ciſera* did pe- [g] Iudg. 5. 19.
riſh. In *Ciſera* his ouerthrow there is to be noted three things. Firſt, the time;
that it was when *Ciſera* was in his greateſt height, he was furniſhed with *nine*
hundred charets of yron, and by him (vnderſtand his Maſter) *the children of Iſrael had*
beene ſore vexed twenty yeeres [h]. Secondly, the meanes; that he was *ſold into the* [h] Iudg 4. 3.
hands of a woman [i]. Thirdly, the manner; that it was an irrecouerable deſtructi- [i] Verſe 9.
on: *All the hoaſt of Ciſera fell vpon the edge of the ſword, there was not a man left* [k]: *Ciſe-* [k] Verſe 16.
ra himſelfe *ſanke downe at Iaels foote, and lay there dead*; *The children of Iſrael pre-* [l] Iud. 5. 27.
uailed againſt Iabin King of Canaan, vntill they had deſtroyed Iabin King of Canaan [m]. [m] Chap. 4. 24.
So then, *the Enemies of God* ſhall periſh as *Ciſera*; that is, in their greateſt iollity,
by meanes (in mans opinion) moſt vnlikely; and ſo, as after their fall receiued,
they ſhall be paſt all recouery. It will be eaſie to ſhew the truth hereof by the
Scripture. Firſt, they ſhall periſh in their iollity, and in the height of their ſe-
curity. *I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Bay tree,*
yet he paſſed away [n]. *When the workers of iniquity doe flouriſh, they ſhall be deſtroyed for* [n] Pſ. 37. 35. 36
euer [o]. *God will ſhoote an arrow at them ſuddenly* [p]. *When they ſhall ſay; Peace, and ſafe-* [o] Pſal. 92. 7.
tie, then ſhall come vpon them ſudden deſtruction [q]. Secondly, the meanes but weake [p] Pſal. 64. 7.
in compariſon: Whereupon it is a generall rule, that *God hath choſen weake things* [q] 1 Theſ. 5. 4.
to confound the mighty things [r]. Euen *wormes ſhall eate King Herod* [s], and *graſhop-* [r] 1 Cor. 1. 27.
pers and cankers ſhall be the Lords *great hoaſt* [t]. Thirdly, the ouerthrow ſhall be [s] Acts 12. 23.
irrecouerable, *like the breaking of a Potters pot, in the breaking whereof is not found a* [t] Ioel 2. 25.
ſheard, to take fire out of the hearth, or water out of a pit [u]: *like ſmoke that vaniſheth* [x], *like* [u] Iſa 30. 14.
ſtubble before the wind [y]: Whereupon the ruine of Antichriſts Kingdome is com- [x] Pſal. 68. 2.
pared to the *caſting of a great milſtone into the Sea, with ſuch violence* (ſaith the holy [y] Pſal. 83. 13.
Ghoſt) *ſhall the great City Babylon be caſt, and ſhall be found no more* [z]: Our times [z] Reu. 18. 21.
haue had two notorious, and neuer to be forgotten examples of the truth
hereof. The one in the Spaniſh Fleete in eighty eight: The ouerthrow of it we
cannot be ignorant of, and we haue great cauſe to remember it. It was like the
fall of *Ciſera*: Firſt, it was in the iollity thereof. The Nauy was called *Inuincible*:
They had made themſelues ſure of vs, they had ſhared the pleaſant things of
the Land among them, in their owne ſeeming: They which abode at home,
ſaid one to another, as *Ciſeraes* Mother did to her Ladies; *Haue they not gotten,*
and diuide the ſpoile [a]? Secondly, the meanes was but weake in compariſon. Our [a] Iudg. 5. 30.
Nauy for number and proportion of ſhips, much ſmaller; our men fewer, our
time of preparation much leſſe. We may truly ſay; it was not by our *owne*
ſword, neither did our owne arme ſaue vs [b]. *They fought from Heauen, euen the ſtarres* [b] Pſal. 44. 3.
in their courſes fought againſt them [c]. Thirdly, it was an vtter ſpoile, ſcarce a ſhip [c] Iudg. 5. 20.
left to doe any further ſeruice. The other example is this of the Powder-Trea-
ſon: touching which, you ſhall ſee that the Enemies of God, and of his Church,
engaged in it, periſhed alſo as *Ciſera*: Firſt, in their height of confidence. For
(now) among Papiſts, both at home and abroad, there was a very confident
expectation of ſome great good to be done for the Catholike cauſe; and the
matter being brought euen to the puſh, and that monſter of theirs being come
almoſt to the birth, they made full account of their golden day, in which they
ſhould bathe their hands in the blood of all good Chriſtians, and eſtabliſh
their Idolatrous ſeruice of their Breaden god. Secondly, by meanes vn-
likely: It was not bewrayed, nor defeated by any wit or policie of man:

but

but in them was verified that of the Pſalme; *Their owne tongues fell vpon them* [a]: their owne pen diſcouered them, and that which the watchfull eye of gouernement did not eſpie, their owne priuy buzzing brought to light. I report no new thing: you know the letter, how it was endited, to whom it was ſent, and how it was confirmed. And ſo was that made good which *Salomon* ſaid; *Curſe not the King, &c: that which hath wings ſhall declare the matter* [c]. It was a quill, a peece of a wing, that reuealed it. Thirdly, it was an vtter fal: their purpoſes were defeated to their owne confuſion: So that we may well take vp that of the Pſalmes, *They made a pit, and digged it, and fell into the pit that they made; their miſchiefe is returned vpon their owne head, and their cruelty fallen vpon their owne pate* [f]; and *prayſed be the Lord, which hath not giuen vs as a prey vnto their teeth* [g]. Thus by plaine Teſtimonies of Scripture, and by our owne experience, it is proued vnto vs, that the *Enemies* of God and of his Church ſhall *all periſh ſo as Siſera*, in the height of their pride, by meanes (in mans conceit) improbable, by a courſe and ruine irrecouerable.

[a] Pſal. 64. 8.
[c] Eccl. 10. 20.
[f] Pſal. 7. 15. 16
[g] Pſal. 124. 6.

The 1. Vſe.

The firſt vſe of this doctrine, is to ſtirre vs vp to fill our mouthes with the praiſes of God, ſo often as we recount the deliuerances which God hath vouchſafed to his Church, eſpecially thoſe which in our owne times we haue had experience of. This vſe did *Deborah* make of the victory againſt *Siſera* [h]; *Moſes* of the ouerthrow of *Pharaoh*, and the deliuerance out of Ægypt [i]. Many be the Pſalmes which were penned vpon ſuch occaſions. It is the chiefe thing which God expecteth of vs; *Call vpon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me* [k]. The Spirit of God notably deſcribeth the ioy of the Church for the ruine of the Kingdome of Antichriſt, *Halleluiah, ſaluation, and glory, and honour, and power be to the Lord our God, &c* [l]. And the ſeruants of God are incited and encouraged ſo to doe. *O Heauen reioyce of her, and ye holy Apoſtles and Prophets, for God hath giuen you iudgement on her* [m]. And albeit we may haue cauſe of pity when we thinke vpon their ſoules, yet ſo farre forth as the ruine of the enemies of God, makes for the Churches good, we ought to reioyce in their ouerthrow. *The Righteous* (ſaith *Dauid*) *ſhall reioyce when hee ſeeth the vengeance* [n], and *bleſſed ſhall he be* (ſaid the people touching Babylon, which had held them in long captiuity) *that taketh and daſheth thy children againſt the ſtones* [o]. No nation hath more cauſe to performe this duty then we: It were long to rehearſe euery particular. Truly may it be ſaid of the Church of *England*, as *Iacob* ſaid to *Ioſeph* in his will; *The Archers haue grieued her, and ſhot againſt her, and hated her, but her bow hath abode ſtrong, the hands of her armes haue beene ſtrengthened by the hands of the mighty God of* Iacob [p]; and ſhee may ſay as the Church of Iſrael, *They haue oftentimes afflicted me from my youth vp, but they could not preuaile againſt me* [q]. Neither was any deliuerance giuen vs by God, more notorious then was this, from that bloody maſſaker intended againſt the whole State, by an vnheard of kind of execution vpon the Kings Maieſty, his deareſt Queene, their Princely Sonne (our hope for hereafter) the honourable Counſellours, the noble Lords and Barons, the reuerend Biſhops, the graue Sages and Iudges of the Land, beſides many worthy Gentlemen and Commoners of the Realme: no ſtory, whether barbarous or Chriſtian, maketh mention of any the like bruti ſh, helliſh cruelty. That which (in my opinion) throughout the ſtory of the Scripture commeth neereſt vnto it, is that plot of *Haman*, for the vtter rooting out of the people of the Iewes. For the better quickning of vs vnto thankfulneſſe, I will a little inſiſt vpon it, and ſhew you firſt, how theſe two conſpiracies, (that of *Haman* and his adherents, and this of the Papiſts combined in the Powder-Treaſon) doe agree: and then ſecondly, wherein this latter doth in ſauage cruelty farre exceede that; and ſo by conſequence, how our deliuerance is farre more admirable then was that of the Iewes, though that were alſo very famous: Firſt, touching the agreement betwixt the two plots, and the deliuerances from both, mark it thus.

[h] Iudg. 5. 2.
[i] Exod. 15. 1.
[k] Pſal. 50. 15.
[l] Reu. 19. 1.
[m] Reu. 18. 20.
[n] Pſal. 58. 10.
[o] Pſal. 137. 9.
[p] Gen. 49. 23. 24.
[q] Pſal. 129. 1. 2. &c.

The

The Iewes Enemies, were their Enemies for Gods ſake: Theſe, ours, for Religions ſake. Theſe had ſet downe a certaine day in which (as it were) in an inſtant to doe their villanie. Ours, had reſolued vpon a day alſo, yea euen vpon a very point of time, in which to accompliſh their diueliſh enterpriſe. Theſe had diſpoſed the manner of the Iewes deſtruction by a Lot, euery conſpirator was appointed his particular ſeruice. Ours had allotted euery one his taske, ſome to prouide at home, ſome to negotiate abroad in other countries, ſome to make tumults in the citie, others to raiſe rebellion in the countrey. Nay, ſcarſe a Papiſt of any intelligence in the land, (as may eaſily be gathered by their generall confidence at that time) but he was employed at the leaſt thus farre foorth, to pray for the good ſucceſſe of the Catholiques, there being then ſome ſpeciall ſeruice in hand for their common benefit. Theſe which ſought miſchiefe againſt the Iewes, had the warrant of a king, for that which they did: Ours, the allowance of him, that taketh vpon him to be aboue kings, the Man of Rome, euen his holineſſe, his vnholy diſpenſation: Indeede a thing deuiſed in Hell, might ſoone paſſe with *Seene and allowed*, at Rome. Well, in fine, theſe aduerſaries were ſuddenly defeated; Ours, in a moment diſappointed, euen when their monſtrous conception was at the very point of deliuerance. They were ſlaine the ſame day in which they thought to haue murthered: theſe periſhed then when they promiſed to themſelues an eternall victorie. Thus farre wee haue ſeene, Enemies alike, danger alike, a deliuerance in ſome circumſtances not vnlike. Now marke, how in ſome other things againe, this of Ours far exceedes. Theſe enemies of the Iewes were of another Nation: Theſe Popiſh conſpiratours were our owne country-men. The Iewes whom they ſought to deſtroy were their vnderlings, captiues, and ſuch as liued in their land but by courteſie: Thoſe whom theſe Romiſh Leaguers ſought to murther, were their lawfull Gouernours: to whom both by Religion and Nature they did owe obedience. O inhumanity, oh Popery, be theſe thy fruits? If this bee Religion let hell be made heauen, and let the depth of villany bee the height of piety. The plotters againſt the Iewes were heathen men, Pagans, Infidels, *Haman* himſelf an *Amalekite*, a ſworne enemie to Gods truth: Theſe, in name Chriſtian and Catholiques of Rome, members of that church, out of which (if we will beleeue them) there is no holineſſe. Well might *Nero* be a Saint, if this were holineſſe. I may well ſay of them, as *Iacob* did of the fact of *Simeon* and *Leui*; *Curſed be their wrath, for it was fierce, and their rage for it was cruell* [t]. To proceede yet: Theſe ill-wiſhers to the Iewes, albeit they meant nothing but miſchiefe, yet they carried not their purpoſe ſo cloſely but that it was knowne, and the poore Iewes had warning, if not to eſcape death, yet to auoide the miſery which might happen to their ſoules by a ſudden death: Theſe (whom we ſpeake of) intended ſuch a ſlaughter, which being but a blaſt might haue brought many to their reckning before God, before they had thought vpon their account. Neuer any rage ſo great among men called Chriſtians, but although the blood was ſhed, yet there was leaue giuen to the ſoule to prepare it ſelfe for the Lord. But Poperie muſt be like it ſelfe, it hath euer been a butcherie of ſoules. How true is the ſaying of *Salomon*: *The mercies of the wicked are cruell* [u]? This is the Romiſh mercy, to ſay men be Heretiques, and yet to ſend them away quicke without any moment of time to repent them. If this be their mercy, what thinke you may their cruelty be? Hang down your heads you Papiſts, & ſhame you pretenſed Catholiks, neuer ſeeke for fig-leaues to couer the nakednes of your *Italian* mother: *though ſhe be waſhed with nitre, and much ſope, yet this Iniquity is ſo marked before God* [x], and ſo hatefull in the ſight of all indifferent men, that the reproach thereof can neuer be done away. There is one yet very effectual circumſtance, to note out the exceeding greatnes of our deliuerance aboue this of the Iews: God gaue deliuerance to theſe Iewes, in a time when they were humbled by captiuity, & had alſo caſt

[t] Gen. 49. 7.

[u] Prou. 12. 10.

[x] Ier. 2. 22.

downe themselues by fasting and prayer, for the auoiding of that which was comming towards them. I confesse here was mercy, but this of ours farre exceeds. For the Lord wrought this for vs in a time, when we were (as we yet are) puffed vp by the continuance of prosperity, and euen lulled asleepe in the depth of security, our great sinnes crying loud in his eares for vengeance, and euen vrging his Iustice to make vs a by-word, and an astonishment to the world, by some extraordinary iudgment. So that in this we haue a greater euidence of Gods mercy, that when so many foule enormities, especially the long contempt of the Gospell, did euen fight against vs, yet he wrought so for vs, as to deliuer vs out of the very iawes of destruction. Now all these things being duly considered, I may truly say of this fift of *November*, as was said of the night in which the Israelites went out of Egypt; *It is a day to bee kept holy to the Lord, it is that day of the Lord, which all the children of England must keepe throughout their generations* [a]. And although Papists, for the hiding of their own shame may wish of this day, as *Iob* did in his agonie of his birth-day, *That it may not bee ioyned to the daies of the yeare* [x]; yet let vs euer make conscience, according to the most religious appointment of the Law, *To keepe it in his season from yeare to yeare* [y] as an eternall president of Gods care for his Church, and as a neuer dying testimony of the hideous cruelty of blood-thirstie Catholiques. And I would I could speake any thing that might bee effectuall to quicken the common and vniuersall dulnesse of our spirits, whom these great and vnspeakable kindnesses of God to vs, to our State, our Gouernours, our wiues and families doe verie meanly affect. I remember what *Ioab* said to *Dauid*, when he shewed so little cheerefulnesse, after the victory against *Absalom*; *I perceiue* (said *Ioab*) *that if Absalom had liued, and we all had died this day, that then it would haue pleased thee well* [z]. It may bee so thought of many, that if all good people had been swallowed vp in that gulfe, and none but Atheists and Papists left aliue, it would haue giuen them more contentment. If wee cannot shew out selues to reioyce in the goodnesse of God vnto his Church, surely we shall neuer see the *Felicity of his chosen* [a].

[a] Exod. 12. 42.
[x] Iob 3. 6.
[y] Exo. 13. 19.
[z] 2 Sam. 19. 6.
[a] Psal. 106. 5.

The 2. Vse.

Secondly, this Doctrine is full of comfort to all true Christians. For here we haue an absolute assurance of the irrecouerable foile which shall be giuen to all the enemies of Gods Church. They shall perish like Sisera; *They that hate Sion, shall be all ashamed and turned backward* [b]. *God will arise and his enemies shall bee scattered, they that hate him shall flee before him* [c]. The Lord hath said this, and hee will performe it. Especially this is to be applyed as a comfort to all that feare God, in respect of the continuall working and tempering of the Popish crue: they are continually plotting and deuising treasons, mutinies, murthers: *They brag in their talke, and swords are in their lips* [d], *they imagine deceitfull words against the quiet of the land* [e], *they incourage themselues in a wicked purpose, and commune together to lay snares priuily* [f]. But the word of God shall be true: *They conceiue mischiefe, but shall bring forth a lie* [g]. Happely the Lord may here and there execute some personall vengeance vpon some by them; Happely they may increase in corners, and *draw Disciples after them* [h], it being iust with God so to punish the contempt of the Gospell in this land, and *To send them strong delusions to beleeue lies, who will not receiue the loue of the truth that they might be saued* [i]: but certenly their maine purpose for the confusion of Protestant kingdomes which they aime at, and the publike re-establishment of Idolatry which they gape for, I am fully perswaded that they shall neuer accomplish, but still their policies and enterprises shall turne backe vpon them to their owne confusion. For doubtlesse the time now fast approacheth, in which we shall see the verifying of that prophecie, which speaking of the ruine of Antichrists kingdom, as of a thing alreadie done, crieth out, *It is fallen, It is fallen, Babylon the great Citie* [k], *&c.* the limmes thereof shall *fight with the Lambe, but the Lambe shall consume them* [l].

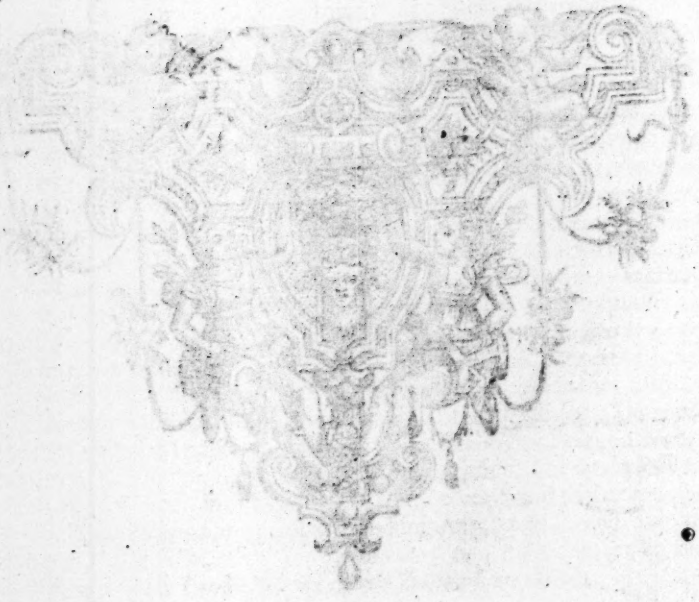
[b] Psal. 129. 5.
[c] Psal. 68. 1.
[d] Psal. 59. 7.
[e] Psal. 35. 20.
[f] Psal. 64. 5.
[g] Psal. 7. 14.
[h] Act. 20. 30.
[i] 2 Thes. 2. 10. 11.
[k] Reu. 4. 8.
[l] Reu. 17. 14.

Thirdly,

Thirdly, here is matter of Aduertiſement to vs all, to beware of ioyning our ſelues with theſe Enemies of God and his Church, either in likeneſſe of opinion, or pliableneſſe of affection, or aptneſſe to pitty them, and to thinke tolerably of them, or in familiaritie of conuerſation. We are commanded to *Goe out of Babylon, that we be not partaker of her ſinnes, and ſo receiue of her plagues* [m]: Wee ought rather euery man for his part to helpe forward that iudgement which God hath prepared for them: Magiſtrates by puniſhing, Miniſters by confuting their errours, priuate men by diſcouering them: which is the effect of the charge touching Babylon: *Reward her as ſhee hath rewarded you, giue her double according to her workes* [n], and, *Put your ſelues in aray againſt Babel round about, all yee that bend the bow, ſhoote at her, ſpare no arrowes, for ſhee hath ſinned againſt the Lord* [o]. Furthermore, this we are alſo to be admoniſhed, not to thinke it enough, if in ſhew and outward profeſſion we cleaue to Gods Church, vnleſſe alſo we reſpect and follow theſe things, which may aduance Gods glory, and edifie his Church. For this is a ſure thing, that albeit the profeſſed enemies of the Church becauſe of the promiſe of God, ſhall not preuaile in regard of an vniuerſall ruine to the Church and ſtate, yet if we be (as too many are) aduerſaries to the ſinceritie of Religion, aduerſaries to the preaching of the Word, contemners of the ordinances of God, worldlings, *belly gods* [p], *louers of pleaſure, more then louers of God* [q], *walkers after our owne luſts* [r], *denying the power of godlineſſe* [s], *in our liues*; the force of this curſe touching *The Ruine of Gods enemies*, ſhall light vpon vs, neither ſhall it ſerue our turne, in the day of Chriſt to ſay, we are no Papiſts: For albeit we haue, *Lord, Lord* [t], and *the Temple of the Lord* [u] in our mouthes, yet if wee *Hate to be reformed* [x], and *walke ſtubbornely againſt God* [y], *the Lord will not bee mercifull vnto vs, but the wrath of the Lord*, and his *ielouſie ſhall ſmoke againſt vs*, and *hee will put our name from vnder Heauen* [z].

The 3. *Vſe.*

[m] Reu. 18. 4.
[n] Reu. 18. 6.
[o] Ier. 50. 14.
[p] Phil 3. 19.
[q] 2 Tim. 3. 4.
[r] 2 Pet. 3. 3.
[s] 2 Tim. 3. 5.
[t] Math. 7. 22.
[u] Ier 7. 4.
[x] Pſal. 50. 17.
[y] Leuit. 26. 23
[z] Deut. 29. 20



THE WORLD-LINGS DOVVNE-FALL.

The Wiſe-mans Verdict.

By *Samuel Hieron.*

Pſal. 73. 19.

How ſoone are they deſtroyed, periſhed, and horribly conſumed?

Eccleſ. 8. 13.

It ſhall not be well to the wicked.

AT LONDON,
Printed for *Thomas Man* and
Cantrell Legge, 1619.

THE

WORLD-LINGS DOWNEFALL.

The Wile-mans Verdict.

By Samuel Rid-on.

Psal. 129.

How soone are they deliuered, perished, and con-
sumed?

Eccles. 8. 12.

It shall be well with them that feare God.

AT LONDON,

Printed for Thomas Man and
Cuthbert Burby. 1619.

To the Worshipfull, and my very good Friend, *Nicholas Gilbert*, of *Bowringsleigh* in *Deuon*. Esquire.

SIR, the posterity of the wicked hath alwaies beene, both vnto them a matter of emboldning, and to the children of God an occasion of some scruple. The former doe thereupon talke presumptuously [a] *imagining that either* there is no God [b], *or else if there be, then sure he is* like them [c]; *because (as they interpret it) their courses are by him fauoured so exceedingly. The latter are ready to call Gods* Iudgments into question, *how it can stand with right, that those should be in* wealth that rebelliously transgresse [d]. *The mistaking of both these, is fully discouered in the Scripture; and the summe of that which the Scripture hath to that end, is the very substance of the two Sermons that ensue; the very pith and abridgement of them both being that speech of* Salomons: Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know it shall bee well with them that feare the Lord; but it shall not be well to the wicked [e]. *These doe I here present vnto you, as the pledge of my desire, not to be vnthankfull for your loue; I make no doubt but you will so receiue them. I wish you comfort by them, and by all other, either your priuate readings, or publike hearings. So remaine I,*

[a] Psal. 73. 8.
[b] Psal. 10. 4.
[c] Psal. 50. 21.
[d] Ier. 12. 1.
[e] Eccl. 8. 12.

Modburie.

Your Worships in any Christian office.

SAM. HIERON.

The VVorldlings downfal.

PSAL. 49.12.

But man ſhall not continue in honour: he is like the beaſts that die.



I Know not wherto better to compare this Text, then to the *Writing* vpon the Wal, in the midſt of the King of Babel his royall feaſt. When the king was in the height of his banquet, *drinking wine* (as the ſtorie ſpeakes) *before a thouſand* [a], ſuddenly he ſaw *the fingers of a mans hand ouer against the Candleſticke vpon the playſter of the Wall.* It cooled him preſently, his *countenance was changed, his thoughts troubled him, the ioynts of his loynes were looſed, and his knees ſmote one against the other.* Of the ſame nature is this Text. It ſeemeth to me to be (as it were) a counter-buffe, or croſſe-blow, to the plots and endeauours of carnall and worldly-wiſe men, for the ſetling of their outward eſtate here in this life. In the ſixt and eleuenth verſes of this Pſalme, we may ſee them in their prime, beſtirring themſelues exceedingly, *truſting in their goods, boaſting themſelues in the multitude of their riches,* and (like the rich man in the Goſpel) *pulling downe their barnes, and building greater* [b], imagining *that their habitation ſhall continue euer, and calling their lands by their names,* that they may preſerue their memorie from obliuion. But now marke the Writing vpon the Wall: *Yet man ſhall not continue in honour, he is like the beaſts that die.* This is a ſudden qualm ouer the ſtomacke, as the ſentence of death, is an vnexpected gueſt amidſt a great calme, and it doth vtterly diſtaſte al the former ſuppoſed felicity. Thus much (briefly) to giue a generall inſight into this place of Scripture.

The generall nature of this place of Scripture.

[a] Dan. 5. 1 &c

[b] Luk. 12. 18.

For order in handling it, take it thus: Here is a two-folde thwarting or croſſing of the purpoſes of the vngodly worldling. The firſt is this; *Hee ſhall not be that which he euer wiſhed to be: He ſhall not continue in honour*: The other is this; *He ſhall be that which he neuer deſired to be: He ſhall be like the beaſts that die.* He ſhall miſſe of that which he ſought for, and he ſhall haue that which hee looked not for. Of theſe two ſeuerally.

The diuiſion.

The firſt part is, that *Man ſhall not continue in honour.* In which clauſe there is no word very ambiguous. It may haply be demanded, whether the word *Man* is of ſo large extent, as that thereby is meant euery particular man: wherto is anſwered, that the word muſt be reſtrained onely to ſuch a man, as is in this Pſalme deſcribed, who *truſts* in his goods, and *boaſts himſelfe in the multitude of his riches,* and ſuppoſeth his *habitation ſhall continue euer, &c.* The word in the Hebrew Text is, *Adam*, a name giuen to our firſt Father, but fitting to vs all, in regard that our making is of *earth* [c]: yet beſt agreeing to him, who as he is earth by creation, ſo is earth alſo in affection, *minding* onely *earthly things*, as ſpeaketh *Paul* [d]. And ſuch an one indeed, is here intended. Touching the word (*Honor*) it is well knowne what it meaneth. And yet (in the ignorance of ſome) it may happen to be too much reſtrained. Therefore by it we muſt conceiue generally any eminent eſtate, or ſuch condition which either for wealth, office, blood, or any outward part, is of regard & eſteeme amongſt men: It is well tranſlated by ſome (*ſhining*) ſo that it ſignifieth any ſuch condition, which doth (as it were) glitter

The 1. part.

[c] Geneſ. 3.

[d] Phil. 3. 19.

Splendore.

glitter in mens eies, which the world approueth of, for worldly reſpects. Now the word (*Continue*) implieth a poſſibility of being in *Honour*: becauſe no man can be ſaid not to *continue in honor*, but onely he which hath formerly beene in Honour. So that now this firſt clauſe occaſioneth mee to diſcourſe vpon two points: *One, that a carnall man, a man that hath no taſte of any goodneſſe, may poſſibly thriue and proſper, and grow great here on earth.* The other; *That the proſperity of ſuch an one, hath no perpetuity.*

The 1. doct. Touching the firſt of theſe, wee haue proofe enough for it out of the Scriptures. *Dauid* deſcribing a notorious *wicked* man, yet ſaith of him, that *his waies*
[e] Pſal. 10. 5. *alwaies proſper* [e], and that (as it is well tranſlated out of the Hebrew,) they *are fenced in*, as though hee were ordinarily out of the reach of common miſeries.
[f] Pſal. 73. And the ſame *Dauid* records in another Pſalme [f], how much it troubled him, and what a temptation it was vnto him, to ſee the flouriſhing eſtate of the vn-
[g] Ver. 3. godly: *I fretted* (ſaith hee) *at the fooliſh, when I ſawe the proſperity of the wicked* [g]. The very ſame thing alſo ſo perplexed the Prophet *Ieremie*, that hee was bold euen to reaſon the caſe with God, how it could ſtand with his iuſtice ſo to ſuffer it. *Wherefore doth the way of the wicked proſper, and why are they all in wealth that re-*
[h] Ier. 12. 1. *belliouſly tranſgreſſe* [h]? The point is excellently deſcribed by *Iob*, *The wicked liue and waxe old, and grow in wealth: their ſeede is eſtabliſhed in their ſight with them, and their generation before their eyes, their houſes are peaceable without feare, and the rod of God is not vpon them, their bullocke gendereth, and faileth not, their cow calueth,*
[i] Iob 21. 7. 8, 9, 10. *and caſteth not her calfe* [i], *&c.* The Scripture alſo giueth more light to this Doctrine by examples, prouing thus much vnto vs, that euen the children of God, ſuch as feare him, and make conſcience of their waies, come often far behinde the wicked in outward proſperity: *Iſaac* the ſonne of promiſe is carried to the ſlaughter, when *Iſmael* the ſonne of the bond-woman ſitteth quietly at home. *Iacob* the loued, is put forth to keepe ſheepe, and *Eſau* the hated, goes
[k] Gen. 39. 20 on hunting. If you looke for *Ioſeph*, you ſhall finde him in priſon [k], for *Daniel*
[l] Dan. 6. 16. you ſhall ſee him in the den [l], for *Ieremie*, he is making bookes of *Lamentations*,
[m] Ierem. 9. 1. and wiſhing his *head were full of waters, and his eies a fountaine of teares* [m], to expres his griefe, when the vngodly *ſtretch themſelues vpon their beds, and eate the lambes of the flockes, and the calues out of the folde, and ſing to the ſound of the viole, and drinke*
[n] Amos 6. 3, 4, 5, 6. *wine in bolles, and put farre away the euill day* [n]. Now the reaſon why the Lord taketh this (as may ſeeme) a ſtrange courſe, is this: Firſt, that his children for their ſinnes, in this life may not go altogether vnchaſtiſed, and by chaſtiſement may be brought to the greater meaſure of humility: and that the prophane, hauing at leaſt ſome ſhew of ſome good things, may not goe altogether vnrewarded, and ſo may the ſooner fill vp the meaſure of iniquity. Secondly, that it may appeare to be but a ſlander, which the diuell imputed to *Iob*, and in him, to
[o] Iob 1. 9. all that are the Lords, that they ſerue God for rewards [o]: For when they, euen in the midſt of the croſſe, ſhall continue in their innocency, it will then bee manifeſt, that it is conſcience and not reward which keepes them in obedience. Thirdly, the Lord taketh this courſe, as to take away all colour of excuſe from the vngodly, ſo to aſſure vs that he doth not (as it were) make his bookes of account cleere in this life, but reſerueth the full and finall account, vntill the laſt day of reckoning, in which euery thing ſhall be recompenſed to the full, whether it be good or euill. Thus we ſee the truth of this point, and the reaſons of it; namely, that a carnall man may haue a full meaſure of outward proſperity.

The Vſe. The vſe of this Doctrine is very excellent. It ſerueth to ſhew the vanity of a conceit, which is crept into the hearts of a great many, and which ſo ſtrongly poſſeſſeth them, that it maketh them to contemne all religious inſtruction, and neglect all reformation whatſoeuer: And it is this: There is many an one (and let euery man looke into his own heart, to ſee whether he be not the man) who being in his conſcience guily of many ſins, which by the miniſtry of the word,

are

are publikely reproued, as of ignorance, contempt of the Word and Sacraments, scorning of Religion, neglect of the worship of God, Sabbath-breaking, swearing, wantonnes, oppression, and such like, yet *blesseth himselfe* [p] in his heart, and sets light by the threatnings of Gods vengeance; because for all his hardned course of sinning against God, God seemeth to blesse him, and to prosper him in all things: And therefore hee doth often thus commune with his owne soule: *I doe indeede heare the Preacher speake much against mee, and I confesse my selfe to bee euen such an one as he nameth: hee telleth often of the wrath and displeasure of God against such courses, and how the Lord is an auenger of all such things. But yet still (God I him thanke) here I liue and haue health and quietnesse: My heart is at peace, my field beareth as good a Crop, my cattell bring as great encrease, my businesse hath as good successe, my selfe cary as good credit and opinion with the world, as the holiest of them all. Now if God were so offended with my cariage, as the Preacher would inforce, how could it bee, that he being the giuer of these things, would bestow them vpon mee? Is it likely that I should thus enioy them, if my conuersation were not pleasing in his sight? Would hee thus fauour mee, vnlesse hee did loue mee? Surely no: And therefore here is my resolution, they shall all talke and preach, and reproue while they will, I will continue one manner of man, seeing I see the blessing of God vpon mee so apparantly.* These bee the very thoughts of carnall men, who strengthen their hands to euill, because of outward prosperity. Now the Doctrine taught is very effectuall to shew the idlenesse of this fancy. *Dauid* here speaking of a meere worldling, denieth not but he may be in honour. So that a man may outwardly prosper, and yet still be hatefull and abominable before God. *Esau* was a man hated [q] of God, yet the *fatnesse of the earth* [r] was his portion, as well as holy *Iacobs*. And when *Abraham* intreated God on the behalfe of *Ismael*, although the Lord would not yeeld in regard of tying the promised seede to his generation; yet for outward things hee promised to *make him fruitfull, and to multiply him exceedingly* [s]. The Scripture speaketh of some, which haue *their portion in this life* [t], and yet haue no part in heauen: such an one was the rich glutton, of whom the Text saith, that *in his life time he receiued pleasure* [u], and was therefore tormented afterwards. So that it is but a fond course for any man to promise peace to his owne soule, because of outward things. For, (as *Salomon* saith) *The same condition is to the iust and to the wicked, to him that sweareth, and to him that feareth an oath* [x]. Let not then any man, being by the powerfull applying of the word conuicted of sin, hearten himselfe to continue in it because of Gods forbearance, imagining, *because God holdeth his peace, that hee is such an one as himselfe is*; but rather let him feare, lest the Lord doe but fatte him vp against the day of slaughter, suffering him to run on, till hee haue filled vp the full measure of iniquity, that hee may then receiue the full measure of destruction. And so much for the first doctrine.

p Psal. 10.3.

q Rom. 9. 13.
r Gen. 27. 39.

s Gen 17. 20.
t Psal. 17. 14.

u Luk. 16. 25.

x Eccles. 9. 2.

The second Doctrine of the first clause, is, *That the prosperitie of the wicked is not perpetuall; (But, he shall not continue in Honour.)* This (*But*) is that which crosseth the hopes of al worldlings, and nippeth their expectations in the head. Many the like *Buts* wee finde in holy Scripture. *The Bread of deceit is sweete,* (saith the Wise-man,) *But the throate is filled with grauell* [y]. *Reioyce, O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes: But know, that for all these things, God will bring thee to iudgement* [z]. *These things hast thou done, and I held my Tongue, therefore thou thoughtest that I was like thee: But I will reproue thee, and set them in order before thee* [a]: It is the speech of God to wicked Hypocrites. So *Paul* speaking of those which are opposites to the ministry of the word, giues them their *But* also, *As Iannes and Iambres withstood Moses, so doe these resist the truth, men of corrupt minds, Reprobates concerning the Faith: But they shall preuaile no longer* [b]. So the rich man in the Gospell was met withall: He promised to his soule great matters; *But God said vnto him, O foole, this night shall they fetch thy soule from thee* [c].

The 2. doct.

y Prou. 20. 17

z Eccle. 11. 9.

a Psal. 50. 21.

b 2 Tim. 3. 8. 9

c Luk. 12. 20.

So

So that this word (*But*) prooueth many times to be as gall and worme-wood: It doth ſo come athwart the purpoſes of the vngodly. *He ſhall* not continue in honour (ſaith the Text:) the words are properly, *Hee ſhall not tarie all night in Honour:* and thereupon becauſe it is *Adam* in the Hebrew, ſome (and the ſame learned) haue vſed this place, to prooue that *Adam* fell the ſame day in which he was created. How euer it be touching that, the holy Ghoſt his meaning is to note out a very ſhort continuance. Wee are wont to deſcribe a ſhort abood, by lodging in an Inne, where a man ſeldome ſtayeth in his trauaile aboue a night. Now the continuance of the carnall man in his honour and proſperity, ſhall bee farre leſſe, the time ſhall bee (as it were) a degree ſhorter. The truth hereof is fulfilled by two meanes. For firſt, either his proſperity continueth not to him, or elſe (ſecondly) he continueth not to his proſperity. Touching the firſt, *Iob* ſaith, that the wicked man albeit he haue gotten much, and raked heaps together, yet many times *his eyes ſee the deſtruction* [a]. And to effect this, the Lord hath ſet euen an hoſt of enemies againſt all worldly things. The rich in money, is in danger of theeues; hee which abounds in houſhold-ſtuffe, is in hazard of fier: The ruſt layeth ſiege to thy gold, and the moth to thy garment. Thy great heerds of cattell may be ſwept away with rottenneſſe: At Sea, Pirates may ſpoile thee: In thy husbandry, blaſting may vndoe thee. All theſe, and many moe meanes then theſe, the Lord hath to take proſperity from the vngodly. Adde, that ſometime the plage lighteth vpon him, which *Dauid* prayed for vpon his enemies: *the Extortioner* (or *Vſurer*) *catcheth all that he hath* [c]. The Lord can make him when he *Soweth much, to bring in but little, and to put vp his wealth into a broken bagge* [f]: So that he ſhall conſume *like the fat of lambs* [g], and grow poore, and waſte in his outward eſtate, to the vexing of his hart, he knowes not how: yea and all this, many times in leſſe ſpace then the wealth was gathered. The tree which was many yeeres in growing, is burnt to aſhes in a ſhort ſpace: And the famous Temple at Ieruſalem, which was *forty and ſixe yeares a building* [h], was ſcarſe ſo many houres in burning. The wealth of many yeares getting, is many times brought to nothing in an inſtant. It is like vnto the chaffe, which though it be a while laid vp together vpon an heape, yet on a ſudden commeth a blaſt of winde, and ſcattereth it to and fro, from the face of the earth, ſo that it is euen a thing vnpoſſible to bring it backe againe to the former condition. And by this meanes is that verified vpon the man of earth, which the Scripture ſaith: *He hath deuoured ſubſtance, and hee ſhall vomit it; for God ſhall draw it out of his belly: The encreaſe of his houſe ſhall go away, it ſhall flowe away in the day of Gods wrath, then ſhall none of his meate be left, therefore ſhall none hope for his goods* [i]. As the Lord doth often thus deale with the wicked worldlings in his own perſon, ſo though he ſuffer haply the owner himſelfe to enioy that he hath during his time, yet he curſeth it to his poſterity. *God layeth vp the ſorrow of the father for his children* [k]: And, *If his children be great in number, the ſword ſhall deſtroy them, and his poſterity ſhall not bee ſatiſfied with bread* [l]: *He getteth a ſome* (ſaith Solomon,) *and in his hand it is nothing* [m]: one that comes to beggerie, notwithſtanding the great wealth of his predeceſſor. This is an euill which the Preacher ſaw vnder the Sunne, *A man to whom God hath giuen riches, and treaſures, and honour, and hee wanteth nothing for his ſoule of all that it deſireth, but God giueth him no power to eate thereof, but a ſtrange man ſhall eate it vp* [n]. It is that which in this Pſalme [o] is called, *Leauing riches for others*: and wherewith the Lord twitted the rich man; *Whoſe ſhall theſe things be, which thou haſt prouided* [p]? Thus the Lord when he is ſo pleaſed, can, and doth take away proſperity from the wicked. Now put caſe it continue in full meaſure with him ſo long as he continueth, yet at laſt the Lord taketh him from it. So he tooke the rich man from his wealth [q], *Haman* from his honour [r], *Belthazzar* from his Empire [s], *Nabal* from his abundance [t], *Herod* from his ſtate [u], the *Glutton* from his belly-cheere [x]. Indeede (ſaith *Dauid*) *I haue ſeene the wicked*

[a] Iob 21.20.
[c] Pſal. 109.11.
[f] Hag. 1.6.
[g] Pſal. 37.20.
[h] Iohn 2.20.
[i] Iob 20.15, 21, 28.
[k] Iob 21.19.
[l] Iob 27.14.
[m] Eccleſ. 5.13
[n] Eccleſ. 6.2.
[o] Verſe 10.
[p] Luk. 12.20.
[q] Luke 12.20.
[r] Eſt. 7.10.
[s] Dan. 5.30.
[t] 1 Sam. 25.38.
[u] Act. 12.23.
[x] Luk. 16.22.

wicked ſtrong, and ſpreading himſelfe like a greene Bay-tree, yet hee paſſed away, and loe hee was gone, I ſought him, but he could not be found [y]: And *Zophar* in *Iob*; *The reioycing of the wicked is ſhort, and the ioy of the Hypocrites is but a moment. Though his excellencie mount vp to the Heauens, and his head reach vnto the clouds, yet hee ſhall periſh for euer like his dung, ſo that they which haue ſeene him, ſhall ſay, Where is hee? Hee ſhall flie away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night, ſo that the eie which had ſeene him, ſhall ſee him no more* [z]. *This is the portion of the wicked man, and the heritage that hee ſhall haue from God for his workes* [a].

[y] Pſal. 37. 35.

[z] Iob 20. 5, 6, 7, 8, 9.

[a] Iob 20. 29.

The vſe of this doctrine is twofold. The firſt is taught by *Dauid*, thus, *Bee not vaine, if riches encreaſe, ſet not your heart thereon* [b]. It is further vrged by *Salomon*: *Wilt thou caſt thine eies vpon that which is nothing? For riches taketh her to her wings as an Egle, and flieth into the Heauen* [c]. The Apoſtle *Paul* alſo preſſeth the ſame point: *Charge them that are rich in this world, that they truſt not in vncertaine riches* [d]; It is but folly for a man to truſt to that of which there is no aſſurance. All is but like to *Ionas* his *Gourd*, which came vp in a night, and withered in a night [e]. Rather we ſhould labour for that *one needfull thing* [f], whereof being once poſſeſſed, we can neuer after be depriued.

The 1. Vſe.

[b] Pſal. 62. 10.

[c] Prou. 23. 5.

[d] 1 Tim. 6. 17.

[e] Ionas 4. 10

[f] Luk. 10. 42.

The ſecond vſe is taught in this Pſalme: *Bee not afraid*, let it neuer diſquiet thee, *when one is made rich, and when the glorie of his houſe is encreaſed, for he ſhall take nothing away when hee dieth* [g]: More at large in another Pſalme: *Fret not thy ſelfe becauſe of the wicked man, neither bee enuious for the euill doers, for they ſhall ſoone bee cut downe as the graſſe, and ſhall wither like the greene hearbe.* And afterwards; *Yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and he ſhall not be found, his day is comming* [h], *&c.* So that the vſe is, to teach vs to poſſeſſe our ſoules with patience, notwithſtanding the gallantnes, and iollity of the vngodly: for he hath but his time, like a great thiſtle which ſtarts vp in the Summer, and at the comming of Winter, is hidden in the earth; or, a counter, which now by the Marchant is put for an hundred pounds, and anon is throwne into the bag, and is no better then thoſe which ſtood but for an half-peny. Thus much for the firſt croſſe: *the earthly man ſhall not be that which he wiſhed to be.*

The 2. Vſe.

[g] Verſe 16. 17

[h] Pſal. 37. 1. 2. 10, 11.

Now followeth the ſecond: *He ſhall be that he neuer looked to be. Hee is like the beaſts that die.* This clauſe is to be applyed, chiefly to the end and death of the earthly man, in which, *hee ſhall be like the beaſts that die*: or, as it is more properly, *He ſhall be like the beaſts dying of the moraine* [i], and ſo become carion, and are good for nothing. Now for the opening hereof, we are to vnderſtand that the earthly minded man, is in his death like vnto beaſts ſo dying, in foure things eſpecially. The firſt is, that he dieth vnwillingly. So it is with the *beaſts*. It is in the nature of euery thing to deſire the preſeruation of it ſelfe, and to abhorre the contrary. Hereupon in the vnreaſonable creature there is a kinde of ſtrugling and reluctation, and wraſtling with death, ſo that it doth not but by violence yeeld thereunto. Euen ſo it is with the vngodly, which mindeth only earthly things. His death (I know) may be peaceable in ſhew, (the naturall ſtrength being waſted and abated by ſome long ſickneſſe,) and in ſpeech, hee may pretend a willingneſſe to depart: but it is vnpoſſible that it ſhould be with fulneſſe of inward conſent. *For what hope hath the Hypocrite, when he hath heaped vp riches, if God take away his ſoule?* ſaith the Scripture [k]; And, *when a wicked man dieth, his hope periſheth*, ſaith *Salomon* [l]. So that becauſe he cannot with any comfort, aſſure himſelfe of entrance into reſt, therefore he cannot but be moſt vnwilling to depart. For who will be willing to part from a preſent ſetlednes, for a matter of vncertenty: who would not rather ſtay here to enioy that which he is wel acquainted with, then to loſe his life for the hazard of he knows not what? Truc it is, Gods children long *to be diſſolued* [m], and I am now ready to be offered, and *the time of my departure is at hand*, ſaith *Paul*, in a comfortable and reioycing manner [o]. But

The third doctrine, and the ſecond part of the Text.

[i] *Pecoribus mortici in ia, Tremel.*

[k] Iob 27. 8.

[l] Prou. 11. 7.

[m] Phil. 1. 23.

[o] 2 Tim. 4. 6.

with the wicked it is not ſo; death, to them is called *The king of feare* [p], and the ſlymie valley is a place of terrour to their conceit. Therefore, *they will fetch thy Soule from thee* [q], ſaith God to the rich man. As who ſhould ſay, *Thou art I know loth to depart, but they ſhall fetch it away from thee, they ſhall take it by violence.* The ſecond particular wherein this earthly man is like to the *dying Beaſts*, is this: The carkeis of the beaſt ſo dying, cannot chuſe but be noyſome and vnſauory: the ſmell is offenſiue vnto euery one that paſſeth by, and the ſight vnpleaſing. So is the dying worldling in Gods ſight. *Precious in the ſight of the Lord, is the death of his Saints*, ſaith *Dauid* [r]. And no maruaile; Their *bodies are the Temples of the holy Ghoſt* [s]: their ſoules are *holy and vnblameable and without fault*, (by the bloud of Chriſt) *in Gods ſight* [t]. Their death therefore muſt needes bee a ſacrifice of a ſweete ſmelling ſauour vnto God. As for the vngodly, it is not ſo with them. Their bodies are cages of vncleanneſſe, their *throtes open ſepulchers* [u], *their members weapons of vnrighteouſneſſe* [x]: In their ſoules dwelleth the *Prince that ruleth in the ayre, euen the ſpirit who worketh in the children of diſobedience* [y]. How can they be but noyſome in the eyes of God, yea, moſt lothſome and abominable? Surely he will ſay vnto them, *Depart from me, I know you not* [z]. The third degree of likenes betwixt the dying beaſt, and the dying worldling is this: The body of a beaſt whom ſuch a diſeaſe hath quelled, becommeth a prey to the fowles of the aire, and is torne in peeces by other beaſts. *Where the carkeis is, thither the Egles reſort*, ſaith our Sauior [a]. It fareth ſo with the worldling: for as his goods ill gotten come many times, through the iuſt iudgement of God, to be a prey to others, and to bee the ſpoile of ſtrangers, ſo his ſoule is ſeized vpon by the damned ſpirits, and is preſently arraigned before the Iudgement ſeate of God [b], and is diſmiſſed thence into it *owne place* [c], where it is kept *in chaines vnder darkeneſſe, vnto the Iudgement of the great day* [d]. The fourth and laſt point of likenes, is this: There is no regard had of the death of a bruit beaſt, the remembrance is ſoone gone. The owner may haply bewaile that loſſe, it being ſome diminution of his ſubſtance: but otherwiſe, it is a matter which the world paſſeth by and taketh no notice of. So is the death of the carnall worldling. There may be (perhaps) ſome ſorrow among his owne people, who receiued ſome outward benefit by his meanes, and with them his memory may continue. But els there is no miſſe. The Church of God hath no occaſion to lament his loſſe, in regard that it is depriued of a comfortable member. No man will open his mouth to ſay of him, *Alas he is now gone, who if he had ſtill liued, ſuch was his zeale, his godly wiſedome, and good cariage, that hee might much haue furthered Gods glory.* But men let him goe, with ſome ſuch phraſe, *What is ſuch an one gone?* and there is an ende; ſome other worldlings (perhaps) of the ſame humour, and of the like fleſhly diſpoſition, who hath beene fellow with him in the ſame carnall courſes, may chance to ſay as the old Prophet did ouer the Prophet of God when he buried him, *Alaſſe my Brother* [e], *my old friend, ſuch an one is gone, with whom I haue ioyfully conuerſed manie a time, whom I haue beene acquainted with ſo manie yeares, &c.* Here is all. But Gods Church findes not it ſelfe maimed in regard of the holy communion of Saints. And thus by degrees his memory ſoone dieth, according to the ſaying of Salomon, *The memoriall of the iuſt ſhall bee bleſſed, but the name of the wicked ſhall rot* [f]. *His remembrance ſhall periſh from the earth, and hee ſhall haue no name in the ſtreetes* [g]. And ſo much for the opening of this doctrine.

[p] Iob.18.14.
[q] ἀπαιτήσουσι σε. Luk.12.20.
[r] Pſal.116.15
[s] 2 Cor.6.19.
[t] Coloſſ.1.22
[u] Pſalme 5.9.
[x] Rom.6.13.
[y] Epheſ.2.2.
[z] Mat.7.23.
[a] Mat.24.28.
[b] Heb.9.27.
[c] Acts 1.25.
[d] Iude 6.
[e] 1 Kin.13.30
[f] Prou.10.7.
[g] Iob.18.17.

The Vſe.

Now to preuent all ſuſpitious miſconſtruings, I muſt (before I mention the vſe) ſay thus much [h], If any man ſhall ſpider-like turne the ſweete taſte of a well-meant ſpeech into poiſon, and imagine it to be an inuectiue againſt ſome particular, he ſhall therein wrong both me and himſelfe: Me, in vncharitable miſtaking me: Himſelfe, becauſe he ſhall by that meanes bee hindred from making that good vſe of the doctrine taught, which is required. If you demand of me therefore, whom I meane by this man of whom I haue diſcourſed hitherto, I ſay

[h] The reaſon why this preuention was vſed, was, becauſe this ſermon was preached at a funerall.

vnto

vnto thee (whosoeuer thou art which makest the question,) *Thou art the man* if so be thou be such an one as is in this Psalme described, *which trustest in thy goods, and boastest in the multitude of thy riches*[i]. My Sermon hitherto hath beene as a parable: in which though one singular man hath beene named, yet one in speciall hath not beene meant. I will make the morall and meaning to bee the same that our Sauiour Christ made to that speech of his, touching the *Rich man*: In the end to shew his true intent, he added this saying,[k] *So is hee that gathereth riches to himselfe, and is not rich in God.* The same is the man intended in this doctrine. But as for ayming at any one in particular, my conscience is free in the sight of God. And therefore let vs all apprehend and entertaine it as a matter which concernes our selues, and make this vse of it, to beware how in our liues and conuersations, wee bee like *brute beastes led with sensuality*[l], or *like horse and mule which vnderstandeth not*[m], or *as the sow*, whose greatest felicity is to *wallow in mire*[n], or in vnbridled lusts, *like fed horses*[o], or otherwise like the baser creatures groueling still on the earth, and alwaies looking downward: For this is certen, if we liue like beasts, we shall perish like the beasts, and our last end shall be like theirs, yea, and worse then theirs; because death which is to them an end of woe, shall be to vs the beginning of sorrowes, and as it were a prologue to the most wofull Tragedie of a neuer ending misery.

i Verse 6.

k Luk. 12. 21.

l 2 Pet. 2. 12.
m Psal. 32. 9.
n 2 Pet. 2. 22
o Ierem. 5. 8

The Wiſe-Mans Verdict.

VVherein the wicked are diuerſly caſt, and *the Righteous cheerely acquitted from* a hopeleſſe Death.

PRO. 14.32.

The wicked ſhall be caſt away for his malice, but the Righteous hath hope in his Death.

WEe haue a Rule giuen vs in the Scripture, not to iudge of any man by his preſent outward eſtate: becauſe (as the Preacher ſaith) *All things come alike to all* [a]: Nay for the moſt part, the wicked of the world *are not plagued with other men* [b]: So that hee which ſhall paſſe his Verdict, according to the outward accidents, ſhall *iuſtifie the wicked* [c], and cauſeleſly condemne the *Generation of Gods Children* [d]; *Dauid* therefore hath giuen vs another rule, namely, to paſſe by the preſent outward condition of ſuch, as an inſufficient witneſſe, and *to marke the end* [e] of both, becauſe by the iſſue of both, a man ſhall truly vnderſtand the ſtate of both. Now if our care be to follow this direction, and to learne to know by the examination of the ends, whether of the two is the better, to be *Wicked*, or to be *Righteous*, we cannot haue a truer glaſſe, wherin to behold both, then this ſpeech of the wiſeſt *Salomon*; *The wicked ſhall be caſt away for his malice: there is the end of the wicked: but the Righteous hath hope in his death; there is the concluſion of the Righteous.* Of theſe two parts I will ſpeake in order.

[a] Eccleſ. 9.2.
[b] Pſalme 73.5
[c] Iſay 5.23.
[d] Pſal. 73.15.
[e] Pſ. 37.37.38

The diuiſion.

Of the 1. part, in which alſo the 1. doctrin of the Text is opened at large.

The ſubſtance of the firſt part is, concerning a puniſhment to bee inflicted vpon a certaine man: for the cleering whereof, we are to examine three things: 1. *The name of the offender, Wicked.* 2. *The nature of his offence, Malice.* 3. *The equality of his puniſhment, Shall be caſt away.*

The name by which the offender is here deſigned, is *Wicked*: a name very fitly agreeing to euery man by nature. For, when *the Lord looked down from Heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke after God, they were all corrupt, there was not one that did good, no not one* [f]. So that ſo long as a man continueth a meere naturall man, that is, one who as hee was at firſt *borne in iniquitie* [g], ſo goeth on *to drinke iniquity like water* [h]: He is very deſeruedly entitled with this name, *A wicked man.* And therefore by *wicked*, here wee muſt vnderſtand, the *Naturall man* [i], *without Chriſt* [k], not being yet *renued in the ſpirit of his mind* [l], *nor begotten againe vnto a liuely hope* [m], *by the word of truth* [n].

[f] Pſal. 14.2,3.
[g] Pſal. 51.5.
[h] Iob 15.16.
[i] 1 Cor. 2.14.
[k] Epheſ. 2.12.
[l] Epheſ. 4.23.
[m] 1 Pet. 1.3.
[n] 1 Iam. 1.18.

Now the offence which maketh him liable to the enſuing puniſhment, is *malice*: which word is not here to be reſtrained according to the common vſe of it in our language, to the *ſinne* of vncharitablenes alone, though euen that *ſinne* alſo may be well brought within this compaſſe: but it is here of a larger extent, it is the very ſame which *Moſes* calleth *a roote that bringeth forth gall and worme-wood*: that is, (as it is alſo there expounded,) *A walking according to the ſtubbornneſſe of a mans owne heart*, making light of the words of the *Curſe* [o] againſt *ſinne*.

[o] Deut. 29.18, 19.

It

It is that which *Salomon* ſpeaketh of elſewhere [p], when the *heart is fully ſet to doe euill*. It is that which *Eſay* mentioneth, when men *draw iniquitie with cords of vanitie: and ſinne as with cart-ropes* [q]: ſtudying how to commit more vngodlineſſe. It is that which *Paul* tearmeth *a deſpiſing the Riches of Gods bounty, not knowing that it ſhould leade to repentance* [r].

[p] Eccleſ.8.11
[q] Eſay 5.18.
[r] Rom.2.3.4.

In one word, it is that *ſinne* which *Dauid* toucheth in the Pſalme [s], *a hating to be reformed*, together with a ſcornefull *caſting the Word of God* behind one: a man ſeeming to ſay *to God* as the wicked ſpeake in *Iob* [t]; *Depart from me, for I deſire not the knowledge of thy waies*. This is the *ſinne* of *malice* in this place; namely, a hardned, wretchleſſe, ſecure, peruerſe, obſtinate continuing and going on in *ſin, without repentance*. This is the offence.

[s] Pſal.50.17.
[t] Iob.21.14.

The puniſhment followeth, *ſhall be caſt away*: the very name whereof (mee thinkes) ſhould make our *entrailes to tremble, our lips to ſhake, and rottenneſſe to enter into our bones* [u]. For ſurely, of that man, againſt whom it ſhall bee awarded, it may be truly ſaid, as was ſaid of *Iudas*, *It had been good for him if he had neuer been borne* [x]. And the ſame may well ſay, as did *Iob* in his perplexitie [y], *Let the day periſh wherein I was borne, and the night when it was ſaid; There is a man-child conceiued*, *Why died I not in the birth, or why died I not when I came out of the wombe?* And for me, although I had the *Tongue of the Learned* [z]; nay, albeit I could ſpeake with the *tongues of Angels* [a], yet I were not able to deſcribe it vnto you as it is: for that which cannot enter into any mans heart to conceiue, paſſeth the skill of any man to expreſſe. Notwithſtanding, I will endeauour it, that ſo by the conſideration of the puniſhment, we may learne to beware of that offence, that is able to lay vs open thereunto.

[u] Hab.3.16.
[x] Mat.26.24.
[y] Iob 3.3.11
[z] Eſay 50.4.
[a] 1.Cor.13.1

This puniſhment then, to be *caſt away*, or to be forſaken of God (for ſo I do account it all one) hath three degrees: Firſt, *it is begun in this life*. Secondly, *it is increaſed at the time of death*. Thirdly, *it is perfited at the day of Iudgement*.

Of theſe three degrees I will treate in ſeuerall.

Firſt of all, *The wicked is caſt away for his malice in this life*, when as the Lord bringeth vpon him that euill, which in one place the Scripture calleth *the Spirit of Slumber* [b]: in another, *a reprobate minde* [c]: in the third, *a heart that cannot repent* [d]: in a fourth, a being *paſt feeling* [e]. It is the ſame which we commonly call, hardneſſe of heart, when a man is ſo benummed, that he cannot be mooued either with the promiſes of Gods Mercies, or with the feare of his Iudgements: he is not affected with the one, nor affrighted with the other. Of all the iudgements which the Lord can inflict in this life, this is the moſt terrible, and ſuch, as that thoſe which know any thing, haue learned to feare it more, then either the plagues of *Egypt*, or the botches of *Iob*, or all other outward miſeries whatſoeuer. God laid many puniſhments vpon *Pharaoh*, but this exceeded all, when hee ſaid, that he *would harden Pharaohs heart* [f]. If *Pharaoh* had had a yeelding and a relenting heart, thoſe other outward afflictions might haue been profitable vnto him: but becauſe his heart was hardned, thoſe puniſhments were vnto him but as the fore-runners, and preparatiues of eternall deſtruction. In Deuteronomie [g], the Lord threatneth many iudgements vpon diſobedience, but that *is the moſt grieuous, I will ſmite thee with blindneſſe, and with aſtonying of heart* [h]. *Dauid* knew, and conſidered this right well, and therefore, after the committing of his great *ſinne*, he begged earneſtly of God: *O caſt me not away from thy preſence, and take not thine holy Spirit from me* [i]. He cared not what became of him, ſo that the Spirit of the Lord might abide ſtill with him, to mollifie and to ſoften his heart, and to diſpoſe and frame him to obedience. So in another place he praieth, *Keepe thy ſeruant from preſumptuous ſinnes, let them not raigne ouer me* [k]. As if hee had ſaid, *Lord, neuer ſuffer me to come to that extremitie, to ſinne with an high hand againſt thee, ſo that all feare of thy Iuſtice ſhould bee taken from me*. Theſe were *Dauids* ſutes, trembling within himſelfe at the very thought and conceit of this

[b] Eſay 29.10.
[c] Rom.1.28.
[d] Rom.2.5.
[e] Eph.4.19.
[f] Exod.7.8.
[g] Chap.28.28
[h] Stupere cordis.
[i] Pſal.51.11.
[k] Pſal.19.13.

puniſhment: As it is a fearefull puniſhment, ſo it is that which the Lord moſt-what inflicteth vpon the obſtinacie and malice of godleſſe people; according as
[a] Iſa.5.1. &c. is ſhadowed out vnto vs in the parable of the *Vineyard*, vſed by the Prophet [a]. There the Lord compareth the *houſe of Iſrael* vnto a *vineyard* planted in a *very fruitfull Hill*; which, notwithſtanding very great coſt beſtowed, remained altogether fruitleſſe the Lord *looked that it ſhould bring forth grapes, and it brought forth wilde grapes*: he expected *Iudgement, but beheld oppreſſion; for Righteouſneſſe, but behold a crying*. Now (ſaith he) *I will tell you what I will doe to my Vineyard; I will take away the hedge thereof, and it ſhall be eaten vp; I will breake the wall thereof, and it ſhall be troden downe, and I will lay it waſte, &c.* All which ſheweth, that when men haue long abuſed the Lords long ſuffering, and haue ſtill hated to bee reformed, hee will leaue them (as it were) to the ſpoile, he will with-hold from them the graces and bleſſings of his Spirit, and will keepe away all good meanes that might better them, and will giue them ouer to thoſe vile courſes, from which, his mercy, and patience, and louing kindneſſe could not reclaime them. Thus it is iuſt with God, to make one ſinne the puniſhment of another, to reuenge the ma-
[l] Pſal. 69.27. *lice of the wicked* with a hardned heart, to *lay iniquitie vpon his iniquitie* [l], and to let
[m] Rev.22.11. him that will needs be *filthie*, to be *filthie ſtill* [m]. And for this cauſe the Lord ſo dealeth with the *malicious wicked man*, that either hee is neuer reproued by the
[n] Hoſea 4.4. Miniſtery of the Word [n], or elſe if he be reproued and taught, his *heart is made fat, and his eares heauy, leſt he ſhould vnderſtand with his heart, and ſo conuert and be hea-*
[o] Eſay 6.10. *led* [o]. This is the firſt degree of Reiection.

The ſecond is at the time of death, and that hath three branches: for at death one of theſe three things alwaies befalleth the *wicked* perſon. Firſt, either he dieth ſuddenly; ſecondly, or hee dieth ſullenly; thirdly, or hee dieth deſperately. And firſt, of dying ſuddenly. It is the common opinion of many, and they doe thereby vtterly beguile their owne ſoules, that howſoeuer they doe demeane themſelues in their courſe of life, yet they ſhal haue a time for preparation to another world, ſome lingering ſicknes, giuing them a ſufficient warning of their end. In this time, their meaning is to diſpoſe of their conſcience, and by the beſt aduice they can get, to make prouiſion for their ſoules. But now it fals out many times, that the Lord fruſtrates and diſappoints this idle hope, and they which imagine by a lingering ſicknes, to haue time enough to bee prepared, *goe downe*
[p] Iohn 21.13. *ſuddenly to the graue* [p]. Thus the *rich man* in the Goſpell, when he was in his beſt hopes of a long and contented life, imagining that he ſhould haue time enough to ſpend that quietly, which he had gotten greedily, was ſuddenly arreſted with
[q] Luke 12. 16,20. that killing meſſage, *O foole, this night will they fetch away thy ſoule from thee* [q]. So *Belſhazzar* the King of the Chaldeans, when hee was in his greateſt iollity, in his royall feaſt, and (as it is moſt likely) had not ſo much as a thought of death, ſaw the writing vpon the wall, that his *Kingdome was numbred, and the ſame night hee*
[r] Dan.5.5, 26,30. *was ſlaine* [r]. Thus was *Korah* and his faction ſuddenly ſwallowed vp in the midſt of their rebellion [s]. Thus was *Iſhboſheth* ſmitten in the dead of his ſleepe [t]. Thus
[s] Numb.16. 31.32. the houſe fell on *Iobs* children, while they were in the height of their banquet [u].
[t] 2.Sam.4.7. Thus *Ananias* and *Saphira* ſunke downe at *Peters* feet, in the midſt of their lying
[u] Iob 1.19. hypocriſie [x]. So we haue ſeene, and heard, and knowne, many taken away at the
[x] Act.5.5,10. very inſtant, and put out like a candle, and cut off as the top of an *eare of corne* [z],
[z] Iob 24.24. when, of all thoughts, the thought of death hath been furtheſt from them: Not that I take vpon me to determine peremptorily, that euery one who ſo dieth, is
[y] Rom.11.33. damned; for Gods *Iudgements are vnſearchable, and his waies paſt finding out* [y]; neither can death after what faſhion ſoeuer it commeth, come ſudden to him that is prepared: but this is that which I ſtand vpon, and which I haue (I think) ſufficiently prooued, that the Lord both can and doth many times by a ſudden iudgement, make voide their hopes, who truſting to a preparation in their laſt ſickneſſe, doe neglect the beſt time, and the fitteſt opportunity for *Repentance*.

Well,

Well, put caſe the *malitious wicked man* eſcape this firſt *euill*, and be *viſited* after the moſt ordinary *viſitation of all men* [a], yet behold, the *wrath* of the Lord is not *ſo turned away, but his hand is ſtretched out ſtill* [a], his *ſtorehouſe* [b] of Iudgements can affoord another Plague; and that is *fullenneſſe* and blockiſhneſſe, ſuch a ſickneſſe ſeazing vpon a man, which together with weakeneſſe of bodie, brings dulneſſe of heart, and drowſineſſe of ſpirit. The Lord hath the hearts of all men in his hand, the opening and vnlocking them is a thing onely in his power; and as he is mercifull to offer grace, ſo he is iuſt to puniſh the contempt of grace: and for that cauſe he doth often inflict this iudgement, that thoſe men ſhould in their ſickneſſes and at their deaths forget themſelues, which in their life-times forgat God. This is that *fatneſſe of hearts*, which *Dauid* noteth in the *wicked: Their heart* (ſaith he) *is as fat as greaſe* [c]. *Paul* calleth it, *a vaile laid ouer the heart* [d]. We haue a pregnant example hereof in *Nabal* [e], the very true patterne of a right worldling, *He made a feaſt like the feaſt of a King* at his ſheepe-ſhearing; his *belly* was his *God* [f], and his good cheare was his glory: the next morning *his heart died within him, and he was like a ſtone*; there was no more ſenſe or taſte of goodneſſe in him, then in a ſtone; within ſome ten daies after he died. He had (as we ſay) in theſe *ten daies*, a faire time to repent: but how could he? his ſenſes were locked vp, and his ſoule within him was benummed, ſo that if euen *Samuel* himſelfe (which was then but newly dead [g]) had been liuing, and preſent with him, or ſome ſuch other, and had vſed his beſt skil and gift to perſwade him, all had bin but loſt labour, God had forſaken him, and in his iuſtice euen ſealed him vp in his owne dulneſſe. The Lord knowes, that our times are euen full of many ſuch men and women, euen poſſeſſed in their ſickneſſe with the *ſpirit of ſlumber*, making themſelues beleeue, that all with them is well, when they neuer yet knew what it was to be in danger of Gods wrath, preſuming to haue a part with God, and yet perceiue not how they haue diſpleaſed God. Talke with them of their knowledge, what vnderſtanding they haue in the myſtery of Chriſt, inquire touching their feeling, what apprehenſion they haue of *ſinne*, what true longing they haue after the righteouſneſſe of Chriſt; theſe things are riddles vnto them; you ſhall find in them no ſauour of ſound knowledge, no token of true repentance, no fruit of liuely faith, no teſtimonie of a well-grounded hope, no ſigne of ioy, as looking for a better life; you ſhall heare no bewailing of former ſlips, no bemoning or lamenting themſelues, no laboring for aſſurance of Gods loue; nothing but wofull deadneſſe and dulneſſe of ſpirit, breaking out (perhaps) now and then into ſome generall termes of acknowledgement, or of deſire of mercy, but nothing which may argue a through-touch, or a comfortable expectatiõ of Gods fauour. The ignorance of this point deceiueth many, and bewitcheth a number of ſoules. For mens ordinary opinion is, that if a man can perfectly ſay his prayers (as we call it) if he can ſay (*I trie God mercie and all the world*) or teſtifie that hee beleeues in Ieſus Chriſt (which is yet more then many can make ſhew of) and proteſt a willingneſſe to die, and ſo depart as meekely as a Lambe, or goe away as quietly as a Bird in a ſhell, that then he is certainly ſaued, and there is no doubt but he is with God. But (alas) I pray be not deceiued. *Dauid* ſpeaking of the wicked of his time, ſaith, there were *no bands in their death*, they liued merrily, and died quietly: yet hee ſaith after, that God doth *caſt them downe into deſolation*, and that they are *horribly conſumed* [h]. And it is moſt ſure, that a man may (to the eye of the beholders) die peaceably, and haue many ordinary good words in his mouth, and yet goe to hell. Our Sauiour hath ſpoken it, and it muſt be true, That *many ſhall ſay to him, Lord, Lord*, which for all that ſhall bee put off with this; *Depart from mee, I neuer knew you* [i]. And therefore, howſoeuer I would not perſwade any, to be raſh in his iudgement touching others, but to leaue Gods courſes to himſelfe, yet it is wiſedome for euery man to feare this for his owne particular, and not to flatter himſelf in his

[a] Num. 16. 29.
[a] Eſay 9. 17.
[b] Deut. 32. 34
[c] Pſal. 119. 70
[d] 2. Cor. 3. 15
[e] 1. Sam. 25. 36, 37, 38.
[f] Phil 3. 19.
[g] Verſe 1.
[h] Pſal. 73. 4. 18, 19.
[i] Mat. 7. 22, 23

owne dulnes, but to beg earnestly of God, that howsoeuer otherwise hee shall thinke good to deale with him, yet he would not leaue him to a dead heart, but would quicken his desire to the mercy of Christ, by the liuely sense of his owne vnworthinesse.

The third branch of this *casting away* in the time of death, is by leauing him to die desperately, that is, with some feeling of *sinne*, but without any tast of comfort. And this commeth to passe two waies. Sometimes the wicked man hauing in his sicknes some apprehension of *sinne*, and some kind of desire to heare comfort, and (it may be) to others seeming, some fitnesse to receiue it, yet it so commeth to passe in Gods most iust dispensation, that at the instant there is not a man to be found, that is able to apply spirituall comfort vnto him, that knoweth how to dip the tip of his finger in water, wherewith to refresh his wearied and fainting soule. For, whatsoeuer we thinke of it, it is a matter of more skill then we are aware of, to know how to speake to the heart of a sicke man. *Esay* saith, that he had *the tongue of the learned giuen* him, for this one piece of seruice, *to know to minister a word in time to him that is weary* [k]. And although when one is sick, many will come to testifie their kindnes, and wil speak (according to their skil) to comfort the patient, yet it may be said of the most, as *Iob* said of his friends, *Miserable comforters they are* [l]: For these generall speeches, *Call vpon God, be of good cheare, you shall doe well I doubt not: Feare ye nothing*, and the like; they be to no purpose, they are like playsters too little for a sore, and are many times as vnfit, and as vnseasonable, *as is Snow in Summer*, or, *as the raine in Harueſt* [m]. Now (I say) the Lord oftentimes so dealeth with the *wicked*, that though he wisheth comfort, yet (as it is said of the hungry prodigall) there is no man that can *giue vnto him* [n]. For as God oftentimes, for the sinne of a Nation, sendeth such a *famine of the Word*, that men *running too and fro to seeke it, shall not find it* [o]: so it also falleth out diuers times in the cases of particular men, that they may send and seeke for one to instruct their ignorant soules, and to relieue their languishing spirits, and yet shall not light vpon any that is fit for such a seruice. Another way of furthering the desperate end of a wicked man (if this do faile) is the leauing of him to that horror of conscience, that albeit there be one with him, able to discouer vnto him the infinit and vnspeakeable mercy of God in Christ, yet hee shall be so swallowed vp of dismaiednesse, that hee shall not know which way to entertaine the comfort that is offered. Then he which in his life and health and iolity, thought no sinne to be dangerous, shall not be able to be otherwise perswaded, but that euery smal default is damnable; the diuell shall so lay open all his sinnes, the sinnes of his youth, the sinnes of his age, his vanity, his swearing, his riot, his contempt of Gods word, his vncleannes, his oppression, and such like, and so set them (as it were) in troupes before him, that all the comfortable speeches in the world shall not affect him, but he shall conclude with *Cain*, *My sinne is greater then can be pardoned* [p]: and so as he liued without conscience, his death shall bee without comfort: as in his life time hee made a mocke of the counsell of the Lord, and cast his words behind him, so now the Lord will *laugh at his destruction, and mocke when his feare is come* [q]. Thus, as it is truly said, that the hand of the Lord is not shortened, when he is purposed to saue, so neither is his arme weakned, when he is minded to destroy: he is euerie where round about vs, we are as it were in a circle, the further we are fro one part, the neerer are we to another. If the wicked man escape sudden death, he is in danger of a dulling sicknesse: if he be free from that, he is like to fall into horrour of conscience, and to be ouerwhelmed with despaire. Now to make the matter more apparant, the forsaking and casting away which is at the very point of death, and at the parting of the soule from the body, is meete to be considered. The course which God taketh with his children is this: When the soule is set at liberty from the prison of the body, it is instantly conueyed *by the Angels into Abrahams bosome* [r], *it returnes to*

God

k Esay 50.4.
l Iob 16.2.
m Prou.20.1.
n Luke 11.16
o Am.8.11,12
p Gen.4.13.
q Prou.1.26.
r Luke 16.22.

God that gaue it [f]: as ſoone as the *earthly houſe is deſtroyed*, the ſoule hath *a building giuen of God, a houſe not made with hands, but eternall in the Heauens* [g]: it is ioyned to the *Spirits of iuſt and perfit men* [h], the *long white robe* of Chriſts righteouſneſſe is giuen vnto it [*]: but now with the *ſoule* of the *malicious wicked man*, it is far otherwiſe: for ſo ſoone as this *Houſe of clay* [x], the body, is broken, it fareth with the *ſoule*, as with the man of whom *Amos* ſpeaketh [y], who *did flye from a Lyon, and a Beare met him*: it is eſcaped out of a miſerable world, but is in a moment plunged into another miſerie. It is ſeized vpon by the wicked Angels, and is preſently brought before Gods Tribunall ſeate (*for after Death commeth Iudgement* [z]:) thence hauing receiued the Doome, it is diſmiſſed into it *owne place* [a], there *to be reſerued in euerlaſting Chaines, vnto the Iudgement of the Great Day* [b], *in a Land darke, as darkeneſſe it ſelfe, where there is no order, but the light is there as darkeneſſe* [c].

f Eccl.12.7.
g 2 Cor.5.1.
h Heb.12.23
* Reu.6.11.
x Iob 4.19.
y Amos 5.19
z Heb.9.27.
a Act.1.25.
b Iude ver.6
c Iob 10.22.

Now let vs conſider how this puniſhment begun in this life, & encreaſed at death, is made perfit at the day of Iudgement: & that is, when as the body formerly rotten in the duſt, ſhall by the mightie worke of God be reunited to the ſoule, and both together puniſhed with *euerlaſting perdition from the preſence of the Lord, and from the glory of his power* [d]. This is the vpſhot of all, this is the laſt forſaking, this is an vtter and an endleſſe forſaking; the miſery whereof it paſſeth my skill to expreſſe: Only thus much we may conceiue. *Dauid* ſaith, That *in the preſence of God there is fulneſſe of ioy, and at his right hand pleaſures for euermore* [e]: therefore we may be ſure, that on the contrary part, out of Gods preſence, there is fulneſſe of miſery, and at his *left hand* [f], woes for euermore: There is nothing to be found, but that which *Ezekiel* ſaw written *in the Roll of the Booke* which was giuen him, *Lamentations, and Mourning, and Woe* [g].

d 2.Theſſ.1.9
e Pſal.16.11.
f Math.25.33
g Ezec.2.9. 10.

Thus I haue vnfolded the firſt clauſe of my Text, & the doctrine therein contained: the extract (as it were) & briefe ſum of all is this: The ſinner that hates to be reformed, ſhall be in his life time giuen ouer to hardnes of heart; in the end of his daies he ſhall be either ſuddenly arreſted, or elſe ſtrucken in ſicknes with deadnes of heart; or if he be capable of comfort, he ſhall want meanes to receiue it; at the inſtant of death he ſhall be committed to the cuſtody of the damned ſpirits, and at the day of Iudgement, both body and ſoule ſhall haue their ſhare *in the Lake that burneth with fire and Brimſtone, which is the ſecond death* [h].

h Reu.21.8.

The Vſe.

I pray you let vs endeauour to make ſome good vſe of this point, and let vs with patience heare it applyed to our ſelues. I know that for the generall wee will all be ready to acknowledge, that the *Wicked ſhall be caſt off for his Malice*, and we will confeſſe, that it is iuſt with God to deale ſo with him; but in particular to lay this to our own hearts, as though we were chargeable with the ſin, which is here called *Malice*, therein (perhaps) we will not be ſo forward, and therefore without applying, this Doctrine will not be ſo profitable. To come to the point then, that the firſt title of *Wicked* is well agreeing to euery one of vs, if we be taken as we be by Nature, is a cleere caſe, and I will preſume vpon all your iudgemenes, that you doe willingly and freely confeſſe ſo much: all the queſtion will be touching the latter, whether this ſin of *Malice* be our *Sin*, yea or no? and therefore that point is eſpecially to be ſtood vpon. I expounded *Malice* in the beginning to be a peruerſe careleſſe going on in Euill, without Repentance. So that he, whom the Lord hath diuerſly dealt with, ſometimes by the outward voice of the word, ſometimes by inward checks of conſcience, ſometimes by croſſes vpon himſelfe, ſometimes by iudgements vpon others, and yet remaineth vnreformed, the ſame man he was wont to be, he, in the language of the Scripture, is rightly called a *Malitious wicked Man*. Now what thinke wee? Is there need for the finding of a man thus diſpoſed, to make ſome priuy ſearch, or, as the Prophet ſpeakes [i], to *Search Ieruſalem with lights*, as though it were ſome rare or difficult matter to light vpon a man thus conditioned? Surely no.

i Zeph.1.12.

I may

I may rather be bold to ſay as *Ieremie* did of his times, that if a man run *too and*
k Ierem. 5. 1. *fro by our ſtreetes, and behold, and enquire* k, hee ſhall haue much adoe to finde one
that is free from this offence. VVho is there that is able to deny, but hee hath
beene one way or another called vpon for a reformation of his life, to *caſt off the*
old Man, and to put on the new, which after God is created in righteouſneſſe, and true
l Ep. 4. 22. 24. *holineſſe* l ? There is no ignorant perſon, no carnall man, no contemner of Gods
woird, no ſuperſtitious perſon, no ſwearer, no profaner of the Sabbath, no adul-
terer, no wanton, no ryator, no oppreſſor, no ſinner in any kinde, but either by
the outward ſound of the word preached, or by the *ſmiting of his owne Heart* m, or
m 2 Sam. 24. 10. by ſomething or other, hee hath beene vrged, and moued, and perſwaded, to
n Ier 18. 11. *returne from his euill waies, and to make his waies, and his workes good* n: who is there,
o Iſa. 1. 18. that if he were now ſuddenly ſummoned before God, to *reaſon* o with him, and
to anſwer before him, were able to denie this, or to plead for his excuſe, that li-
uing vnder the miniſtery of the word, he neuer heard any thing to the contrary,
but that he might continue in his vngodly courſes? This is moſt true, and yet
(to ſpeake of a true and through reformation) where (almoſt) is the man that is
reclaimed, who is not rather encreaſed in wickednes, and more vnlikly to be re-
couered then at the firſt? Doe not ignorant perſons continue in blindnes and
vnteachablenes? Contemners in careleſnes? Superſtitious people in worſhip-
ping God after their own deuices? Swearers in taking Gods glorious name in
vaine? Adulterers in viciouſnes? Rioters in licentiouſnes? Oppreſſors in exacti-
on? Euery one as he was wont? He that will vndertake to be a Patrone of this
diſſolute and worſt age of the world, let him if he can with any face auouch the
contrary: And is not this *malice*? is not this obſtinacy? doth not this argue that
men are incorrigible? Let vs take heede therefore, inaſmuch as this is euery
p Pſal. 50. 21. mans caſe: we may be forborne a while, the Lord may hold his tongue p for a
time, and ſeeme to ſome to haue caſt off the gouernment of the world, and not
to take notice of theſe things, nay the Lord may (perhaps) abundantly proſper
q Pſal. 37. 35. vs with outward things, wee may *ſpread our ſelues like a greene Bay-tree* q: *we may*
liue and waxe old, and grow in wealth, our ſeed may be *eſtabliſhed in our ſight with vs, our*
r Iob 21. 7, 8, 9 *houſes may be peaceable without feare* r, wee may build faire houſes, and call our
f Pſal. 49. 11: *Lands by our Names* f: and our *Poſterity may delight in our talke* t, and our neighbors
t Verſe 13. *praiſe vs* u, wee may in the end for outward ſignes die peaceably, and mildely,
u Verſe 18. there being no *bands in our death* *: Yet for all this, the Lord will not be found
* Pſal. 37. 4. *ſlacke* (*as ſome men count ſlacknes* x) but vndoubtedly, if wo be found *wicked*, we ſhal
x 2 Pet. 3. 9. be *caſt away for our malice*. Nay what ſhould I ſay, (*ſhall be?*) inaſmuch as the
Lord hath already begun with vs in the firſt degree, and that is *hardneſſe of heart*,
and the reſt will follow, if this be not looked vnto. And that this that I ſay, may
the more affect vs, I will name you fiue ſignes of *hardneſſe of heart*, which you
ſhall ſee to be common amongſt vs in theſe times.

The firſt is: The not fearing of it; ſo much ariſeth out of that which hath bin
ſpoken formerly: for ſeeing this *puniſhment* of hardneſſe is of that nature that it
deadeth the heart, it muſt needs bring with it a feareleſneſſe in regard of it ſelf.
As he which hath it, ſcarſely knoweth he hath it, (for he who complaineth of
hardneſſe of heart, his heart is not hardened,) ſo when he heareth it threatned,
he is no whit affected or touched therewithall. And therefore it is certen, that
as no man is further from this puniſhment then he which moſt feareth it, ſo no
man is deeper in it, then he which leaſt regardeth it. A ſecond ſigne, is Gredi-
neſſe in the committing of *Sin*. *Paul* coupleht theſe two togethet, to *be paſt feo-*
y Eph. 4. 19. *ling*, and, *to worke all vncleannes with greedines* y. A man therefore who is egerly ſet
to the practiſe of euill, and is ready to catch all occaſions to commit it, we may
ſafely conclude of him, that this ſecret vengeance hath ouertaken him. A third
ſigne is, ſhameleſneſſe and boldneſſe in Iniquity. *Eſay*, deſcribing the hardened
people of the *Iewes*, ſaith thus of them: *The triall of their countenance teſtifieth*
againſt

againſt them, yea, they declare their ſins, as Sodome, *they hide them not*[z]: and *Ieremie* of the ſame people ſpeaketh thus: *Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they haue anie ſhame*[a]. And in another place, he ſaith, they had *a Whores forehead*[b], that could not bluſh. Therefore when men are not abaſhed to haue ſinnes euen noted in them, and ſeene to be ordinarily practiſed by them, it betokeneth that this hard diſeaſe hath ſeized vpon their hearts. A forth ſigne is, hating to bee reproued: There is euer ſome good hope of that man who can meekely ſuffer the words of aduice, when admonition is receiued with calmnes of ſpirit, it is a good teſtimony: ſo on the other ſide it is a ſigne of a forſaken hart, to ſpurne at reproofe, to ſnuffe at it, to account him an *Enemie, who telleth the truth*[c]. *A ſcorner loueth not him that rebuketh him*, ſaith *Salomon*[d], and Chriſt calleth them *Swine* which turne againe, and all to rent them which *caſt pearles before them*[e]. The laſt ſigne is, the making light of the threats of *Gods vengeance*. Thus the hardned people of old were wont to ſay that *Prophets were but as wind*[f], and to thinke in their hearts, *The Lord will do neither good nor euill*[g], and to come in mocking manner to the Prophets, ſaying, *What is the burden of the Lord*[h]? ieſting at that which was threatned and ſcoffing as it, at at an idle tale. Theſe ſignes of hardnes of hart will ſoone appeare to be amongſt vs. Touching the firſt ſigne, aske your ſelues: you haue heard this matter now treated of vnto you, how hath it affected you, what terror thereof hath it ſtruck into you, how hath it moued you ſecretly out of trembling hearts to beg of God to keepe it from you? Muſt not many ſay, that it hath beene but an idle ſound vnto them, and that their ſpirits and conſciences within them haue not beene wrought vpon thereby? yes queſtionleſſe. Againe (for the next ſigne) are not men eger and greedie to commit ſinne, are not our worldlings greedy of gaine, our vſurers greedy of encreaſe, are not men giuen to vanity, greedy of delight, are not the malicious greedy of reuenge? Thirdly, doth not ſhameleſneſſe ſit in the forehads and faces of many, as though it were a glory & a ioy to do wickedly? Are men aſhamed to be known to be ignorant? Are they ſorry for it, that they vnderſtand ſo little in matters that concers the good of their ſoules? Are Swearers aſhamed, that any ſhould heare them blaſpheme? Are miſpenders of the Sabbath aſhamed to bee ſeene in their courſe, doe they hide themſelues in corners, and doe it cloſely, that they may not be eſpied? Doe vicious perſons hang downe their heads, becauſe men take notice of their naughtines? Doe rioters bluſh at it, that their exceſſe is looked on, or doe they not rather make the ſtreets ring of their vnrulineſſe? Are proud people touched with it, that they are pointed at for their folly? Do thoſe which ſpeake euill of the truth which is taught, and ſcoffe at good things, whiſper it in ſecret, for feare leſt they ſhould be ouer-heard? Doth not euery kind of euill hold vp the head, as though it had rather deſerued commendation, then were any way to be reproued? Fourthly, be no the guilty in theſe and the like kinds impatient of reproofe? Doth it not vexe and enrage them, that the word of God findes them out? Should not Chriſt himſelfe if hee were in body preſent as he was once, haue cauſe to ſay as he then did; *The World hateth me, becauſe I teſtifie of it, that the workes of it are euill*[i]? There be many exceptions made againſt preaching, but the ground of al is this, men cannot endure to be reproued. Laſtly for the laſt ſigne, whatſoeuer iudgemen t is denounced in the name of the Lord, whatſoeuer is vrged touching the neerenes and ſtrictneſſe of his iuſtice, it is generally teſted at; men thinke they haue heard ſuch threatnings oft, but yet haue eſcaped, and therfore their reſolution is, that it ſhall all be turned into vanity: ſo that the *teror of the Lord*[k], be it neuer ſo grauely and effectually diſcouered, doth rather waken then weaken their outragious extremity. This then is the iſſue of all this ſpeech, touching the ſignes of hardneſſe of heart, which are amongſt vs: namely, that there neede no doubt to bee made of the truth of this

which

[z] Iſa. 3. 9.
[a] Ier. 8. 12.
[b] Ier. 3. 3.
[c] Gal. 4. 16.
[d] Prou. 15. 12.
[e] Matth. 7. 6.
[f] Ierm. 5. 13.
[g] Zeph. 1. 12.
[h] Ier 23. 33.
[i] Iohn 7. 7.
[k] 2 Cor. 5. 11

which *Salomon* ſaith, touching the *caſting off of the wicked*, ſith we already may ſee the firſt degree thereof, in the flintines of mens harts, which is an aſſurance, that without ſpeedy preuention, al the other certenly ſhal enſue: & therfore this putteth men in mind of the ſpeech of *Moſes* to *Aaron*, not long after the *rebellion* of *Corah*: when as God brought in a ſudden Peſtilence among the people for their murmuring; *Take the Cenſor* (ſaith he) *and put fire therein of the Alter, & put therein incenſe, and goe quickly to the Congregation, & make an attonement for them: for ther e is wrath gone out from the Lord, the plague is begun*[l]: ſo it is fit that we ſhould al *prepare to meet our God*[m], & that with ſpeed: fore ſurely the plague is begun: hardnes of heart hath ſpread it ſelfe far, and this firſt Woe is a preſaging of the reſt, that the Lord will caſt vs off in ſicknes, in our death, and in the day of Iudgement. *O let our eies caſt out riuers of waters, let them drop without ſtay*[n], let vs *ply* the Lord with importunate and ſtriuing[o], prayers, & *giue him no reſt*[p], vntill he take *the ſtonie heart out of our bodies, and giue vs hearts of fleſh*[q], yeelding and melting *hearts*[r], that *Gods puniſhment may be fearefull vnto vs*[s]; wee may be *afraid of his iudgements*[t], *and ſtand in awe of his words*[u]: So ſhall the Lord take pleaſure in vs; for *to him* (ſaith he) *I will looke, euen to him that is poore and of a contrite ſpirit, & trembleth at my words*[*]. And thus much for the firſt part of this Scripture.

[l] Num. 16.46.
[m] Amos 4.12.
[n] Lam. 3.48.
[o] Rom. 15.30
[p] Iſa. 62.7.
[q] Ezek. 11.19.
[r] 2 Kin. 22.19
[s] Iob 31.23.
[t] Pſ. 119.120.
[u] Verſe. 161.
[*] Iſa. 66.2.

The ſecond part of the Text, with the expoſitiõ and doctrine thereof.

We are now come to the ſecond part. *But the Righteous hath hope in his Death.* In handling whereof, I am to open vnto you two things, 1. What is a *Righteous man*. 2. What it is to *haue hope in death*.

One is ſaid to be *Iuſt* or *Righteous* ſundrie waies: 1. Iuſt by nature[x], and ſo no meere man euer was ſince *Adams* fall. *Surely there is no man iuſt on Earth, that doth good and ſinneth not*[y]. 2. Iuſt in opinion and conceit[z], ſuch Chriſt meant in that ſpeech, *I am not come to call the righteous*[a]. 3. Iuſt by imputation[b], ſo was *Abraham*: he *beleeued God, and it was counted to him for righteouſnes*[c]. 4. Iuſt in reſpect of purpoſe and true endeauour[d]: So was *Paul* I forget *that which is behinde, and endeauour my ſelfe vnto that which is before, &c*: and he would all that are *perfect to be ſo minded*. The *Righteouſneſſe* by Imputation, begets this latter: and this latter is an vndeceiuing ſigne of that.

[x] κατὰ φύσιν.
[y] Eccle. 7. 22.
[z] κατὰ δόξαν.
[a] Math. 9.13.
[b] κατὰ λογισμὸν.
[c] Rom. 4.3.
[d] κατὰ προαίρεσιν.

This Iuſtice by Imputation diſcouering it ſelfe in the purſute of Righteouſnes, by Papiſts is ſcoffed at as a meere colluſion, and by diuers profeſſors of Religion, is not ſo well conceiued of; & therfore to ſtop the mouths of gain-ſayers & to help the weak vnderſtanding of thoſe which mean wel, I wil a little open it.

Pſal. 3.13.15

And firſt touching Imputation, that is, God his accounting vs *Righteous*, in and for the *Righteouſnes of Chriſt*, it is made plaine three waies. 1. By conſidering the proportion betwixt Chriſt his dying as a ſinner for vs, & our liuing as righteous for him. It is an excellent place in the Apoſtle[e]; *Hee made him to bee ſinne for vs, which knew no ſinne: that we ſhould be made the righteouſnes of God in him.* Out of which place, this is expreſly concluded, that wee are ſo made righteous before God for Chriſt, as he was made a ſinner for vs. Now how was *Chriſt* made a ſinner for vs? Surely by Imputation: *The Lord layed vpon him the Iniquitie of vs all*[f]. God accounted our ſinne, his, and ſo he was puniſhed as a ſinner: and ſo he accounts his *Righteouſneſſe*, ours, and ſo are we rewarded as Righteous.

[e] 2 Cor. 5.21.
[f] Iſa. 53.6.

This is that Royall exchange made betwixt Ieſus Chriſt, and the true beleeuer: he becomes a *Curſe*[h] for the beleeuer: that the beleeuer, may be an *heire of bleſſing*[i] *through him*: 2. This point is cleered by examining the Analogy betwixt *Adam* and *Chriſt*. The beleeuers are ſaid to be ſo made *Righteous* by the Obedience of *Chriſt*, as they were made *Sinners* by the diſobedience of *Adam*[k]. Now how commeth that perſonall ſinne of *Adams*, in eating of the forbidden Tree, to be our ſinne alſo, making vs euen in it ſelfe liable to eternall death, but onely by Imputation? *Adam* was a publike perſon, and his Act was reputed the Act of his whole poſterity.

[h] Gal. 3.13.
[i] 1 Pet 3.9.
[k] Rom. 5.19.

After the ſame manner, the obedience of Chriſt how commeth it to be for our *Righteouſneſſe*,

Righteousnesse, but by imputation onely? her stood before God, in the person of the whole body of his elect, and therefore is his obedience reputed the obedience of al the elect. Thirdly, it wil appeare by scanning the nature of suretiship, when one man vndertakes and engageth himselfe for another. Let the case be betwixt *Paul* and *Onesimus*. *Onesimus* ran away from *Philemon* his master, and at his departure (by al likelihood) took with him some part of his masters goods; *Paul* becomes a mediatour for him, and for the better furtherance of his request, he offereth to see the wrong and damage which is done, to be discharged: *If he hath hurt thee, or oweth thee ought, that put on mine account, I Paul haue written this with my owne hand, I will recompence it.* By this meanes *Onesimus* is discharged, and *Paul* is become debtor to *Philemon*: but how? Neither hath *Onesimus* repaied ought, neither hath *Paul* stolne or borrowed ought: It is by imputation. By vertue of the vndertaken suretiship, *Onesimus* his debt lies vpon *Paul*, and *Pauls* freedome from debt, turnes to the acquittance of *Onesimus*. So is it in this case of iustification. We stood bound to God to performe so many duties of righteousnes, and to sustaine so much damage, euen the eternall weight of Gods displeasure, for so many holy seruices vnperformed. Christ commeth betweene, and giueth himselfe to God the Father for a full discharge.

Thus is he now reputed the Debtor, and must pay the Mulct, wee adiudged righteous, and must receiue the reward: and yet neither is hee a Debtor by his owne priuat transgression, nor we freed by our owne personal iustice, but both by imputation. This similitude is very fitting, because, as our *sinnes* are called *debts*[m], so Christ is said to haue *giuen himselfe, as a full price, proportionable euerie way to our debt*[n], and so by *his stripes* to haue *healed vs*[o].

I maruell Papists should gibe at *Imputation*, as an absurditie, when as they themselues maintaine *Supererogation*; whereby the holinesse of one man is disposed of, to the spirituall benefit of another.

Now next, for that *Righteousnes* which is so called in respect of the endeuor; it hath in it no inconuenience, seeing both *Paul* (as hath been said) calleth euen those Christians *perfit*, who *accounting themselues* not *already perfit*, doe notwithstanding with their best intention *follow hard toward the marke, for the price of the high calling of God in Christ Iesus*[p], and our Sauiour pronounceth those *Blessed, who do hunger after righteousnes*[q]. He then here in this Text, is a *iust* or a *righteous* man, who is iustified before God by the imputed righteousnes of Christ, and hath *giuen vp*[r] himselfe to Gods *seruice, in holinesse and righteousnesse, before him all his daies*[s].

The next point in opening the sense, is, what it is *to haue hope in death*. By *hope* here wee must not conceiue that which is commonly so called, and which is almost in euery godlesse wretch, namely, a groundlesse conceit, *that all is well, and that God will be good vnto vs*: for in that sense, the most carnall men haue a kind of *hope in death*: They thinke they shall do well enough, and no doubt the Lord will take them to his mercy, &c. when as indeed, being sifted and looked into, they haue no shew of good reason, why they should so hope. But the *hope* here spoken of, is of another nature, it is built vpon a farre surer foundation; and therefore it is termed *a hope not making ashamed*[t], because he which hath it, is neuer disappointed, but alwaies enioyeth the end of his *hope*. Elsewhere it is called the *Helmet of Saluation*[u], because it is (as it were) the safegard to all other [illegible] of Christian holines. So that this *hope* ariseth not out of *imagination* or *supposition*, but out of the assurance of the fauour of God in Christ Iesus. *Hope* is nothing else but an expectation of the accomplishment of that, whereof we receiue assurance by faith. Faith ascertaineth the *soule*, that for Christs sake God hath forguen it, and hath acquited it from the condemnation which it had deserued, and that heauen is now reserued for it, a place being there *prepared* by Christ, who is for that purpose *gone before*[x]. *Hope* is the quieting of the *soule*, begetting in it both an earnestnes of desire, and yet withall, a contentednesse to

m Mat.6.12.
n 1.Tim.2.6.
o Isai.53.5.
p Phil.3.12. 13.14.
q Matth.5.6.
r Rom.12.1.
s Luk.1.74.75
t Rom.5.5.
u 1.Thes.5.8.
x Ioh.14.2.3.

awaite Gods leisure for the enioying of that happines, whereof faith formerly hath assured it. So then, *the righteous hath hope in his death*: that is, the man iustified before God by Christ, and studying to walk in the waies of righteousnes in his life, whē death cōmeth, & his soule is now ready to depart frō his body, quietly awaiteth the Lords good leasure, contenting himself with an assured expectation of entring into a place of *rest* [z], by the merit and death of Christ Iesus.

[z] Heb.3.11.

Now what a blessing this is, to haue *hope in death*, is more easie to bee felt in hart, than to be vttered by mouth. There is nothing more miserable than a man at the point to die, who hath no hope, no comfortable assurance of entring into *rest*. Hell it selfe cannot be more hellish, than the torment of a conscience in suspence, hauing many reasons to feare the worst, & little ground for which to look for fauour. *A wounded spirit* (saith *Salomon*) *who can beare?* [y] And I pray you, thinke what can comfort a dying man, if he haue not this *hope*? Many things there are of force to discourage him, but nothing that can releeue him. If hee look into his body, he feeles nothing but weaknes, himself panting for life, and euen now (as it were) drawing his last breath: if he behold his friends, hee seeth them weeping, & lamenting, & wringing their hands, which breeds a suspition in him, that sure in al mens opinion his time is neere, & his case miserable: if he aske his Physitian, he tels him he hath small hope of his recouery: if he returne into his owne conscience, there he finds a catalogue of sins, ready to become euen a cloud of witnesses against him, when he must anon appeare before God: If he think vpō hel, he seemes to see it (as it were) gaping, ready to deuour him: If he thinke vpon God and vpon heauen, he beholds Gods frowning countenance, & heauen gates euen shut against him. Alas (poore soule) what can comfort him? What shall be found out able to refresh him? not all the cordials and restoratiues of Physitians, not the attendance of seruants, nor the sugred words of friends, not all his wealth, if he be the richest man aliue: for he feeles hell already in his soule, the worme of conscience begins to gnaw him, which shal euer eat him, but neuer consume him. Oh wretched man that thou art, who shall deliuer thee? This is the misery of a hopelesse dying man. But oh the comfort, the reioycing of a righteous *soule*, euen when *the snares of death haue compassed him, & the griefes of the graue haue caught him* [z]: For what though he haue *receiued the sentence of death* in himselfe? it is for no other end but to teach him, not *to trust in himselfe, but in God, which raiseth the dead* [a]. What though he seeth plainly, that his end is come? yet he reioyceth, that this *departing is so neere at hand*, because the remembrance of this, that hee hath *fought the good Fight, and kept the Faith*, doth embolden him to expect the *Crowne of righteousnes* [b]. What though the eies of his body are now ready to be closed vp by death? yet by the eie of his faith he seeth *the heauen open*, ready to receiue him, & his Sauiour *standing at the right hand of God* [c], ready to entertain him. In a word, what though the violence of some tormenting sicknes doth euen (as it were) thrust his soule out of the habitation of his body? yet he dare bee bold to say with *Dauid*, *Into thine hand I commend my spirit, for thou hast redeemed me, O Lord God of truth* [d]. O thrice happy man that thou art, what diuell, what hell, what sinne can endanger thee?

[y] Prou.18.14

[z] Psal.116.3.

[a] 2.Cor.1.9.

[b] 2.Tim.4.6.7

[c] Acts 7.56.

[d] Psalm.31.5.

Now as the misery of being a cast-away, should make vs beware of the *sinne* of obstinacy and maliciousnesse, and stiffe-necked going on in euill, so the happines of the estate of righteousnes should stirre vs to spend our best endeuours, in labouring by true humility, by vse of the good meanes of inuocation, of hearing the Word, of profiting by the Sacraments, to be *found in Christ* [e], and to be accepted righteous before God for his sake, and to shew forth the fruits of righteousnes in our liues, euen *fruits worthy amendment of life* [f]: that so whensoeuer death shall come (as surely it wil come ere long) our *flesh may rest in hope* [g], and our departing hence may be as the sayling ouer the sea, as the comming out of a narrow wombe, into a more large and lightsome place, as a returne from exile, and as an enlargement out of prison.

[e] Phil.3.9.

[f] Matth.3.8.

[g] Psalm.16.9.

THE

The Bride-Groome.

ISA. 62.5.

As the Bride-groome is glad of the Bride, ſo ſhall thy God reioyce ouer thee.



London Printed by *Iohn Beale*. 1619.

The Bride Groom



To the right VVorshipfull

and vertuous Ladie, the Ladie Bright Halſewell, of Halſewell in Sommerſet.

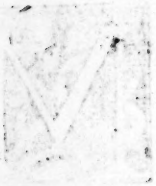
Madam, I pray pardon my boldneſſe, in that being vnknowne, I dare thus preaſſe vpon you with theſe papers. My excuſe is; he who firſt moued mee to preach, and ſince perſwaded me to publiſh this enſuing Sermon, would needes I ſhould inſcribe it to your Name. It was deliuered at the Nuptials of your hopefull Heire: in that reſpect, I know it ſhall finde acceptance. But yet the maine inducement to mee, to commend it by this particular direction to your Ladiſhip, *is the conſtant report I haue received, of your good affection to the beſt things. In aſſurance of this, I was the more emboldned to preſent you with this Mite, which if it ſhall affoard any comfort either to your ſelfe, or to any other truely fearing God, I haue all I aimed at, in imparting it to the common view. For which end, I will follow it with my prayers, and to your* Ladiſhip *in particular, will remaine*

From Modburie.

A true deſirer of the onely good,

SAM. HIERON.





THE BRIDEGROOME.

MATTH. 9.15.

Can the Children of the Mariage-Chamber mourne, as long as the Bridegroome is with them? But the daies ſhall come when the Bridegroome ſhall bee taken from them, and then ſhall they faſt.

BEeing entreated to this ſeruice, my deſire was to handle ſome ſuch Scripture, as might occaſion me both to deliuer ſomthing agreeable to the cauſe of our preſent meeting, and withall to ſpeake that which might concerne vs all, as wee be Chriſtians. Should I ſpeake nothing of Mariage duties, happely when I had done, it might be ſaid of ſome, *What, was this Sermon to the preſent buſineſſe?* Should I treate thereof onely, many (perhaps) might goe away with a conceit, that they had heard nothing which did much concerne them. This text, I truſt, ſhall fit both turnes; of which I will not doubt to ſay, as *Iacob* did of his pretended veniſon: *The Lord hath brought it to my hands*[a]. I entreate you to fit vp and eate thereof, that your ſoules may bleſſe mee, when you ſhall finde that I haue preſented you with ſuch ſauory meate, as either you doe loue, or elſe ought (if your ſtomackes bee well affected) to deſire. This Sermon was preached at a Mariage.

[a] Gen.27.20.

Touching this Text, I pray you in a word to conceiue thus much. Ceremonies haue been in all ages of the Church, becauſe of the diuerſity of mens affections, the very fuell of contention. They which haue agreed well together in the Maine, yet haue beene exceedingly heated, and (as it is ſaid of *Paul & Barnabas*[b],) *ſtirred* one againſt the other in the Bye, and hereby the chiefe buſines hath beene much letted, and the common enemy much aduantaged. Sathan (the enginer of all miſchiefe) practiſed this ſtratagem in the daies of our Sauiour. When he perceiued how the truth grew, and preuailed by the vniforme proceedings of *Iohn Baptiſt* and *Chriſt*, hee endeauoured to make a Rent (if it were poſſible) betwixt them by promoting a queſtion about *Faſting*. *Iohn* trained vp his diſciples in much outward ſtrictneſſe; the followers of our Sauiour liued (as might ſeeme) after a more eaſie faſhion. Heere now grew a queſtion, How could the freedome of Chriſts diſciples be iuſtified without condemning the auſterity of *Iohn*? and if *Iohns* ſtrictneſſe was good, ſurely then the libertie of Chriſt could not bee approued. This mooued the wicked Phariſes to taxe them both, and to ſay (as they did,) that the one had a diuell, and the other was a glutton[c]. This matter was ſet a foot by ſome of *Iohns* approuers, (euen good men are a little too apt ſometimes in theſe caſes to bee quicke,) and the Phariſees cunningly ioyned with them: indeed to them it would haue been a ioy to haue ſeene Chriſt & *Iohn* by the eares. The chalenge is made ſomething peremptorily in the former verſe, *vvhy doe not thy Diſciples faſt?* Now my Text is Chriſts plea for clearing of himſelfe, & for the deciding of the difference: *Can the children of the mariage-chamber mourne, &c.* Wherein he compares himſelfe to a Bridegroome, and his diſciples to the ſpecial gueſts, choſen to accompany the Bridegroome: Now a wedding (ſaith he) you all know, is a time of mirth, not of mourning, of feaſting, not of faſting; will you that I ſhould now ſtint

[b] Act.15.39.

[c] Luk.7.33.34

The ſtate of the Text.

my Disciples, as *Iohn* doth his? Should I, during the time of this my cõfortable presence with them, apply them to this sadder course of fasting? It fitteth not with that plenty of reioycing, which my being among thẽ doth afford. Indeed there is a time approching, in which I shall be taken from them, that wil be a time of humiliation, *then shal they fast*. Thus haue you the state of this Scripture.

The order in handling it.

For order in handling it, I will follow this course: Sith it is a similitude fetched from such a busines as hath giuen being to this dales meeting, *I will first speake of such things, as out of the Text may concerne the present occasion, and then of such things as were principally intended by our Sauiour, and doe concerne vs all.* Respectiuely to the occasion, *I will treate of two particulars.* 1. *The title of a Bridegroome applyed to Christ.* 2. *The lawfulnesse of reioycing together, when we are called to the company of a Bridegroome.*

It is manifest to al who conceiue ought, that by the title of a Bridegroome, our Sauiour meant himselfe. *In Matth chap.*25: hee which in the first verse is
[c] Cant.1.8: [d] Ioh.3.29. called the *Bridegroome*, in the thirteenth, is termed the *Son of Man*. The Church is his *beloued* [d]. This life is the time of wooing and betrothing. The Mini-
[e] 2 Cor.5.20; sters of the Gospell are the *Bridegroomes friends* [e], and doe *beseech, as in Christs stead* [f]; they are busied in preparing the Church for *one husband*, and *to present*
[g] 2.Cor. 11.2. *her as a pure virgin vnto Christ* [g]. The assurances are here drawne vp, & he hath giuen his word in his Word, vnto her, that hee wil *marry her vnto him for euer, in*
[h] Hos.2.19: *iudgement, in mercy, and in compassion* [h]. *Earnest* is giuen [i]: A ioynture is made,
[i] Eph.1.14. [k] Rom.8.17. shee shall be an *Heire annexed with Christ* [k]. He sendeth her euer and anon to-
[l] Eph.1:3. kens of loue, *spirituall blessings in heauenly things* [l], shee shall not be *destitute of any*
[m] 1 Cor.1.7, *gift* [m]. Hee is but gone before to prepare a place for her and her traine in the
[n] Ioh.14.2.3. *many mansions of his Fathers house* [n]. Hee will returne, and the last day of the World, shall be the first day of her full enioying him. Now she cryeth as the
[o] Iudg.5.28. Mother of Sisera, *Why is his chariot so long, why tarry the wheeles of his chariot* [o]?
[p] Cant.2.17. and still beggeth with him by sighes vnexpressable, *Returne my welbeloued* [p]; but then the marriage shall be consummate, & she shall *bee euer with the Lord* [q].
[q] 1 Thes.4.17 Thus you see how wel the title of a *Bridegroome* agreeth vnto Christ: I wil not worke so much as I could out of this title, respectiuely to the matter of Marriage; onely this: *This name giuen to Christ, doth teach euery one that carrieth the same title, two things.* 1. *How to chuse his Loue.* 2. *How to loue his choice.*

The 1. *doct.* Touching the former of these, I set downe this doctrine: *That in chusing a spouse there ought more respect to bee had to inward goodnesse then to outward goods.* Such hath bin the course of this our Bridegroome: In seeking of a Church and people to himselfe, what eye hath he carried to nobility of birth, to betternesse of
[r] 1 Sam.16.7. bloud, to properues of person, to exactnes of beauty, to abundance of welth,
[s] Psal 50.9, to any manner of outward thing? *He seeth not as man seeth* [r]. *Hee craueth no bul-*
[t] Psal.147.10. *locke out of the house, nor goate from the fold* [s]. *He delighteth not in the legs of any man* [t]:
[u] Iob.34.19. *He regardeth not the rich more then the poore* [u], *but in euery nation he that feareth God*
[x] Act.10.35. *and worketh righteousnesse is accepted with him* [x]. All that he requireth is to *feare*
[y] Deut.10.12. *him, to walke in his waies and to loue him* [y]. His maine expectation is, that his belo-
[z] Psal45.13. ued be *all glorious within* [z], that shee *be decked inwardly with lowlinesse of minde* [a], *the*
[a] 1 Pet.3,5. *hid man of the heart is before him a thing much set by* [b]. Now I demand, shal his ex-
[b] 1 Pet.3,4, ample who is the *Author and finisher of our Faith* [c], bee of no value? Should not
[c] Heb.12.2, the *same minde be in vs, which was euen in him* [d]? Should we not *shew forth the ver-*
[d] Phil.2,5. *tues of him that hath called vs* [e]? Indeed in true iudgement, that which is to bee
[e] 1 Pet.2,9. *desired of a man is his goodnes* [f]. vvhat is *beauty without vnderstanding, but as a Iewel*
[f] Prou 19.22. *of gold in a swines snout* [g]? vvhat benefit to haue *a contentious woman with a wide*
[g] Prou:11. 22. *house* [h]? Better to dwell in a *corner* where one may sit dry, then to be vexed with
[h] Prou:21.9. such a continuall *dropping* [i]. vvas *Iezabel* the better for her paint [k], or had *Ahab*
[i] Prou. 19.13. any whit the better bargaine in her because shee was the daughter of a King [l]?
[k] 2 King.9.30 Better with *Boos* to take *Ruth* from among the gleners, & with *Iacob*, to serue
[l] 1 King.16.31

seuen

seuen yeares for a wench that keepeth sheep, then to haue an idolatrous *Manasseh* [m], or a trecherous *Athaliah* [n]. The rule of *seeking the kingdome of God first* [o], ought to take place in all our vndertakings, especially in Marriage, of which the purpose in Gods ordaining it, is a *godly seede*. It is the foundation of a family, and a family ought to bee a modell of a Church; and therefore in it, that shold chiefly be intended, by which religion may be furthered. It is not denied but outward things in matters of wedlock may be looked too. It is fit, that as for yeares, so for estate and meanes there should be a proportion, for *God is not the author of confusion* [q]. *Dauid* was not apt by & by to entertaine the motion of marrying so much aboue his reach, as with the daughter of a king, himself but the sonne of *Ishai*, the Yeoman [r]. It is possible for a man to bee either too base, or too presumptuous in his choise. Besides, the rule of the Scripture (*Parents lay vp for the children* [s]) bindeth to a care to dispose so of them, that as much as may bee, they may enioy the more *blessed thing, to giue rather then to receiue* [t]. But the question is now touching the scope in the matter of choice; not whether *Hagar* and *Sarah* may dwell together, but which of the two must bee Mistris. The special thing which must be sought for, must be this, to haue an euen yoke fellow, which shall be fit in bearing that *yoake*, which Christ calleth to [u]. Our Bridegroome propounded this as a maine article in his wooing [x]. *Be holy as I am holy*: All the world shall not win him to the contract where this wants. He will haue no *concord* with *Belial* [y]. This is the rule of choise. What said *Iehu* to *Ionadab*, when he was following his course against the posterity of *Ahab* & against *Baal*, *Is thy heart vpright as mine is? then giue me thy hand* [z]: such a question were not amisse, for a man to aske the woman, *Is thy heart as mine for matters of Religion? this & thus am I, art thou so also? then giue me thy hand*: otherwise as *Dauid* said to *Mephibosheth*, *why speakest thou any more of thy matters* [a], what should we treat of portions and ioyntures, when we be not like to agree together in the principall?

[m] 1 Kin.15.13
[n] 2 Kin.11.1.
[o] Mat.6.33.
[p] Mal.2.15.
[q] 1 Cor.14.33
[r] 1 Sam.18.18
[s] 2 Cor.12.14.
[t] Act.20.25.
[u] Math.11.29
[x] 1 Pet. 1. 16.
[y] 2 Cor.6.15.
[z] 2 Kin.10.15
[a] 1 Sam.19.29

The vse:

I demand now of you, haue the men of this generation no need to be taught this lesson? I would I could perswade as many to learne it, as I know hauenced to be taught it. The truth is, generally in matters of choice, religion beareth the smallest stroke. Me thinkes, the choice of many about wiues, is like that in vse about bargaines and farmes. The questions are (mostly) *What is it worth besides therein? what house vpon it, how neere the market, the mill, the sand?* When heare you this, *how neere the Church*, or, *what Minister in the Parish*, or, *what good Preacher dwelleth by?* Thus is it in this matter also; thus it runneth, *what portion, what ioynture, how much money in hand, what security for the rest?* Not a word, *how for religion, what knowledge of God, how disposed to things that concerne the kingdome of God?* Nay, the truth is, men are so violent this way, that scarcely ordinary naturall contentments are looked vnto as they should: where there may be a good leading of that *thicke clay*, which the Prophet speaketh of [b], or that which *Achsah Caleb* daughter craued at her marriage, *springs aboue and springs beneath* [c], men will loue, they haue their affections at command. Wanton *Dinah*, subtil *Dalilah*, scorning *Michol*, gainsaying *Zipporah*, who were not like to be entertained vpon these tearmes? Were she as obedient as *Sarah*, as wise as *Deborah*, as religious as the *Shunamite*, as deuout as *Hannah* as well affected to the word as *Lydia*, yet shall she be thrust out with as much contempt as *Thamar* was by *Amnon*, if she want these [d]. Now, fie vpon this misiudging age, nothing doth more declare the scarcitie of religion among men. The *Athenians* desiring to finde out their childrens inclination, that so they might direct them to such callings as they were fit for, would bring them into a roome ful of al manner of instruments: looke therefore what kinde of instrument any one did chuse, and seemed to take delight in, to that calling whereto that instrument belonged, their conclusion was, he was disposed. So in this, the manner of mens choise doth pro-

[b] Hab.2.6.
[c] Ios.15.19.
[d] 2 Sam.13.17

proclaime their hearts. It is a signe they haue no great loue to religion, sith they make so small enquirie for religion. Their maine call is for wealth, this sheweth that their principall affection is to the world. I pray God that that which is so powerfull to discouer this sinne, may be as effectuall to reforme it, that the guilty may lament it, and they which are yet to come to the occasion of shewing their disposition in it, may auoid it. And thus farre of learning to chuse: The next is of louing where we haue chosen.

It is well knowne that Christs loue to his Church is the patterne of that loue which the husband oweth to his wife[f]. Now in Christs loue to his Church two things especially deserue note. 1. Bounty (he withholds nothing which may be for his Churches good.) 2. Perpetuity (hee neuer leaueth where hee once loueth) *I haue loued thee with an euerlasting loue*, saith hee to his Church[g]: Hence we are taught, first, *That the Bridegrooms loue to his beloued, ought to extend and reach as farre, as any necessity in her shall require a supply.* Paul saith, *loue is bountifull*[h]: And indeed this is Bounty, to carry that heart to a wife, as to leaue (if it be possible) no necessity vnsupplied. Is not the loue of Christ to his Church such? Wherein may it bee truly said that he hath bin sparing; or that hee hath carried the matter with a pinching hand? Hauing nothing dearer to himselfe then himselfe, yet in his loue *hee gaue himself as an offering vnto God*[i]. He hath bound himselfe by promise to his elect, not to *leaue them comfortlesse*[k]: Hee is *touched with a feeling of euery infirmity*[l], and *through his riches he will fulfill all their necessities*[m]. Here is the proportion and scantling of the husbands loue. What other thing is required when he is called *the head of the wife*[n], but that he shold looke out euery way, to protect, to supply, to furnish, to remoue inconueniences, to procure comforts. What els is intended in that iniunction, *so ought men to loue their wiues as themselues*[o]? Who, vnlesse it be some hatefull miser, is pinching to himselfe? Now, the necessities of a wife which he to be supplied are of 2. sorts, either inward or outward. The in ward (which respect the soule) are chiefly to be looked vnto, the soule being the more worthy part. The husband ought to be vnto the wife a kinde of domesticall instructor: Wherefore els is she to *aske him at home*[p]? And how otherwise shall he bee *the guide of her youth*[q], if he be not able and willing to guide her *feete in the way of peace*[r]? Outward wants must be regarded too. This is that which the Sprit of God calleth, *spreading of the wing*[s], *nourishing and cherishing*[t]. Indeed I may say as *Lot* did in another case, *Wherefore els is she come vnder* the Husbands *roofe*[u]? There must be maintenance according to her ranke, and that with cheerefulnesse. (Christ ladeth his Church with benefits and that vnsought to;) And there must bee due imployment; her husbands *Heart* must *trust in her*[x]. There is no loue where there is niggardlinesse in the one, and causeles suspition in the other. Here is the bounty of loue: a tender and a kinde respect had to euery need.

The 1. Vse: This reproueth the common neglect. Husbands seeke little to further the saluation of their wiues: some cannot do it, so great is their ignorance, & some care not to doe it, so little is their conscience. But if thy wife die in her sinne, through thy default, thy not teaching, thy not admonishing, thy not praying with her and for her, God will require her bloud at thy hands. Thou art liable to account for the soule of thy seruant, euen his which is *behind the ewes*[y], or at *the mill*[z], much more for hers which *lyeth in thy bosome*[a], and is ordained to be an *heire* with thee *of the grace of life*[b].

Secondly this taxeth the straightnesse of many husbands in matters of outward conuenience: there is scarcely ought to be gotten from them except it be euen wrung out by importunity, or wrought out by some indirect and vniustifiable meanes: There is I know an extremity of too much vxoriousnesse, such as is in some who are forward to further euery vaine and idle humour of the wife, But there must be a meane betwixt a sparing and a dissolute hand. *A good*

[f] Eph.5.25.
[g] Ier.31.3.
[h] 1 Cor.13.4.
[i] Eph.5.2.
[k] Ioh.14.18.
[l] Heb.4.15.
[m] Phil.4.19.
[n] Eph.5.23.
[o] Eph.5.28.
[p] 1 Cor.14.35
[q] Prou.2.17.
[r] Luk.1.79.
[s] Ruth 3.9.
[t] Eph.5.29.
[u] Gen.19.8.
[x] Prou.31.11.
[y] Psal.78.71.
[z] Exo.11.5.
[a] Deut.13.6.
[b] 1 Pet.3.7.

2

man

man doth measure his affaires by iudgement [c]; and *Loue as it is bountifull* [d], so it is discreet, for it *reioyceth not in Iniquite* [e]. *To another mans wife all loue is dishonest: so is too much to a mans owne.* There may be dotage at home, as well as adulterie abroad. Remember the patterne. Christ leaueth the Church neither in want, nor in wantonnesse, he will supply her in the one, and cut her short in the other. Thus farre of the Bounty of Loue.

[c] Psal.112.5.
[d] 1.Cor. 13.4.
[e] *In vxorem alienam omnis amor turpis, in suam vitius.* Hier.

The second thing imitable in Christs loue is Perpetuity. The Doctrine is, *That the husbands loue to his wife must be continued with stedfastnesse to the end.* This is the glory of our Bridegroome, where he loueth, *he loueth to the end* [f]: His *gifts and callings are without repentance* [g]: Nothing *is able to separate from his Loue* [h]. If there be a small fault, he hides it, he remits it, he may chasten it, but he will not cast off for it. When is a man weary of loue to himselfe? When is the head become an enemy to a limme, if it haue a deformity? Nay, it doth both tend and tender it so much the more. There is nothing hath right to the abolishment of a mans loue to his wife, but that which maketh her no wife, and that is, adultery or death: and yet euen after death there ought to be a respect to her memory, and after her separation for adultery, a loue of pity, though not of delight. *Reioyce with the wife of thy youth, let her breasts satisfie thee at all times* [i]. Constancie is the crowne of euery good action; Indeed good is not good, if it be not perpetuall; and it is one of the qualities of *Loue, not to fall away* [k].

[f] Ioh.13.1.
[g] Rom.11.29.
[h] Rom.8.39.
[i] Pro.5.19.
[k] 1.Cor13.8.

The Vse.

This condemneth the inconstancy of many mens affections. *Simeon* speaketh of one, who was so fond, that he tied his wife to him with his garter: forsooth he could not endure her out of his sight. Such violent loue is in some in the dayes of their first acquaintance, that they scarce can tell what belongs to comlines, which yet in time loath as much, as they were ouer abundantly kind in the beginning. It is the glory of marriage when there is both a continuance and a growth of loue, so that the last parting affecteth with greater griefe, than the first meeting satisfied with content. Hee that would further this, had need of good discretion. It must be his *glory to passe by many offences* [l]; and to temper himselfe from the ouer quicke apprehension of euery occasion of distaste. His loue must *couer* [m], yea, and labour to recouer a multitude of defects. Bitternesse and violence must be no guests in his house, and of al other *Wraths*, it were pity the Sun should *go downe vpon* [n] his to his wife. The more tender the loue, the more hard to be sodered, when it hath receiued a cracke. I may say of such breaches as *Salomon* doth of those betwixt Brethren, they *are as the barres of a Pallace* [o]; it is not easie to dissolue them. These things must be watched against, that loue may bee perpetuall. Thus much how euery bridegroome may learne of this grand Bridegroome, how to chuse his loue, and how to loue his choice. In chusing let religion be the main enquiry. In louing let there be bounty to supply euery want, and constancy to keepe the affection strong vnto the end.

[l] Prou. 19.11.
[m] 1.Pet.4.8.
[n] Ephes.4.26.
[o] Prou.18.19.

Now lest I should be thought to giue instructions but by halues, a word let me adde touching her to whom the Bridegroomes loue must be thus bountifull, thus perpetual. Out of his duty she may iudge of hers. Is he bound to loue, and shall it be free for her, to answer his good affection with neglect? If he must be bountifull, surely she must be dutifull; if hee must not spare to supply her, shee must not faile to obey him; If his loue must bee to her without change, her fashion must bee such to him as may occasion no distaste. Hee must instruct, shee must learne; hee must guide, shee must follow; hee must admonish, shee must hearken; hee must allow her cheerefully out of his estate, she must conforme her selfe contentedly to his estate. Hee must not straiten her, and shee must not vndoe him: hee must trust her, and she must not deceiue him: he must not bee bitter, and she must not be stout. In a word, he must euer account her for his Loue, and she must euer esteeme him as her Feare. Here is a sweet proportion. I wish it to you that are espoused this day, it shall be better vnto you then

than both your eſtates. So much of that which is to be noted out of the ſimilitude, agreeably to the preſent occaſion.

The next generall thing, is the Lawfulnes of reioycing, when we are called to the company of the Bridegroome. Our Sauiour ſecretly inſinuateth this to be lawfull: for out of the freedome to be more cheerefull than vſual at a Marriage, hee iuſtifieth his courſe of not binding his diſciples to the ſeuerity of faſting, whileſt he was preſent. The doctrine is thus. *That there is a lawfulnes of mutuall Reioycing at Marriage Solemnities.* I haue already made it to appeare, how this Doctrine ſpringeth hence. Chriſt buildeth vpon this generall ground, that a Marriage is rather a time of gladnes then of mourning. It is wel knowne, that our Sauiour himſelfe, being thereunto inuited, afforded his preſence at a mariage feaſt in *Cana* of *Galile*; yea, and by his firſt miracle ſupplied there the lacke of wine [p], a ſufficient teſtimony of the lawfulnes of the liberall vſe of the creatures of God vpon ſuch an occaſion. I remember how in the Prophet [q], the Lord deſcribeth the contentment he taketh in his choſen, by that ioy which is vpon the marriage day: *As a Bridegroome is glad of the Bride, ſo ſhall thy God reioyce ouer thee.* With this ſorts the parable, in which the inuiting & calling of men by the Goſpel to the grace of God, is ſhadowed out by *a mariage feaſt*, celebrated by a King at the nuptials of his ſonne, to which many are entreated [r]. Such courſes we read in Scriptures vpon like occaſions, as *Abrahams* feaſt at *Iſaacks* weaning [s], *Iacobs* feaſt at the entertainment of his brethren [t], the peoples feaſt after the returne from captiuity, when the law had bin expounded to them [u], the Iewes feaſt, vpon their deliuerance from *Hamans* conſpiracy [x]: In the primitiue Church they had *Loue-feaſts* [y]. In a word, our Sauiours direction how a man ſhould demeane himſelfe, being inuited to a marriage feaſt [z], is a ſufficient iuſtification of this point: for had the courſe bin vnlawfull, he would rather haue vtterly inhibited it, than haue deliuered rules of behauiour at it.

The Vſe. The vſe is not, to perſwade to this courſe, or to vrge it (for although we may doe it, yet we are not bound to doe it) but to informe vs herein out of Gods Word, that we may behaue our ſelues in things of this nature as *Men of knowledge*, which is the true ſeaſoning vnto euery courſe. S. *Paul* ſaith that *the creatures of God are ſanctified by the Word* [a]. Euery man eates, & eating in it owne nature is not vnlawfull, but yet euery mans eating is not lawfull: ſo there is a generall vſe of Mariage-feaſts, and a Mariage-feaſt in it owne nature is lawfull, but yet euery mans vſing of it is not good: & why? becauſe it is not *ſanctified vnto him by the Word*, he goeth to it at aduenture, his conſcience not hauing any direction and guidance from the Word, and ſo that which is lawful in it ſelfe becommeth a ſinne vnto him. It is a good courſe for a Chriſtian to be ſure of his warrant for *his actions. Whatſoeuer is not of faith is ſinne* [b]. Againe, the lawfulneſſe of the thing, bindes to a care to take heede of vngodlineſſe in the vſe. There be no greater ſinnes committed than in the abuſe of lawfull things. The name of (lawful) carieth vs headlong into euil before we be aware. Is it not lawful to be merry, lawful to drinke wine, lawful to feaſt, lawful to make good cheere, lawfull to weare good clothes? yes verily: but vnder theſe pretexts come in riot, luxury, intemperance, pride, and a floud of euils. A Chriſtian hath neuer more need to feare himſelfe, then when he is to haue to doe in ſuch things, which in themſelues may be vſed. He is neuer in any thing ſo ſubiect to a fall, eſpecially in ſuch meetings to ſolemne feaſts, leſt the *table* plenty ſhould become *a ſnare* [c] vnto him. *Iob* was very iealous of his children, that they *blaſphemed God in their hearts* [d], when they were at their feaſts. What great euils doe we find in Scripture, to haue accompanied ſome great feaſtings. where the feare of God hath not beene? At *Nabals*, drunkenneſſe [e]; at *Abſhaloms*, murder [f]; at *Ahaſhueroſh* his, a wofull breach betwixt him and his wife [g]; at *Belſhazzars*, terrible blaſphemie againſt God [h]: at *Herods*, killing of *Iohn Baptiſt* [i]. What iudge-

[p] Iohn 2.2.
[q] Iſa. 62 5.
[r] Matth. 22.
[s] Gen. 21 8.
[t] Gen. 43. 32.
[u] Neh. 8. 10.
[x] Eſter 9. 22.
[y] Iude, v. 12.
[z] Luk. 19. 7.
[a] 1. Tim. 4. 5.
[b] Rom. 14. 23.
[c] Pſal. 69. 22.
[d] Iob, 1. 5.
[e] 1. Sam. 25. 36
[f] 2. Sam. 13. 29
[g] Eſt. 1. 10. &c.
[h] Dan. 5. 3. 4.
[i] Mat. 16. 6.

iudgements lead vs, to haue ouertaken men in their ſecure eating of *Elah*, ſmotten and killed while he was drinking [k], the Iſraelites, *whileſt the fleſh was yet betwixt their teeth, before it was chewed, the wrath of the Lord was kindled againſt them* [l]. *Iobs* children, the *houſe fell vpon* them at their banquet [m]; I ſay with the Apoſtle, *Theſe things came vnto them for enſamples, and were written to admoniſh vs* [n]. To the end therefore our reioycings and feaſting at this or the like occaſions, may not be vnlawful, two things are chiefly to be cared for. Firſt, that there be a carefull watching to preuent exceſſe, *Gluttony and drunkenneſſe are workes of Darkneſſe* [o], and *Take heed leſt at any time your hearts be oppreſſed with theſe*, ſaith our Sauiour [p]. There is a woe to thoſe that continue till they be *inflamed* [q]. It was one of the ſinnes of the old world, *eating and drinking like beaſts* [r], as long as the ſtomacke would craue, a mans eating ſhould be *for ſtrength, not for drunkenneſſe* [s]. The ſecond thing to be cared for, is that God be not baniſhed out of our thoughts, but that ſtill his preſence may be remembred, and his iudgements conſidered. The neglect hereof is called *Feeding without feare* [t]. It is one of the common miſeries of *feaſting* now a dates; Men (as they think) muſt lay aſide all thoughts and ſpeeches of God and godlineſſe, or elſe they ſuppoſe they cannot be ſo merry as they would. Truth is, by ſuch meanes they ſhould be reſtrained from that which is called *madneſſe* [u], otherwiſe hereby they ſhould be much quickned to an holy reioycing. And thus farre of thoſe two things out of this Text, which concerne the occaſion; *Now it remaineth to ſpeake of the thing eſpecially intended by our Sauiour, which may concerne vs all. Can the children of the Marriage chamber, &c.* Here I will teach two doctrines. The one is this: *That the true ground of their ioy and reioycing of Gods people, is and ought to be the preſence of Chriſt Ieſus.* This is that which our Sauiour here maintaines, that the children of God haue a kind of immunitie from mourning, and from thoſe ſtranger exerciſes of humiliation, when the Spouſe of the Church the Lord Ieſus is among them. To cleare this point, the manner of Chriſts preſence muſt be enquired into. He is either preſent in body, as he was at the time of ſpeaking theſe words with his diſciples, or after a ſpirituall manner, concerning which is that promiſe, *Loe I am with you alway, euen till the end of the world* [x]. He is ſpiritually preſent, either by outward meanes, or by inward feeling. The outward meanes by which he is preſent, are the publike Miniſtry and preaching of the word, and the free vſe of the Sacraments. Hence it is, that Chriſt is ſaid to be in *the midſt* of ſuch aſſemblings [y]. *Iohn* beheld him in *the midſt of the ſeuen golden candleſticks* [z]. The Miniſters of the Goſpell are ſaid to be in *his ſtead* [a], in their teaching, *the wiſedome of God powreth out his mind* [b], vnto the ſonnes of men. As for inward feeling, when the Lord vouchſafeth it, he is ſaid to be *neere* [c], according as when he withdraweth it, he is ſaid to *abſent himſelfe* [d]. So that now the meaning of the doctrine is, that the maine matter of all ſound reioycing vnto Gods children, is the liberty of the meanes of grace, and the euidence which they feele in their ſoules of Gods fauours. Touching reioycing in the outward meanes, we haue for example the ioy of the men of Bethſhemeſh at the reſtoring of the *Arke* [e], the ioy which was in Ieruſalem at the reforming of religion by *Hezekiah* [f], the ſhouting when the foundation of the Temple was laid after the captiuity [g], the extraordinary gladneſſe, when the publike teaching of the Law, which had a long time bin diſcontinued, was againe eſtabliſhed [h]. In the new Teſtament Samaria had *great ioy* for *Philips* miniſtry [i]. *Paul* while he lay by the heeles, yet triumphed, becauſe *Chriſt was preached* [k]. By theſe, we ſee how the *Children of the marriage chamber*, take a kind of holy contentment, when the *Bridegroome* is among them by the outward meanes. Now for reioycing in the inward euidences of his preſence to the ſoule and ſpirit, looke we vpon *Dauid*, boaſting in *the ioy of heart*, which was giuen him by the Lord *lifting vp of the countenance vpon him* [l], vpon the *Eunuch*, going on his way *reioycing*, becauſe he felt how faith in Chriſt was wrought in his ſoule [m].

k 1. King. 16. 9.
l Num. 11. 33.
m Iob. 1. 19.
n 1. Cor. 10. 11.
o Rom. 13. 13.
p Luk. 21. 34.
q Iſa. 5. 11.
r Mat. 24. 38.
s Eccl. 10. 17.
t Iude 12.
u Eccleſ. 2. 2.
The 5. Doct.
x Mat. 28. 20.
y Mat. 18. 23.
z Reu. 1. 13.
a 1. Cor. 5. 20.
b Prou. 1. 23.
c Pſal. 145. 18.
d Pſal. 76. 7.
e 1. Sam. 6. 13.
f 2. Chr. 30. 21
g Ezra. 3. 11.
h Neh. 8. 12.
i Acts 8. 8.
k Phil. 1. 18.
l Pſal. 4. 7.
m Acts 8. 39.

This was *Maries* ioy, *reioycing in ſpirit*, that ſhee knew God in Chriſt was *become* her *Sauiour* [a]. This is that ioy, which is called *Ioy in the holy Ghoſt* [b], *peace in beleeuing* [c]. *Peter* termeth it *glorious and vnſpeakable* [d], and Chriſt ſaith, it is ſuch as *none can take away* [e].

[a] Luk.1.46.
[b] Rom.14.17.
[c] Rom.15.13.
[d] 1.Pet.1:8.
[e] Ioh.16.22.

The Vſe.

This ſerueth very effectually to ſhew, that they are none of the *Bridegroomes friends*, which in theſe euidences of his preſence finde ſo little ſweetneſſe. Men reioyce in their wealth, in their gettings, in their health, in their beauty, in their honour, in their belly-cheare, in their gay apparell, in the pleaſures of ſinne, in the ſatiſfying of their wretched luſts, in the ouerthrow and fall of their enemies. Such things as theſe giue a kind of contentment vnto many: But how ſcarſe are they, which vnfainedly reioyce in the liberty of the Goſpell, in the freedome of true religion, in the great mercy and goodneſſe of God, vouchſafing to reueale vnto vs the knowledge of himſelfe in Chriſt Ieſus? Whoſe ſpirits are enlined, whoſe heart leapeth, like the *Babe in the wombe of Elizabeth* [f], for ioy of this inestimable bleſſing? Chriſt is a continuall ſuter to vs, by the Miniſtry of his word, he doth in it make loue to our ſoules, he woeth vs, hee beſeecheth and entreateth vs to entertaine him; he offereth vnto vs many tokens of heauenly kindneſſe, many rich graces to which all the iewels in the earth are not worthy to be compared. But (alas) how be theſe things regarded? who generally) doth not take more pleaſure in an idle tale, or in a ſcurrilous ieſt, then in theſe particulars? Well, wee ſee here, Chriſt accounts his preſence in his Church, whether in body or in ſpirit, whether viſibly, or by meanes, to be as the preſence of a Bridegroome to his beſt beloued. If we feele our ſelues to finde no comfort in thoſe things which are reported to bee ſo full of comfort; it is a ſigne we are none of the *children of the Wedding*, but of thoſe rather, which ſhall be ſhut out, and diſmiſſed with that heauy voyce, when yet they ſhall beg and deſire to come in, *Depart from me I doe not know you* [g].

[f] Luk.1.44.
[g] Mat.25.11.

The 6. Doct.

The next Doctrine hence to be obſerued is, *That it is the wiſedome and duty of Gods children in the dayes of their reioycing, and then when they haue moſt comfort by the Bridegroomes preſence, yet to thinke vpon and to make proviſion for a change.* Our Sauiour here ſaith, that albeit he now vſeth his Diſciples ſomewhat tenderly, theſe being (as it were) the daies of his firſt acquaintance, yet they muſt not thinke to liue ſo alwaies, but know rather, that there be times of more ſtraightneſſe, and of greater ſadneſſe to be looked for. So that it is plaine, that it is the wiſedome of Gods children, in the daies of their greateſt ioy to be in continuall expectation of a time of mourning: As the *Bridegroome is with them*, ſo they muſt remember that the *Bridegroome* may be taken *from them*. For this cauſe Chriſt often told his Diſciples of *hauing affliction in the World* [a], of *weeping and lamenting, when the world was iocund* [b], of *drinking of his cup* [c], of being *hated of all men* [d]. The poore Iewes were in *perplexity*, while the *King and Haman ſate drinking in the pallace* [e]. We muſt reſolue to paſſe through many ſtormes, before we *attaine to the End of our Faith, the ſalvation of our ſoules* [f]. It is worth the noting, how God in all ages, hath kept a kind of continuall entercourſe in his Church, betwixt peace and perſecution, betwixt quietneſſe and trouble. It hath neither been alwaies vnder the croſſe, nor alwaies floriſhing in an outward ſetledneſs. Sometimes in kingdomes & ſtates, the Goſpel hath bin freely preached, the ſacraments ordinarily adminiſtred, publike aſſemblies vſually frequented, without danger. Sometimes againe it hath bin intermitted, nay it hath bin baniſhed and perſecuted, & it hath bin as much as a mans life hath bin worth, to be known to profeſſe it. And as is the ſtate of the Church in generall, ſo is it of Chriſtians in particular. Sometimes they heare the *Bridegroomes* voyce ſecretly & ſweetly ſpeaking peace to their ſoules by his ſpirit, & this cauſeth much comfort; ſometimes they be much perplexed with doubtings & ſad paſſiõs, & this occaſioneth a great deale of ſorrow; Sometimes they haue the *voice of ioy and deliuerance in*

[a] Ioh.16.33.
[b] Ioh.16.20.
[c] Mat. 23.22.
[d] Math. 24.9.
[e] Eſte.3.15.
[f] 1 Pet.1.9.

their

their tabernacles [c], and ſometimes againe, *bitter griefe* in ſtead of *Felicity* [d]. How then can it but be wiſdome to expect *affliction and tribulation*? The expectation of it cannot haſten it, nay, it may preuent it, at the leaſt it ſhall cauſe it to be the more eaſie when it commeth.

[c] Pſal.118.15.
[d] Iſa.38.17.

Here is a neceſſary aduertiſement for vs. We now through Gods goodnes, doe enioy the *Bridegroomes* preſence, his voyce ſoundeth amongſt vs in the daily Miniſtry. Happy were we if we reioiced in it, as we ſhold. If we do, yet let vs not forget that the *Bridegroome* may be taken from vs, & that there may come daies of greater deſolation. Who can tell, nay (conſidering our ſins) who hath not reaſon to feare, that God will take away from vs the meanes of grace, and depriue vs of the comfortablenes of his bleſſed word in the commonnes therof? when we ſhall ſee a dimming of ſuch lights, by whoſe bright ſhining many haue been comforted; when we ſhall behold Pulpits taken vp, with ſuch *Prophets as looke out vaine and fooliſh things for the people, not laboring* (as they ſhould) *to diſcouer their iniquity* [e], when we ſhall find in the multitude ſuch a groſſeneſſe of heart, as was ſometimes in thoſe of *Ieruſalem*, that, they did not *know the things which belonged to their peace* [f], when we ſhall behold ſin in al eſtates to be growne to an height, and the word of God to become a reproch, then let vs feare the *Bridegroomes* going. The preſent condition of the times ſhould worke ſomewhat with vs: we ſee or may ſee, what working, & what plotting there is among Papiſts, by treachery & bloudy deſignes, to put out the Light of the Goſpell, and to cauſe the voice of the *Bridegroome* vtterly to ceaſe. And yet alas wee ſit ſtill, as if neither Church nor ſtate, neither religion nor peace were in danger. Nay rather it is now verified, which was ſaid of old, *The Lord did call vnto weeping and mourning, but behold, ioy and gladnes, eating fleſh and drinking wine* [g]. Thus we go on in a kind of beſotted courſe, till *a dart ſtrike through our liuer, as an oxe that goeth to the ſlaughter, or as a foole to the ſtockes for correction* [h]: Oh that there might be a generall humbling of our ſelues before the Lord, *teares running downe as a riuer*, and, *our hearts crying to the Lord* [i], that miſchiefe may returne vpon the heads of the contriuers; and that for his names ſake, for his truths ſake, for his Sonne Chriſts ſake, the glorious Goſpell of his Sonne, the gracious voyce of the *Bridegroome* may be continued with vs to the end of the world. *If this be not in the generall, yet let it be in the particular, euery family apart, as the Scripture ſpeaketh* [k]. Wee haue iuſt cauſe to feare the beginnings of Gods iudgements, and yet withall too, euen admire his lothneſſe to depart: like that of old, when *the glory of the Lord* departed by degrees, firſt *from the Cherub, to the doore of the houſe* [l], then to *the entry of the gate of the Lords houſe* [m], then *from the midſt of the city to the mountaine towards the Eaſt ſide of the city* [n]. The Lord would as it were haue vs to entreat him, he looketh to bee importuned. Let vs therefore euen this day *vow vnto the mighty God of Iacob* [o], that *wee will preferre Ieruſalem to our chiefe ioy* [p], and that we will euen *wraſtle* with the *Bridegroome* as *Iacob* did with the *Angell* [q]. Oh if any thing may keepe him yet with vs, either praying or faſting, or weeping, or hearing, or repenting, ſure he ſhal not depart. It were better to faſt before to keepe him with vs, then to faſt when he is gone, to reſtore him to vs: Better to weepe in Sion, to preuent *Babel*, then when wee ſit *by the riuers of Babel, to weepe for Sion* [r]: This is the maine vſe. Albeit the aduertiſement may be further ſtretched, to euery priuate Chriſtian. Doſt thou now feele in thy ſelfe, euidences and pledges of the fauor of God in Chriſt Ieſus, it is good to reioyce in them, it is good alſo to know that it is poſſible for them to be ouerclouded for a time, & that the Lord may cal thee to ſome inward conflicts: Make ready therefore for the Combat: The *Bridegroome* goeth and commeth not only by giuing and remouing the outward meanes, but by giuing and remouing inward feeling.

The Vſe.

[e] Lam.2.14.
[f] Luk.19.42.
[g] Iſa.22.12.13
[h] Pro.7.22.23.
[i] Lam.2.18.
[k] Zach.12.12.
[l] Ezek.10.4.
[m] Verſ.19.
[n] Cha.11.23.
[o] Pſal.132.2.
[p] Pſal. 132.3.
[q] Gen. 32.26.
[r] Pſal.137.1.

The Preachers Plea;

OR,

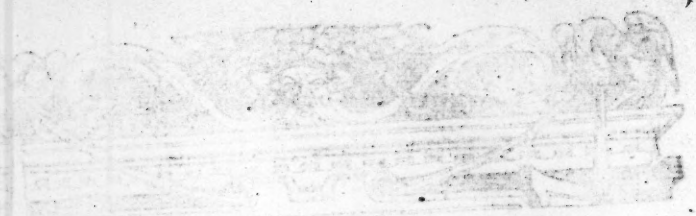
A Treatiſe in forme of a plaine Dialogue, ma-*king knowne the worth and neceſſitie of that* which vve call Preaching, ſhewing alſo how *a man may profit by it, both for the informing of his* Iudgement, and the reforming *of his Life.*

Reviewed by the Author, and now the fourth time Imprinted.

1. Cor. 1. 21.

Seeing the World by Wiſedome knew not God in the Wiſedome of God, it pleaſed God by the fooliſhneſſe of Preaching, to ſaue them that beleeue.

At London,
Printed for *Simon Waterſon*, and are to be ſold at his ſhop in Pauls Church-yard at the ſigne of the *Crowne*. 1619.





To the Honeſt and wel-diſpoſed Reader.



IT is the vſuall manner of the moſt which publiſh bookes, to dedicate the ſame to ſome Honourable perſonage, or to ſome one of ſpeciall place, partly to ſhew thankefulneſſe for ſor ſome receiued fauours, partly to procure credit and countenance to their writings, that vnder ſo good protection, they may the more boldly paſſe forth to the common view of all men. If I now varie from this general receiued courſe, thinke not I pray thee (good Reader) that I doe it in ſome humour, as if I either affected ſingularitie, or miſliked the common cuſtom: but know for a truth, that there are theſe two cauſes of my ſo doing; The firſt is, the obſcuritie of mine owne condition, who liuing here in a remote part, haue wanted either will, or opportunitie, or both, to ſhrowd my ſelfe vnder the patronage of ſome great perſon: The ſecond is, the nature of this preſent Treatiſe: For howſoeuer there bee (and that not farre from the place of mine abode) ſome of good quality, vpon whoſe acceptance, I thinke I might haue preſumed; yet conſidering that which I haue framed, is but a homely and courſe diſcourſe, meant chiefly for men of the plaineſt faſhion, I thought I ſhould breake the rules of comelineſſe and correſpondence, if I ſhould aduance the inſcription of my labour, to a perſon of higher degree, then of that meane and middle ranke, to the vſe whereof, all that theſe following leaues containe, principally was intended. Therefore (friendly Reader) whoſoeuer thou be, if thou be a true Nathaniel [a], a man of an honeſt and good heart, bee thy outward condition as it may be [b], though thou lye among the pots [c], or art behind the ewes with yong [d], or howſoeuer elſe, euen as it were bound in outward miſery [e], and of baſe eſteeme in the eyes of men, yet thou art he whoſe patronage I affect and in the hope of whoſe good allowance, I take comfort, I know well, that hee which offereth any thing to the ſight of the World, muſt make ready his backe for the long furrowes [f] of euery biting cenſurer. It was truly ſaid of him (though but a heathen) that amongſt men, nothing can ſcape without a nippe. But what then? If thy conſcience ſhall giue this teſtimony of mine endeauours, that thy heart is comforted thereby, in regard that thy iudgement is ſtrengthened in ſo neceſſarie a point, then let the moſt profeſſed and ſharp-toothed carper ſay what hee pleaſe: Nay though (as Iob ſpeaketh) hee ſhould write a booke againſt mee, yet I would take it vpon my ſhoulder, and binde it as a crowne vnto mee [g]. And as Dauid reckoned not of Michols taunts, in regard of the honour don vnto him by thoſe religious Maidens [h]: ſo will I alſo ſet at nought the malicious taxings of all gain-ſayers, if I ſhal approue my ſelfe to thy conſcience, in the ſight of God [i].

[a] Iohn 1.47.
[b] Luke 8.15.
[c] Pſal.68.13.
[d] Pſal.78.71.
[e] Pſal,107.10
[f] Pſal.129.3.
Ἀνάμαστός ἐστιν ὑπὸ πάντων βεγμὶς. Clearchus apud Athen.
[g] Iob 31.35.
[h] 2 Sam. 6.22.
[i] 2 Cor.4.2,

The ſumme of the Treatiſe

If now thou demand of me, what it is which I do here offer vnto thee, know this briefly; It is a Treatiſe tending to the diſcouery of the worth and excellency of the word preached; teaching thee alſo, which art a conſtant hearer, how thou maieſt by hearing edifie thy ſelfe in thy moſt holy faith [k], as well by eſtabliſhing thy heart in the ſoundneſſe of truth, that ſo thou maiſt not be caried about with diuers & ſtrange doctrines [l]; as by framing thy ſelfe to obey from the heart vnto the forme of doctrine, whereunto thou either art, or ſhalt be deliuered [m]. This is the ſumme.

[k] Iude 20.
[l] Heb.1.39.
[m] Rom.6.17.

The cauſes of writing it.

If thou demaund againe, what hath mooued me to attempt this? I anſwer in as few words. There are two queſtions common in the mouthes of many, either ignorant or ill diſpoſed perſons, by which the beauty of Preaching is and hath beene much defaced in the eyes of many, not ſo well ſetled: the one is, What need all this Preaching? The other is, Who knoweth who to beleeue among theſe Preachers? Theſe two demaunds were firſt hatched in hell, but ſince being cheriſhed by Anabaptiſticall & Popiſh ſpirits, and by them buzzed into the heads of vnlearned, vnſtable [n], and irreligious people, they are brought vnto a diuelliſh perfection. Somewhat I can ſay out of mine owne experience, that through a conceit that theſe two queſtions (as they are preſſed by ſome wily workmen) are vnanſwerable, our Miniſtery is drawne into contempt, and the calling of a Preacher, is deemed of all other profeſſions the moſt ſuperfluous, and ſuch as may

[n] 2 Pet. 3.16.

well bee ſpared without any preiudice to the wel-being of Gods Church. The giuing anſwer to theſe helliſh interrogatories, as it hath many times exerciſed me in the executiõ of my publike Miniſtery, ſo it hath at this time drawne me to the compiling of this preſent Treatiſe: both that thoſe of theſe parts, who to my knowledge haue need, and doe deſire it alſo, may haue ſomthing by thẽ, wherupon aduiſedly to deliberate for the ſetling of their iudgements, and that others likewiſe elſwhere, who (it may be) haue experience of the like Satanicall encounters, may (inſtead of a better help) enioy the benefit of this that I haue labored in. This is the maine occaſion, this is my chiefe intent in this tractate: wherin, as I haue freely vttered that which I am perſwaded is the truth, ſo will I bee ready alſo either to alter or better my iudgment, if any man out of Gods Word ſhal offer to inſtruct me: hauing learned this leſſon, To teach what I know without grudging, & to learne that wherin I am ignorant, without bluſhing. And though perhaps many know in this matter as much as I or any man can tell them, yet I am ſure many are ignorant, and therfore I may maintain my courſe with that ſaying of Auguſtin. It is better to giue him that hath, then to turne him away that hath not. It is meeter that they which know ſhould be wearied with many repetitions, then thoſe which are vnskilfull ſent away empty for want of inſtruction. As for writers in our times, directly of this ſubiect I know none. If there be none, I wiſh there may be: for as the ſaying is, One man is no man: & by the more this truth is auouched, the better it is confirmed. If there be that haue laboured in this very kind wherin I now do, yet it can be no preiudice to my endeauour. The anciẽt prouerb is, that one one barke cãnot beare al paſſengers: ſo neither can one author ſerue al men. Auguſtin held it as profitable, that of the ſame queſtiõs many bookes ſhold be made by ſundry men in a differing ſtile, though not with a differing faith. All ſtomacks we ſee are not alike: One kinde of dreſſing pleaſeth one, which hath no reliſh with another: and yet the ſame meate ordered after another faſhion, may fit his appetite alſo. As there is a differenee of ſtomackes, ſo of humours and diſpoſitions in men. The ſame matter diuerſly handled, may finde entertainment with diuers men: which yet digeſted after one only faſhion, would haue acceptance but with few.

Touching the manner of writing, I will promiſe thee nothing more then ordinary: It is not for me either to praiſe or diſcõmend mine own works: the one were vanity, the other folly. I ſubmit al to thy iudgmẽt. Only this I ſay, ſomwhat to help my ſelfe: Hierome ſaith there are two things requiſite for Diuinitie-Studies, Silence, and Leiſure. Of the lacke of both theſe I may wel complaine. Houſhould affaires, and the ſtirs occaſioned by thoſe buſineſſes, cannot but breed diſtraction: and hee which is exerciſed with the care of a Congregation, ſhall meet with very ſeldome intermiſſion. I intreate thee therefore, when thou ſhalt finde me to faile in any thing (from which I account not my ſelf priuiledged, impute it to this fore-named want: and hope thus of me, that if I had had more freedome and more time, all thmgs ſhould haue beene brought to better perfection.

I haue troden in an old beaten path, both by old and new Writers, by Diuines & Heathen, namely, to frame my matter to the forme of a Dialogue, a very good way (in my ſeeming) to help the vnderſtanding of common men: I confeſſe it to haue eaſed mee much in writing, I doubt not but it ſhall turne to thy benefit in reading alſo. Well, what ſoeuer it is (good Reader) thine it is: and being thine, I am commanded by him that may command vs all, not to with hold it from thee [o]. Receiue it therefore with the ſame hand, with which it is deliuered to thee. Vſe it to thy comfort: and what ſoeuer good thou receiueſt by it, let the glory be the Lords. All that I deſire of thee by way of recompence, is that thou be a ſuter to God on my behalfe, That with his preuenting and following mercy in al needful things which I know not, he would inſtruct me; in all truth which I doe know he would vphold me; and in thoſe things, wherein, as a man I haue failed, he would reforme me. And the ſame God ſanctifie vs both throughout, that our whole ſpirit, and ſoule, and body, may bee kept blameleſſe vnto the cõming of our Lord Ieſus Chriſt. Farewel (Modbury in Deuon. 1. Septem. 1604.

Thine in the Lord,

SAM: HIERON.

Ἀνδάσειν ἀπροθύμως, μηδὲν φθονῆσαι ἀποκρυψαμένους Baſil. Epiſt. 1. ad Greg. Naz.

Auguſt. de bap: contra Donat. Εἷς οὐδείς, οὐδὲ ἑνί.

Ναῦς μὰ μίαν πάντας ἄγειν. Diuerſo ſtylo non diuerſa fide: Auguſt. de Trinit: lib: 1 Cap. 3:

Semet ipſum laudare vani, vituperare, ſtulti eſt: Laert: de Ariſt: Hieronym. ad Marcellinam:

o Prou. 3. 27: Vt præueniente & ſubſequente miſericordia, quæcunque ſcienda neſcio doceat me, in his quæ vera noui cuſtodiat me, in quibus vt homo fallor corrigat me: Fulgen: ad Mon. lib. 1: p 1 Theſ. 5. 23

The Preachers Plea: *Or*, a Treatiſe in forme of a plaine Dialogue, making knowne the worth and neceſſity of that which wee call *Preaching*, ſhewing alſo how a man may profit by it, both for the informing of his iudgement, and the reforming of his life.

Epaphras a Miniſter [a]. *Nymphas* a priuate man [b].

[a] Col. 4. 12.
[b] Verſ. 15.

Nymphas.

SIr, vnleſſe I doe very much miſtake, I haue often heard you in your publike Sermons vrge the ſufficiency that ought to be in a Miniſter, and eſpecially for the clearing of doubts and caſes of conſcience among thoſe, of whom the holy Ghoſt hath made him ouer-ſeer.

Epaphras. It is not vnlike, that among other points deliuered, in the ordinary Miniſtery, you haue receiued this alſo: for I am well aduiſed that of old it was the appointment of God, that *the Prieſts lips ſhould preſerue knowledge, and men ſhould ſeeke it at his mouth* [a]. So that we all, as many as tender the good of the Church of Chriſt, haue cauſe to bewaile our countries eſtate, in which are ſo many *Wels without water*, as S. *Peter* termeth them [b], and that not vnfitly: for as a Well placed by the way ſide, in regard of the outward ſeeming thereof, putteth the poore thirſty trauceller in hope of ſome refreſhing: who repairing to it, and finding nothing but emptines, goes on his way with the greater diſcouragement: ſo theſe kind of men ſtanding in the Church of God, doe by reaſon of their outward habit and ſemblance of grauity, make the wearied, diſtreſſed, and perplexed Chriſtian conceiue, that if hee haue recourſe to them, he ſhall certainly be releeued: but yet when he makes triall, he findeth them to his greater griefe, not vnlike to the images of the Heathen *Which haue mouthes and ſpeake not* [c], not hauing *the tongue of the learned, that they ſhould know how to miniſter a word in time to him that is weary* [d]. But tell me neighbour, I pray you, this being granted, what you would inferre hereupon?

[a] Mal. 2. 7.
[b] 2. Pet. 2. 17.
[c] Pſal. 115. 5.
[d] Iſai. 50. 4.

Nymp. Surely, that which I would inferre hereupon, is this; that you being by your calling a Miniſter, are therefore able, and being alſo by the prouidence of God that Miniſter, vpon whoſe labours I muſt eſpecially depend [e], *are willing alſo to enter diſcourſe with me, and to afford me your beſt helpe for my better vnderſtanding in ſome points, wherein I haue of late daies been very much perplexed.*

[e] 1. Pet. 5. 2.

Epaph. For mine ability in this behalf, what it ought to be I know, & what I wiſh it to be, I know alſo: yet whatſoeuer it is, I ſhall bee moſt willing (as my duty is) to ſpend my time, to beſtow my labour, and to employ my beſt endeauours in ſo holy a buſineſſe, as is your building vp in knowledge, and your furtherance in the waies of godlineſſe. And I doe heartily wiſh, that both you, and others of our neighbours, would more often giue me the like occaſion, I ſhould then the better know your doubts, and ſo fit my ſelf to ſpeak in preaching to euery mans conſcience, and you alſo ſhould by that meanes be reſolued in many things, which for lacke of conference muſt needs breed ſcruple, eſpecially in thoſe which haue not yet, *through long cuſtome, exerciſed wits to diſcerne both good and euill* [f]. This was the practiſe of the diſciples: After that Chriſt had ſpoken in publike, when they had him *alone, they asked him* [g]; yea, our Sauiour vrged them hereto himſelfe, enquiring of them after the end of his Sermons, whether they *vnderſtood* all [h] they had heard, to the end, that if any doubt remained, it might be cleered to them: It is the probable opinion of ſome Diuines: that it was the ancient vſe in the Synagogues of the Iewes, that when he which taught, had ended ſo much as he had to ſay, any man might ſtand vp, and moaue a queſtion for his further ſatisfying, in the things deliuered. Hence (as it is ſuppoſed) came that fact of Chriſts in the Goſpell, of *asking queſtions of the Doctors in the Temple*; and it is likely the Apoſtle had reference to that, permitting that liberty to all, ſauing vnto women, whoſe asking was appointed to be more priuat [k].

The profit of conference betwixt the Miniſter and his people.

[f] Heb. 5. 14.
[g] Mat. 4. 10.
[h] Mat. 15. 31.

Nymph.

Nymph. I am not a little glad to heare this from you: for to tell you the truth plainly without any flattery, I haue heard ſome complaine of a certaine ſtrangeneſſe in you, and others of your coat, which they ſay hath diſcouraged them from aduentring to conferre with you.

Epaph. That may be but a pretence, and yet I will not altogether excuſe either others, or my ſelfe herein: happily we be not ſo tender ouer the wants of our people, as we ought to be. Howſoeuer, to preuent any ſuch feare in you for this time, I pray you be bold to ſpeake your mind freely, and you ſhall find me far from ſeeming weary of you, or from giuing you any occaſion to think, that I am vnwilling to ſeek to reſolue you (as I may) in any thing that may trouble you. And I pray God, the God of all grace, euen for Chriſts ſake, ſo to bleſſe this our conference, by giuing to vs both a right iudgement in all things, that it may be both to his glory, and to our further comfort.

Nymph. Amen. Well then, becauſe I do euen long to acquaint you with that which hath (when I haue been by my ſelfe) much diſquieted me, you ſhall vnderſtand, that the occaſion moouing me at this time to craue your aduice, is this: ſince it pleaſed God to let the light of the glorious Goſpell of his Sonne, by preaching, to ſhine in theſe parts more cleerely then in former yeeres, it hath happened that I haue fallen into the company, ſometime of common men, ſometime of men of better faſhion, which in the world we call wiſe men; ſometime alſo of men of learning, and by profeſſion, Miniſters: ſome of whom to my griefe I haue heard ſpeake very diſgracefully, ſome very ſcornefully, all of them much to the leſſening of that reuerent eſtimation which wee ought to haue of the preaching of the word, and of the ordinarie courſe thereof, which is amongſt vs.

The occaſion of the whole Dialogue.

Reſiſtance doth euer accompany the preaching of the truth.

Epaph. It is not vnlike, neither yet indeed is it to be maruelled at, as though ſome ſtrange thing were come vnto vs. The diuell knowes by long experience that the preaching of the word is the ruine of his kingdome, and that thereby he is made *like lightening to fall downe from heauen*[l]. And therefore it hath euer bin his practiſe, at the very firſt entrance of ſincere preaching, to raiſe vp ſome men of corrupt mindes, *to reſiſt the truth*[m], and to ſtop the happy proceedings of the Goſpell. The firſt Preacher mentioned in the Scripture, is *Enoch* the ſeuenth from *Adam*, together with the relation of whoſe doctrine, the text mentioneth alſo the *cruel ſpeakings*, and violent courſes of *wicked ſinners againſt him*[n]. The next after him was *Noah*, which was a *Preacher of righteouſnes*[o]: and howſoeuer the ſtory mentioneth expreſly no tumults raiſed vp againſt him, yet it may eaſily be gathered, in that he preaching ſo many yeeres before the coming of the flood, yet all that while we doe not find any one to haue been reclaimed, but they all continued in their accuſtomed ſecurity, *and knew nothing till the flood came and tooke them all away*[p]. Paſſe from him to *Moſes*, of whoſe reſiſtance the ſtory relateth many particulars: at his firſt vndertaking any authority among the people, in ſeeking to end a ſtrife betwixt them, hee was taken vp ſhort with the common ſpeech, *Who made thee a man of authoritie, and a Iudge ouer vs*[q]? After, when he was ſent backe into Egypt to deliuer the people from the bondage of *Pharaoh*, the ſtory is a witneſſe how often and openly he was gaine-ſaid, ſometimes by the people, they murmuring at him[r]; ſometimes by *Iannes* and *Iambres*, two Egiptians[s], ſometimes by *Korah* & his complicies[t]: ſo that though the Lord wrought mightily by *Moſes*, yet he had daily experience of the malice of the wicked againſt the truth. Now for the times of the Prophets, one *Ieremy* may be a ſufficient witnes: he ſaith he heard *the railing of many, and the word of the Lord* which he preached, *was a reproach vnto him, and in deriſion daily*[u]. If you examine the times after Chriſt, at the firſt ſpreading of the Goſpell, this will be more apparant. Run through the booke of the Acts: the preaching of *Peter* and *Iohn* was entertained firſt with *mocking*[x]: afterwards more open violence was vſed, and the men in authority *tooke it grieuouſlie that they taught the people*[y], and by common conſent put them to ſilence[z]. *Stenen* was

a man

l Luke 10.18.
m 2. Tim. 3.8.
n Iude, 14, 15.
o 2. Pet. 2.5.
p Mat. 24.39.
q Exod. 2.14.
r Exod. 5.20.
s 2. Tim. 3.8: So Chryſoſtome vpon the place.
t Numb. 16.
u Ier. 20.8.10.
x Acts 2.13.
y Acts 4.2.
z Verſ. 18.

man full of faith, and of the holy Ghost, and they were not able to resist the wisdome and the Spirit by which he spake, yet certaine arose euen of the Synagogue, and stirred the people against him [a]. *Paul* was mightily withstood, sometimes by *Elimas* the sorcerer [b], sometimes by the Iewes [c], sometimes by *Demetrius*, and those of that faction [d], sometime by *Phygellus* and *Hermogenes* [e], otherwhiles by *Hymeneus* and *Philetus* [f]. Thus we haue euen a cloud of witnesses to confirme this, that it hath euer beene the Diuels course by all meanes to withstand the preaching of the truth. And therefore marueil not, good neighbour at it, when you see the like in these times: these are Satans old prankes, and he will thus bestirre himselfe to the end.

[a] Acts 6.5.9. 10.12.
[b] Acts 13.8.
[c] Acts 14 19.
[d] Acts 19.24.
[e] 2.Tim. 1.15.
[f] and 2.17.

Nymph. *Blessed be God, you haue well satisfied me in this: so that I now see that those which loue the truth, haue cause to reioyce at it, rather then to be dismayed when they shall see the outrage of the World, and the fury of carnall men against the publishing of the Gospell.*

Eph. You are not deceiued: for the diuell his strugling on this wise, sheweth that there is a stronger then he come, *to bind him, and to take his armour from him* [g]. And though the oppositions of men are at the first assault something troublesome, yet we haue euer cause to reioyce, when we can say iustly, *After this manner did they to the Prophets* [h].

[g] Luk. 11.22.
[h] Luk 6.23.

Nymph. *Yet Sir, by your leaue, I cannot but marueil, that seeing the preaching of the Word is so excellent a thing as it is, euen* the power of God vnto saluation [i], *men should notwithstanding so eagerly resist it, and shew themselues so great enemies vnto it.*

[i] Rom. 1.16.

Eph. You will cease to wonder, when you shal truly vnderstand the causes moouing worldly & vnregenerate men to malice and maligne that, which indeed as you say, if the worth thereof were knowne, they ought rather with all reuerence to embrace: and if you thinke that it may be helpfull vnto you in that, wherein you desire to be resolued, I will open the same vnto you something more at large.

Nymph. *You cannot content me better, then if you shal vndertake to discourse thereof: for (as I suppose) when I haue once learned the true cause why preaching is so much misliked, I shal the lesse feare the pretenced reasons, which I daily heare to be alleaged against it.*

Eph. The true causes why the course of preaching, when it is performed so as it ought, is so much repined at, are these three especially. The first is this: As men loue nothing more then their sinnes, so they loathe nothing more then the discouery thereof: they can by no meanes endure to haue their secret corruptions ript vp: it is a death vnto them to bee thoroughly and directly dealt withall. Wicked *Ahab* hated the sincere Prophet of the Lord *Michaiah*, because he neuer *prophesied good vnto him but euill* [k]; that is, he neuer spared him, but deliuered the truth of God vnto him plainly without flatterie. Now the preaching of the word, it is as the prouerb is, *The finger in the bill*, it is euer rubbing vpon the gall: and being *light, it maketh all things manifest* [l], and discloseth euery mans close and secret vngodlinesse. In the daies of blindnesse (that is, in times and places where there is not a setled course of preaching) many a man seemeth to himselfe, and to others also to be vnreprouable, who when the light of the word by powerfull application breaketh out, is discouered both to others, and especially to his owne conscience, to be nothing lesse then that which he was supposed to be. Here is then one cause of dislike: the word thus handled, openeth that which men of all other things desire most to bee concealed: so that it is true of the word of Christ, which he witnesseth of himselfe, *The world hateth me, because I testifie thereof that the workes of it are euill* [m]. Tell me now I pray you, what thinke you of this?

[k] 1.King.22.8. Vnguis in vlcere.
[l] Eph. 5.13.
[m] Iohn 7.7.

Nymph. Truly I cannot but beare witnesse to the truth hereof out of mine owne experience. For howsoeuer, I haue now learned, I thanke God, to say with Dauid: Let the righteous smite mee, for that is a benefit; let him reproue me, and it shall be a precious oyle that shall not breake my head: *yet I well remember, when I first heard preaching, I was many times discontented: me thought the Preacher was too peremptorie,*

Psal. 141.5.

emporie, and a great deale more plaine then needed: yea, I had much ado at times, not to perſwade my ſelfe that I was chiefly aimed at in ſome things, and that the Preacher had receiued ſome ſecret informations touching me and my demeanour, which he there opened in the pulpit. So hard a thing it is for fleſh and bloud to brooke the words of reproofe, yea though in the witnes of a mans owne conſcience he hath euery way deſerued the ſame. But I heartily beſeech God in the behalfe of you, and others of your ſort, that he would enlarge your ſpirits, and giue vtterance vnto you, that you may open your mouthes boldly, to publiſh the ſecret of the Goſpell [x]. *For I thinke there were neuer any dates of greater ſecurity in which it is needfull that the mes of God ſhould* lift vp their voyce like a trumpet, to ſhew the people their tranſgreſſions, and the houſe of *Iacob* their ſinnes [o]. *Becauſe indeed, as it was ſaid of old,* All the world ſitteth ſtill, and is at reſt [p]. *And I wiſh vnfainedly, that the ſeuerall watchmen in their particular Charges, would remember that item which the Spirit of God giueth by the Prophet;* Ye that are mindfull of the Lord, keepe not ſilence [q]. *But Sir I am afraid I doe too much interrupt you, therefore I pray you proceed to ſhew the next reaſon of diſlike.*

[x] Eph. 6. 19.
[o] Iſai. 58. 1.
[p] Zach. 1. 11.
[q] Iſa. 62. 6.

Epaph. You haue ſaid the very truth. We can be content to heare the word vntill it riſe vs: But as a purging potion, ſo long as it is in drinking, is but another drink vntill it worke, and then we could be content to caſt it vp again: ſoome can quietly heare the word vntill it work vpon vs, but then it becometh a burden vnto vs. But to come to the opening of the ſecond reaſon of the diſlike of preaching: I haue by obſeruation found it to be this; becauſe preaching is (as men ſuppoſe) an enemy vnto liberty, a thing which by nature euery man deſireth to enioy. In the ſecond Pſalme wee reade what is the opinion that men haue of Chriſtian obedience, they call it *bands and cords* [r], that is to ſay, meere ſeruility & ſlauery, a baſe & ignominious thing to be conformable. This is the very conceit which worldlings haue of yeelding themſelues vnto the doctrine of Chriſt Ieſus. When *Lot* admoniſhed the Sodomites, and began to perſwade with them to deſiſt from violence againſt the ſtrangers that were with him in his houſe: they cried ſtrait, *Shall he iudge and rule* [s]? Forthwith they began to repine againſt his godly aduice, as againſt a matter of too much tyranny in him, and of too great ſubiection in themſelues. It was the imputation of *Korah* & his adherents to *Moſes* and *Aaron*; *You take too much vpon you* [t]: they deemed the gouernment of *Moſes* too peremptory, as an enemy to their liberty, and therefore not to be endured. When the Prophet *Amos* preached, it was ſaid, that the land was *not able to beare his words* [u]: as who ſhould ſay, his Sermons were too conſpicuous: men that were of a liberall and free diſpoſition, were not able to digeſt them. One reaſon which the Iewes had againſt Chriſt, to ſtirre vp themſelues to find meanes to ſuppreſſe him, was, becauſe they ſuppoſed that if they let him alone, *The Romanes would come and take away both their place and nation* [x]. They thought bondage would follow vpon his doctrine. This might eaſily be enlarged with the addition of many examples: but our owne experience may be a ſufficient confirmation. For euen at this day the world maintaineth the ſame opinion of obedience and conformity in Chriſtian duties, that it is an abridgement to liberty, that it ſauoreth of ſlauiſhneſſe and baſeneſſe for a man at the words of a Preacher to be reſtrained.

The ſecond cauſe of the diſlike of preaching.

[r] Pſal. 2. 3.
[s] Gen. 19. 9.
[t] Numb. 16. 3.
[u] Amos 7. 10.
[x] Iohn 11. 48.

Nymph. *Truly Sir it is euen ſo: for out of my poore experience, I am able to witneſſe thus much, that many men imagine, that for them to liue without controlement, following the ſway of their owne affections, if they may ſweare and blaſpheme, and be vicious and riotous, and drunke with the drunkards, and prophane the Sabboth, and ſcoffe at zeale and ſincerity in Religion, and runne into all manner of exceſſe, this is liberty. On the other ſide, they repute the reſtraint from any of theſe things, to be the greateſt ſhaldome; a miſery it is to be kept within compaſſe, that a man may not ſweare, may not ſpend the Lords day in ſports, or in worldly buſineſſes, or in trauelling vpon his owne occaſions, that he muſt ſet ſuch a narrow watch before his mouth, as that there ſhould be no filthineſſe, nor fooliſh talking, nor ieſting: that hee ſhould bee tied to the continuall*

hearing

hearing of the word,so often receiuing the Sacrament, and the like,this is a misery of all miseries,a thing not to be endured:they cry who [illegible] *you tell them these things.* This is a hard saying,who can abide it? *and determine as those of whom you spake,* Let vs breake their bands,and caft their cords from vs. *But resolue me herein I pray ye Sir,Is this liberty? Are not men herein altogether mistaken?* y Iohn 6.16.

Epaph. Yes verily: for howsoeuer men think themselues iolly fellowes,because they can seeme to contemne all gouernment,yet indeed of all conditions it is the baseft,and of al thraldoms the most slauish for a man to be subiect vnto sin,to be giuen ouer to his owne lusts,to be led wholly by the corrupt affections of his own heart:and to say the truth,euen in reason it must needs be so: for,as to be a slaue and a vassall,is in it self very opprobrious,and such a thing as euen the nature of man doth abhorre;so,the more vile he is to whom a man is in bondage, the more base and odious is it in the eyes of others, and the more tedious to himselfe, if hee bee of any ingenuous disposition. Now what more vile thing can there be imagined then sin is? VVhat more abominable before God,what more dangerous to the soule of him that committeth it? So that sinne being a thing so vile,in how seruile an estate is he,that is a slaue and a vassall thereunto? Doe you conceiue me in this?

Nymph. *I conceiue you well. But yet this breedes a further doubt:we may all complaine with the Apostle,that we are euen* captiue vnto the law of sinne[z]: *who then is he that may be called a slaue of sinne?* z Rom.7.23.

Epaph. Our Sauiour shal make you answer: *He that committeth sin,is the seruant of sin*[a]:to which,to make it more plaine, you may adde the saying of the Apostle,*Know you not,that to whomsoeuer you giue your selues as Seruants to obey, his Seruants you are to whom you obey*[b]? The latter place is an exposition to the other. He(saith Christ)that committeth sin,is the seruant of sin:he committeth sinne (saith *Paul*)that obeyeth sin:now he is said to obey sin,who finding his corrupt heart to prouoke him to any thing,sets himself presently to perform the same, or as the holy Ghost speaketh,*taketh thought for the flesh,to fulfill the lusts thereof*[c], *His eie waiteth for the twilight*[d], and he seeketh opportunities for his filthinesse. So the Adulterer is a slaue to his sinne,because he is wholly at the commaund thereof,studying how to compasse the same,and to satisfie his vncleane desires to the vttermost. The Drunkard is a vassall to his sin, because it is as it were his businesse,to set himselfe to the committing of it, to get money to bestow vpon it,to gather company that hee may haue fellowes in it, to rise early to follow it[e],to make his body able to beare it[f]. The couetous person is a drudge to his money:for,for it he wil do any thing,he wil defeat one,and defraud another,and oppresse a third,and grinde[g] the fourth, and take vsury of the fifth, and rake and wring,and extort,and lie,and forsweare, and whatsoeuer else for his mony. He is such a Seruant to it,as the Centurions Seruants were to him[h]: If money say to him,Go,he trudgeth by and by: if it say Come, it hath him at a becke:if it bid him do this,be it neuer so vile,vniust or vnlawful,eftsoones he doth it. In like manner the continuall Gamster,is as it were in the state of villenage to his humor,he will neglect all other occasions,either of rest for his bodie,or of profit for his outward estate,or of religion for his soules good,to fulfill it: for his life(if company be for him) he is not able to forbeare it. In like sort,the ignorant man is in bondage to his blindnesse,for bring all the perswasions you can against it out of the word of God, yet ignorance shall still haue the vpper hand,either he wil not conceiue you,or he wil not beleiue you,or he will not be directed by you. So againe,the superstitious is in thraldom to his owne peculiarnesse; for let God commaund what hee will, or prescribe what forme of worship he thinketh good,yet,thus and thus it hath been so long,and so it shall be,and so will I do for euer. *The word that thou hast spoken vnto vs in the name of the Lord,we will not hearke of thee*; said the superstitious vnto *Ieremie*, *But we will do whatsoeuer thing goeth out of our owne mouth, as wee haue done,both we and* a Iohn 8.34. b Rom.6.16. c Rom.13.14. d Iob 24.15. e Isay 5.11. f Verse 22. g Esay 3.15. h Matth.8.9.

[i] Ier.54.16.17 *our Fathers* [i]. In a word, whosoeuer suffereth himselfe to bee led by the corruption of his owne heart in any thing, without making resistance, without desiring the assistance of Gods Spirit to withstand it, whether it be pride, malice, reuenge, or whatsoeuer else, the same is a Slaue to his sin, a drudge to his own humour, and the baseſt Creature vnder Heauen. Nay hee is more slauish by degrees, then those slaues, whom they vsed in old times (and as they doe still in some Countries) to buy with money, and to vse at their pleasure. For there is no such slaue, but he keepeth a free mind in a seruile estate: but men generally, being in this most filthy and wretched thraldome, thinke themselues to bee in the most happy estate that may bee, and haue no will or disposition to bee freed, but are enemies to the meanes of their deliuerie. Thus haue I shewed you, that though men thinke themselues at liberty when they may liue licen-

[k] Gen.9.25. ciously, yet they are much deceiued: it may be said of them as *Noah* said of *Canaan*: *Seruants of Seruants they bee* [k] doing the businesse of the Diuell, not grudgingly or vnwillingly as bond-slaues vsually doe, but readily, greedily, and ioyfully.

* Gal.5.13. Nymph. *I am (I thanke you) well satisfied for this: yet by the way giue me leaue to demand of you one thing: Doth not Paul say to Christians*; Brethren ye haue beene called into liberty *? *so that it seemeth there is libertie euen in Christianitie, which what it is (if anie such be) I pray you to instruct me.*

The Liberty of Christianity. *Epaph.* Certenly the state and calling of a true Christian, is a louely calling, a calling that calleth men vnto it, such a calling as that the beames thereof are able to rauish the eye. True it is, that euer since *Adam* did eate the forbidden fruite, all the mouthes of the posterity are so out of taste, that we can neither heare nor see, nor taste any thing that good is; so that if we looke vpon the estate of a Christian liuing in obedience, with an eye of flesh, it looketh euen

[l] Esay 53.1. like Christ for all the world, euen as *a withered branch, and like a roote in the drie ground; when we see it, there is no forme that we should desire it* [l]. The eye of a natu-

[m] Psal.119.71 [n] Verse 32. rall man can see no good in it, vnlesse it be good to cleaue vnto the Lord, or *it is good to be afflicted* [m], or *it is good to runne the waie of Gods Commandements* [n], and such like, which are like pils, and to dye for it, will not down with a carnal man; yet if it be duly considered, it is the onely estate of libertie. It is not a fleshly liberty, a liberty for men to doe and speak, and liue as they themselues please, euery man after his owne fashion, as though the raines should bee laid on euery mans necke, and he left to his owne disposition. It is no such liberty: for then the more Libertine the better Christian; and then al the world would soone bee religious, for all the World are wel-neere Libertines. But this libertie which Christians haue, is a spirituall libertie, a heauenly liberty, a liberty of the soule; not which giueth the body liberty from obedience, but which setteth the Soule at liberty from destruction: not which maketh vs free to sinne,

[o] Gal.5.13. but which setteth vs free to serue God: not which giueth a man leaue to liue as caring for none, but which maketh him by loue a Seruant vnto all [o]: a freedome it is from the bondage of Sathan, from the thraldome of sinne, from the curse of Gods Law, giuing an interest into Gods fauour, into the merits of Christ, into the felicity of the choſen, into the eternall inheritance of Gods Kingdom. This is the libertie of Christians, of which howsoeuer worldly men (which sauour onely of earthly things) may iudge, yet such it is and so great, and hath so many priuiledges annexed thereunto, as that all the enfranchisements and freedomes of this world, are not worthy therwith to be compared. For as the new Ierusalem, which is from aboue, is of all other Citties and Incorporations, the most glorious, so it is the greatest priuiledge that any man

[p] Ephes.2.19. can attaine, to be, of a stranger and a forreiner, admitted to be a *Citizen*, and free-denizen of that Society [p]. Thus at your request I haue giuen you a taste of the doctrin of Christian Liberty: the obedient Christian is the true free-man, euen the Lords free-man.

Nymph.

Nymph. *Doubtlesse this is a most excellent point, and to the soule of a Christian exceeding comfortable: how much therefore are wee bound to giue thankes to our heauenly Father, who hath* deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Sonne? *And I beseech God to giue vs the grace, that being thus* made free from sinne, we may become the seruants of righteousnesse: *that so hauing our* fruit in holinesse, the end may be euerlasting life. *But now if it please you, I long to heare the third cause of the small regard of Preaching.*

q Col.1.12.13
r Rom.6.18.
s Verse 22.

Epaph. The third cause of contemptuous resistance, is the iudging of that which is taught by the outward semblance of the Teacher: as for example: Some great man in the World, that haply is a Magistrate, or a man of note and speciall reckoning in the place where he liueth, comming to the Church, and hearing his sinne reproued, and such and such duties perswaded, straight he casteth his eye vpon the person of the speaker, and him he seeth to be but some ordinarie man, one that if hee should come in place where he is, should be serued as *the poore man in the torne coate*, of whom saint *Iames* speaketh: *then should he be bidden to stand there aloofe off, or sit here at my foote-stoole*: whereupon he beginneth to thinke with himselfe, that it would be a shame for him, to suffer the words of such a one so farre below him in the world, to carry so great authority with him, as that he should by and by conforme himselfe to his perswasions. Another perhaps, that hath had some good education, and thereby hath gotten some taste of learning, or is otherwise by obseruation and expetience, growne to be a man of some reach and capacity: he, when he compareth himselfe with the Teacher, seemeth to see as much (if not more) learning, iudgement, reading and vnderstanding in himselfe as in him: and therefore he saith with himselfe, Why should I yeeld to his instruction? Why should his opinion sway so farre with mee, as to draw mee from mine owne courses? Why should not I be as well able to iudge what is meete, as he? A third, that is (it may be) some Gallant, a man of spirit, that thinketh it a part of his courage to be without feare, euen of God himselfe; he hearing at a Sermon threatnings denounced against sinne, and against those very sinnes whereof his life is a continuall practise, in the greatnesse of his stomack, and in the profanenesse of his heart, beginneth to set all at nought, imagining that it cannot stand with that hardinesse and vndaunted resolution which he professeth, to be stricken with the words of a silly man, or to haue his heart terrified with a few idle speeches. In a word, the people generally doe not consider how well a thing is spoken, how sufficiently prooued, how soundly seconded, and made good by the Word, this neuer entreth into their thought: but they see, that hee which preacheth, what is he but a man of their owne sort, one neither armed with authoritie to punish them, nor endued with power to constraine them, neither yet furnished with wealth to contend with them: and that all his force lyeth in his tongue, the exercise whereof when it is once ouer-past, there is all that hee can doe, and therefore they make a Tush at his doctrine, and say of the Preacher, as they did of old, *Hee is but wind*: and what is he that he should commaund vs? Thus, this also is one cause of resistance to the holy doctrine taught, men look no higher then the man, and they value al that is said, by the quality of the speaker.

The third cause of the dislike of preaching.
t Iames 2.2.
u Ier.5.13.

Nymphas. *This discourse of yours, so fully discouering the proud conceites of an vnreformed heart, calleth to my mind the commendation which* Paul *giueth of the Thessalonians*: When yee receiued of vs (*saith he*) the word of the preaching of God, yee receiued it not as the word of men, but as it is indeed the word of God: *for so long as men haue no higher a conceit of that which they heare, then that it is but a mans doctrine, the respect vnto it cannot choose but bee verie small; so that I must needs yeeld vnto you in this, that this also may well goe among the number of the causes, why preaching is of so slender estimation here amongst vs. Yet Sir, men that are enemies*

x 1.Thes.2.13

in this case, doe pretend other reasons, and will not be knowne of any of these to be the occasion or cause of their dislike.

Epaph. That is most true; for sinne doth euer seeke shades, and it is a tricke which we haue learned of our Grandfather *Adam*, to sew figge-leaues together to couer our nakednesse [y]. For shame men will not say that they are hereby moued to dislike: yet notwithstanding these be the true grounds, and men in their consciences know it to be so. If a man had asked of *Pashur* why he smote *Ieremie* the Prophet, and put him in the stockes [z], no doubt but hee would tell you a very formall tale, as that, *He prophesied against the Citie: he hath not sought the wealth of the people, but the hurt: and that hee discouraged the handes of the men of warre, in speaking such words vnto them* [a]. This would be *Pashurs* pretence, thus he would plead for his strait courses against the poore Prophet, yet this is but a colour: for the very matter is, *Ieremie* was a little too bold, he spake too plaine, his Sermons were like a fier, *and like a hammer that breaketh the stone* [b], he kept not a word backe of all that the Lord commanded him.

[y] Gen. 3. 7.

[z] Ier. 20. 2.

[a] Chap. 26. 11.

[b] Chap. 38. 4.

[c] Ier. 23. 29.

Nymphas. *Indeede I haue heard much spoken by many, and diuers exceptions made against preaching, but I neuer heard any man acknowledge his dislike to proceede from any of these causes which you haue named: I wish therefore that you would instruct mee how to stop the mouthes of Gaine-sayers, when I light in the company of such. They will not perhaps say much to your faces that are Preachers, but such as I am shall often heare them talke at liberty, and vtter the very bottome of their stomacks, and spend all their powder and shot to the beating downe of that, which I hope they shal neuer bee able to ouerthrow.*

Epaph. Assure your selfe of that: for we may be bold to say in the comfort of a good conscience, *They that be with vs, are moe then they that be with them* [d]. And when we come on the same errand with *Ieremie*, why may we not hope vpon the same promise, *They shal fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord* [e]? yet notwithstanding, lest their conceits should bee any hinderance to those that are well affected, or it should be an encouragement to them in their euill, when they find those that seeme contrary minded vnable to answere them, therefore I do both commend your care herein, and will be as helpefull to you as I am able, in opening the vanitie of their seuerall exceptions, that are enemies vnto preaching.

[d] 2. King. 6. 16.

[e] Ier. 1. 19.

Nymph. *I thanke you for it: and I trust that he which commanded* Peter *when he was himselfe conuerted,* to strengthen the brethren [f], *will both blesse your care to my profit, and render to you seuenfold into your bosome, the comfort that I shall receiue by your aduice. I will be bold therefore, as farre as I can call to mind, to make knowne vnto you euery thing that I haue heard obiected in this case.*

[f] Luk. 22. 32.

Epaph. Do so, I pray you, and faile not till you be fully satisfied, to vrge euery thing to the vttermost.

The seuerall excepters against preaching.

Nymph. *You know Sir, that wee haue in our Country, men of diuers humors, and sundrie fashions, some grossely ignorant, and meere sottish, chiefly in matters of Religion; some prophane, such as* Esau *was* [g], *who care more for a portion of meate, esteeme more of a worldlie commoditie, then of a heauenlie treasure; some wise and sensible, as the world calleth wisedome; some learned also, and Schollers by profession: now it hath been my hap at some one time or other, to fall into conference with euery of these sortes, and as communication draweth in one thing after another, so to finde out their seuerall opinions: and though some of them be very simple, and to be called idle surmises rather then grounded reasons, yet because you haue made me so kind an offer, you shall therefore haue all.*

[g] Heb. 12. 16.

The ignorant peoples exceptions against preaching.

Epaph. Be it so, I am well contented: and because Ignorance is a mother sin, therefore let vs first heare I pray you the ignorant mans exceptions.

Nym. *One thing that I haue heard some ignorant men with vs alleage, is,* that they can see no reason why there should be more vse of preaching now, then there

hath

hath been in former times. They haue liued (they ſay) ſome thirty, ſome forty, ſome more yeares, without a ſetled Miniſtery, hauing only (vnleſſe it were now or then at times) the ordinary Seruice read among them; and all this while they felt no want of that which is now called teaching; and therefore they are minded not to eſteeme that much, for the remainder of their life, without which they haue liued and done well enough hitherto. *How like you this Sir? Is not this a profound reaſon? Is not here good Diuinitie?*

Epaph. Indeed you may wel call this the ignorant mans reaſon, it is ſo groſſe, hauing in it but three errours, which you know is nothing to ſpeake of in ſo ſhort an allegation. Firſt of all, they will neglect preaching now, becauſe they haue liued without it hitherto: as though it were wiſedome for a man in his old or middle age, to refuſe a kindneſſe offered, becauſe in his youth or childhood he had no meanes to enioy it. Had it been a good reaſon for *Paul*, when Chriſt called him from Heauen, to haue ſaid, O Sir, it is now too late, I am a man that haue ſpent the beſt part of my time, without the knowledge of thee and of thy Religion, and therefore I pray thee trouble me not now, I hope to ſhift out as well for ſo much of my life as is behind, as I haue done to this day. No man will be ſo without common ſenſe, as to ſay, that *Paul* might iuſtly haue iuſtly refuſed vpon ſuch a pretence: and yet it had been as good a reaſon as theirs. Secondly, they erre in this, in that they account the time of their ignorance to haue been without danger, becauſe they neuer ſaw the danger. Alas, little doe they conſider the extreme miſery of thoſe times. Chriſt ſaith, that *hee that walketh in the dark*, namely, without the bright ſhining light of Gods holy word, *knowes not whether he goeth* [h]: he is euen in the vally of the ſhadow of death, *a ſtranger from the life of God, walking after the courſe of this world* [i], *and after the Prince that rulith in the aire, euen the ſpirit that worketh in the children of diſobedience* [k]. A man that hath been in a ſwound, and is awaked out of it by the paines of his friends, he will tell you how pleaſing the ſlumber thereof ſeemed to his ſenſes, and at the firſt beginning to be awaked, he will ſay perhaps; You ſhould haue let me alone, why did you trouble me? But when he is better aduiſed, he will thanke them that brought him againe, becauſe he knoweth, that if he had been let alone, it might coſt him his life. So in this caſe a man liuing in blindneſſe and groſſe ignorance, ſeemeth to himſelfe for the preſent, to be in a marueilous good eſtate, and his ſoule in as good caſe as any mans: and when the Preacher ſhall crie vnto him, *Awake thou that ſleepeſt, and ſtand vp from the dead* [l]: Oh thou ignorant perſon, *Why miſtakeſt thou?* [m] *ſaue thy ſelfe from this frowarde generation* [n]. Like enough he will ſay; O Maſter Preacher, trouble me not I pray you, ſpare your ſides, I am well enough, my ſoule is in no ſuch danger: but if the Lord once open his eyes, and *make him a new heart, and a new ſpirit* [o], then he will bleſſe God for him that called him, becauſe he will then perceiue, that otherwiſe he had euen runned on to his owne deſtruction. He that trauelleth by night vpon the edge and hanging of a ſteep hill, from which if he ſhould fall he muſt needs break his neck, goeth on without feare, becauſe in the darke he ſeeth not the danger: but let him be brought back at light of day, it will make him euen quake to thinke vpon the perill he was in, and wonder that euer hee ſhould eſcape it. In like ſort, he that is in the blindnes of ignorance without the word, the ſame is hourely ready to fall into the pit of hell, yet he feareth it not, becauſe he ſeeth it not: but if euer he haue any remorſe by the light of the Goſpell ſhining in his heart, it will terrifie him to remember his former miſery, and *make his belly to tremble* [p] to conſider it: ſo that here is the ſecond error in this ignorant obiection. Men conclude there was no danger in the daies of blindnes, becauſe they ſaw no danger, whereas indeed the danger was ſo much the greater. A third error there is yet in this exception, and that is, that they conſider not how that the refuſal of Gods mercy which is freely offered in the preaching

[h] Iohn 12. 35.
[i] Ephes. 4. 18.
[k] Ephes. 2. 2.
[l] Ephes. 5. 14.
[m] Ezec. 18. 31.
[n] Acts 2. 40.
[o] Ezec. 36. 26.
[p] Hab. 3. 16.

ching of the word, doth double their ſin, & make their condemnation more iuſt by whom it is refuſed. *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne*[t], (ſaith our Sauiour) that is, they had not been chargeable with this ſin of contempt of me and of my doctrine: *But now haue they no cloke for their ſin*, now they haue nothing to pleade for excuſe. If this were duly thought vpon, that the negle& of the word, when the meanes of making the ſame familiar vnto men, is become common among them, did make them guilty of a greater ſinne before God, they would then not dare like the deafe Adder to ſtop their eares[u], and to ſuffer the holy doctrine of God to fall to the ground vnregarded. Thus I hope I haue ſhewed the vnreaſonableneſſe of this firſt reaſon.

[t] Iohn 15.22.

[u] Pſalm. 58.4.

Nymp. *This that you haue ſpoken, as it maketh me ſee plainely the idleneſſe of this ignorant exception, ſo it calleth to my remembrance a notable place of Scripture, which I once heard you alleage in one of your Sermons, to this or the like purpoſe: it is a part of* Paul *his ſpeech at Athens*, The time of this ignorance (*ſaith he*) God lightly paſſing ouer, now he admoniſheth all men euery where to repent[f]. *It ſeemeth to me that this place may be applied fitly to this matter.*

[f] Acts 17.30. vnregarded.

Epaph. It is well remembred: for indeed that ſpeech fitteth well with this point. *Paul* there diſputing with the Heathen that worſhipped dumb Idols, and thought the God-head to bee like Gold or Siluer, or Stone, grauen by the art and inuention of man; leſt they ſhould obie& nouelty vnto him, and ſhould ſay as the Papiſts doe at this day, how was it poſsible that all the World ſhould for ſo many yeares bee deceiued? hee telleth them, that it ſeemed good vnto God, for cauſes beſt knowne vnto himſelfe, to permit the ignorance of ſo many thouſand of yeares; yet ſo, as that time of blindneſſe being now determined, men ſhould not pleade preſcription, reckoning more of an old error, then of newly reuealed truth: but ſhould open their eares and hearts to this his generall ſummons to repentance. I thanke you for minding me of this place: it ſheweth notably what a fond thing it is, not to take notice of the truth reuealed, but to preferre a long continued ignorance before it. Haue you any more exceptions of this nature, forged in the ſhop of ignorance? Like enough you haue: for it is an old and a true ſaying, *that error is infinite, though truth bee but one.* If this that you haue named haue any moe fellowes, bring them forth; I doubt not, but by the grace of Chriſt to diſcountenance them.

Nymp. *Yes ſure: when the multitude heare it taught, that the preaching of the word is a thing of that nature and neceſſarie vſe, that without it men ordinarily cannot bee ſaued, they crie out by and by*: And what is then become of our forefathers? they had no preaching, yet they were in their times good people, honeſt, and well eſteemed in the places where they liued. If we ſhould then yeeld to this, that this preaching is with ſo reuerent a regard to be depended vpon, wee muſt needes condemn our Progenitors, out of whoſe loynes we are come, which to do were more then inhumanitie. *I can tell you Sir, this is an argument that hath a generall approbation, and therefore I pray you looke well to it that you can anſwere it.*

Epaph. Well, as hard as it is, yet it is not ſo intricate as was *Samſons* riddle, that in ſeauen daies couldnot be interpreted, for indeed it is of no value. It is true, we are both by Nature and by Religion to honor the memories of our Anceſtors, and in all good things to be imitators of them: but in matters of Religion we are not to haue an eie to them or to their times, but we muſt conſider what it is which the Lord requireth at our hands. Whether they were ſaued or no, it is not for vs to enquire: if the Lord haue dealt more mercifully with vs then he did with them, wee haue cauſe to magnifie his holy name, to looke to our ſelues, that we deſpiſe not the riches of his bountie, and to leaue them to the Lord to whom they ſtand or fall. It is a good ſaying of an ancient Father to this purpoſe: *If my Predeceſſors* (ſaith he) *either by ignorance or by ſimplicitie, haue not kept and holden that which our Lord hath taught them by his exam-*

[g] Iudg 14.12.

Cypr. lib. 2. ep. 3.

ple

ple and authorities, the mercie of our Lord might pardon them. But as the good Doctor ſaith, *We cannot hope for the like*, hauing better meanes of inſtruction. When the outward ordinary meanes failed, Gods handwas not ſhortned, but he was able euen in the midſt of blindneſſe, to ſaue thoſe which belonged to the election of grace. As for vs, it ſhall not be ſafe for vs *to neglect this ſo great ſaluation*[a], *or to receiue the grace of God in vaine*[z], fooliſhly aduenturing our ſelues vpon the vnknown condition of our forefathers. And this I hope may ſuffice to take away the edge of this fancie. It is humanitie to thinke the beſt of our forefathers, but it is diuinitie to looke carefully to our ſelues.

[a] Heb. 2. 3.
[z] 2 Cor. 6. 1.

Nymph. *I am glad you haue furniſhed me with ſo ſufficient an anſwere to this exception, which I haue beene often aſſaulted with; and indeed, becauſe of the common inſtinct of nature, it ſtriketh the deeper impreſſion, and is the more hardly remooued. But I think this that you haue ſaid may preuaile there, where obſtinate wilfulneſſe hath not gotten the maſterie: and therefore I will lay this vp as ſafely, as euer* Goliah *his ſword was laied vp*, [y] *that I may euer haue it in readineſſe for ſuch a purpoſe. But Sir, there are yet more obiections of the ſame ſtampe, which I muſt entreate you alſo to cleare, that ſo you may make me a perfect ſcholler in this point.*

[y] 1 Sam. 21. 9.

Epaph. Who would think it poſſible that men ſo dull, and vncapable in matters which concerne their greateſt good, ſhould be abounding with arguments, wherewith to pleade euen againſt their owne ſoules? But the diuel is a cunning inſtructour, and laboureth to ſtrengthen men in ignorance, (becauſe it is the ſcepter of his kingdome) as much as it is poſſible. Let vs heare therefore what the ignorant, with whom it hath been your hap to conuerſe, haue yet further to alleage.

Nymph. *They ſay, that the moſt learned of you all, who are called Preachers, when you haue ſhewed the vttermoſt of your cunning, can ſay no more then they know already, namely*, that they muſt loue God aboue all, and their neighbours as themſelues: *and ſeeing they know this well enough already, what needeth (ſay they) any more inſtruction?*

Epaph. This is a conceit ſcarce worthy the confuting: yet leſt my ſilence ſhould breed an opinion in you, that there is more in it then indeed there is, oh but conſider of it by the like: If a man ſpeaking of husbandry, and hearing another to diſcourſe of the great skil, and long experience that is requiſit to make a man a good husband, ſhould ſay by and by, Tuſh, what talke you ſo much of skill and knowledge herein? Why? *It is nothing but this, to plow, to ſowe, and to reape:* ſhould not ſuch a one deſeruedly be laughed at, and bee a ſcorne to thoſe which heare him? Yes, and not without cauſe; for euery man knoweth, that though this be the ſumme of Husbandry, yet there are diuers particulars belonging to theſe, which are neither ſoone learned, nor eaſily practiſed: ſo that he who deſireth to be a good husband, and to profit by his labours, and to make the beſt of euery thing, muſt not ſatisfie himſelf to know this, that there is nothing in husbandry but to eare the land, and to reape the fruit; but he muſt learne alſo what belongeth to the right performance of theſe, otherwiſe he may erre in ſowing, play the foole in plowing, and come ſhort in reaping. And euen ſo it is in this caſe: true it is, that the ſum of al Religion conſiſteth in this, in louing God aboue all, and a mans neighbour as himſelfe: but what then? If a man ſhall thinke by and by that he is a good Chriſtian, and knowes enough, becauſe he apprehendeth theſe generals, the ſame is exceedingly deceiued, for there are many other branches belonging to each of theſe, which vnleſſe a man do know, he can neuer loue God as he ought, nor his neighbor as he ſhould: ſo that to my ſeeming, euen common reaſon is ſufficient to conuince mens ignorance herein. There is not the meaneſt profeſſion, the courſeſt trade, the plaineſt occupation, but it hath (as we ſay) a certaine myſterie in it, there are many rules belonging to it: which muſt be knowne, not in groſſe onely, but euen very preciſely, before a man can in any mediocritie practiſe the duties of the ſame.

Nymph. *It is true that you ſay, for mine owne part I confeſſe it: but yet Ignorance will replie and ſay*; Will you then vrge vpon euery common man the knowledge of euery point which in preaching you deliuer? that ſeemeth very vnreaſonable: neither can men that want the helpes of learning attaine vnto it, and will not a good meaning make a ſupply for all this?

Epaphras. How vnreaſonable it may ſeeme in mens eies, to be vrged to ſuch exact knowledge, I cannot tell: this I am ſure of, that we that are Miniſters, are charged *to ſhew the people the whole counſell of God*[a], and not *to keepe a word backe*[a]. If we cannot be diſpenſed with to keepe ſecret any thing, how ſhal it be tolerated in the people to neglect the knowledge of that, which we are bound by vertue of our commiſsion to deliuer? It was but an idle prayer of the Apoſtle, on the behalfe of the Coloſsians, to beg of God that they *might be fulfilled with knowledge of Gods will, in all wiſdome and ſpirituall vnderſtanding*[b]: for for the Philippians, that they might abound *in all iudgement, and diſcerne things that differ*[c], I ſay theſe were but idle wiſhes, if ſo be, that full meaſure of knowledge is not required of euery Chriſtian. And if ſome certaine rudiments, and as it were ſhreds of knowledge were ſufficient, the Hebrews might well haue complained of wrong, in that they were ſo ſharpely cenſured for their being *dull of hearing*, and for that they ſtill after ſo much teaching *needed the firſt principles of the word of God*[d]. And ſure, if it be vnreaſonable to vrge men to know ſo much, we muſt (which were blaſphemy) challenge the wiſe God as an vnneceſſary burdener of mankind, who hath reuealed ſo much. As it is curioſitie to enquire into that which God hath concealed, ſo it is vnthankfulnes not to take notice of whatſoeuer he hath left *written for our learning*[e]. *The ſecret things belong to the Lord our God, but the things reuealed belong to vs and to our children for euer*, ſaith the Scripture[f]. I confeſſe, that if a man might attaine to the age of *Methuſelah*, who lined *nine hundred ſixty and nine yeares*[g], and ſhould in that ſpace equall his diligence in ſearching the Scripture vnto *Dauid*, who made it his *meditation continually*[h], yet many things would eſcape him, and he ſhould when he had done all, be faine to confeſſe, *that the greateſt part of that which he knoweth, is not the leaſt part of that which he knoweth not*: But what then? becauſe a man when he hath done his beſt cannot know all, ſhall he therefore not labour to know any thing? God forbid. Ignorance by a kind of neceſsity may ſeeme to haue ſome excuſe, but a voluntary neglect of that which a man may know, cannot haue ſo much as a colour of allowance.

Maxima pars eorum quæ ſcimus eſt minima pars eorum quæ ignoramus.

Nymp. *I know what ſome will ſay, namely that by this, you will bind common men to be as cunning as your ſelues.*

Epaph. As for that, I can eaſily anſwer it: I may lawfully wiſh as *Moſes* did, that all *the Lords people were Prophets*[i], *&c.* yet I know too, that that exact and diſtinct knowledge is not required of all men, which is neceſſary in a Diuine. But what then? Although there be a larger meaſure of knowledge requiſite in a Preacher, then in a priuate man, yet the matters to be knowne (I ſpeak of points neceſſary to ſaluation) are the ſame both for a Paſtor and for a priuate Chriſtian. For (as the Apoſtle ſaith[k]) *there is but one Faith*, which is therefore called *One*, becauſe it is but one and the ſame thing, which is to bee beleeued of all the faithfull: ſo that whatſoeuer a Diuine ought to know, for the ſaluation of his ſoule, the ſame is euery other man to know for the ſaluation of his ſoule alſo: That *Faithfull word*[l], which the one is to *hold faſt*[m], the other is to *hold faſt* likewiſe: As the Miniſter muſt *improue the gainſayer*[n], ſo muſt the common beleeuer *contend earneſtly for the maintenance of the Faith*[o], euen as the Generall and the common Souldier fight in one quarrell, though more military skil be expected of the one then of the other: you that are hearers ought to *comprehend*[p] and conceiue the *myſtery of godlineſſe*[q] *as truly*, though (perhaps) not ſo *clearely* as we that are Miniſters.

Maior ſcientia non alia. Whita. de ſa ſcrip. q. 6.

Latimers diſtinction.

[a] Act. 20. 27.
[b] Col. 1. 9.
[c] Phil. 1. 9. 10.
[d] Heb. 5. 11. 12
[e] Rom. 15. 4.
[f] Deut. 29. 29.
[g] Gen. 5. 27.
[h] Pſal. 119. 97
[i] Num. 11. 29.
[k] Epheſ. 4. 5. Thom. Aquin. vpon that place.
[l] Titus 1. 9.
[m] Reu. 2. 25.
[n] Titus 1. 9.
[o] Iude 3.
[p] Epheſ. 3. 18.
[q] 1. Tim. 3. 16.

Nymph. *Let me thinke it is hard for the common people (the greatest part whereof cannot so much as reade) to attaine to so much knowledge as you seeme to perswade especially if withall they be such as liue by their labour, and haue charge of Children, how shall they spare time for such occasions?*

Epaphras. Verily it is a wofull thing to consider the dulnesse that is among vs men: and they doe not know what they want that cannot reade (a thing which notwithstanding of all other, the partes of learning is the most easie, and as soone learned, as to be able to play at the Cardes, if men were as desirous of the one as of the other:) yet howsoeuer, in this case of *knowledge in Religion*, men doe cast many more perils then they needs, and are like the slothfull man, of whom *Salomon* speaketh, who saith, *A Lion is without, I shall be slaine in the streetes*[t]. For *knowledge is easie to him that will vnderstand*[f]: and the *yoke* of Christ, *is easie, and his burden light*[s]: Wherefore serueth the Scripture, but *to giue vnto the simple sharpenesse of wit, and to the Child knowledge and discretion*[u]? *The entrance into thy words* (saith *Dauid*) *sheweth light*[x]: as soone as a man in humilitie, and in a true desire to know God, doth but begin to apply himselfe to the meanes of knowledge, hee shall secretly feele such a sudden light cast in vpon his vnderstanding, that hee shall bee able to apprehend euen the very *secrets of the Lord*, and so shall *goe from strength to strength*[z], *vntill he be filled with all the fulnesse of God*[a]. And we see by comfortable experience, with what gifts of iudgement and good vnderstanding of speech; yea, and of prayer also, the Lord furnisheth many, who notwithstanding haue wanted the helps of good education: wherein the Lord maketh good that ancient propheſie touching the Kingdome of Christ, that *hee would in it powre out his Spirit euen vpon Seruants and Maids*[b], so that *the eyes of the blind should bee lightned, and the eares of the deafe opened, and the dumbe mans tongue bee able to sing*[c]. And *thankes bee vnto God for this vnspeakeable gift*[d]. So that it is a causelesse feare which men haue, who imagine the knowledge of the doctrine of saluation, to bee a matter of that exceeding difficultie. Now for the multitude of worldly businesses the necessarie following whereof, men pleade partly as a matter priuiledging them; partly as a thing hindering them from intending these better occasions; if they had learned what this is, *Seeke yee first the Kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you*[e]: or this; *What shall it profit a man though hee should winne the whole world, if hee lose his owne Soule*[f]? Then they would bee ashamed either to thinke Religion a hindrance to their worldly thriuing (it beeing a furtherance rather: because it is *the blessing of the Lord which maketh rich*[g]) or else *to minde onelie earthly things*[h], spending all their time about that which is *on the earth*[i], and neglecting that *durable riches*[k], *euen the vnsearchable riches of Christ*[l]. I know the businesse of the world must bee followed; *He that laboureth not, let him not eate*, saith *Paul*[m]: and *if there bee any that prouideth not for his owne, and namely for them of his Household, hee denieth the Faith, and is worse then an Infidell*[n]. Yet I know too, that hee who will *walke circumspectlie, not as a Foole, but as a wise Christian, must redeeme the time*[o], and in the middest of his worldlie employments remember that *one needfull thing*[p], which (when all other commodities become that which they are, euen *nothing*[q]) will tarry by him, and shall neuer bee taken from him. Moreouer, put case a man bee either so tyed by the nature and qualitie of his calling, that hee can spare no time (so as among others, day-labourers and other poorer Tradesmen seeme to bee) or else is destitute of meanes to further his knowledge when he is priuate and at home; yet if he would bee conscionablie carefull of profitable spending the Sabbath day, learning euery such day, though but one point, and caring to keepe it, and *to hide it in the heart*[r], *and ponder it*[s] in the weeke following, that hee may by that meanes make it his owne, it is incredible to one that tryeth it not, to what store of spirituall knowledge euen a com-

[t] Pro.22.13.
[f] Prou.14.6.
[s] Mat.11.30.
[u] Prou.1.4.
[x] Psa.119.130
[z] Psal.84.7.
[a] Ephes.3.19.
[b] Ioel.2.29.
[c] Esay 35.5.6
[d] 2.Cor.9.15.
[e] Mat.6.33.
[f] Mat.16.26.
[g] Pro.10.22.
[h] Phil.3.19.
[i] Col.3.2.
[k] Pro.8.18.
[l] Ephes.3.8.
[m] 2.Thes.3.10
[n] 1.Tim.5.8.
[o] Eph.5.15.16
[p] Luke 10.42.
[q] Prou.23.5.
[r] Psal.119.11.
[s] Luke 2.19.

a common man ſhall attaine, and what *vnderſtanding* he ſhall haue *in the myſterie of Chriſt* [t]. We haue a ſaying touching earthly things, that light gaines makes heauy purſes, we ſhall ſurely find it true in this, he that ſhall labour to grow richer euery Sabbath, but by one point, ſhall before hee is ware of it, grew to a very comfortable portion of the ſauing knowledge of Gods truth.

[t] Epheſ. 3. 4.

Nymph. *I haue very carefully attended to this which you haue ſpoken, ſaid I praiſe God I find much comfort in it; yet there is one thing behind, which I haue ſtill looked for, which I am bold to put you in mind of, leſt you ſhould forget it, and that is touching the good meaning which the common ſort ſo much truſt vnto: they ſay their heart is good, though their skill be ſmall, and they hope that God will accept it. I pray you ſatisfie me in this alſo, and then I ſhall be reaſonably furniſhed againſt the plea of the ignorant.*

Epaph. You do well to mind me of it, howſoeuer I was euen now of my ſelfe comming to it: *An honeſt and good heart* [u] is a thing in the eyes of God much eſteemed; and it is the eſpeciall thing he craueth of vs, *to giue him our heart* [x]: yet generally, that which men call a good hart to God-ward, is nothing leſſe then that which it is called: for, ſo long as a mans hart is a dull, ignorant, vnregenerate, and vnreformed heart, *it is wicked about all things* [y]. There can be no goodneſſe in that heart where there dwelleth groſſe and blockiſh ignorance of God and of his truth: It is no good heart *which loueth fooliſhnes, and hates knowledge* [z], *and caſteth the word of God behind it* [a]. It is no good heart *which maketh not the mouth to ſpeake out of the abundance of it* [b], and to bee able *to giue a reaſon of the hope that is in it* [c]. There may bee *a zeale of God* [d], where there is no knowledge of God; but it is but a blind zeale, and God eſteemeth it not. They which kill and perſecute Gods ſeruants, may haue a kind of good meaning, and may thinke that in ſo doing, they doe *God ſeruice* [e], yet this cannot helpe them; ſo that men are deceiued in their good meaning: for no meaning is good, but that which is guided by knowledge; yea, though the thing meant be in it owne nature good, yet if the meaner be not aſſured of the goodneſſe of it from Gods word, his meaning is naught, and that by the rule of Scripture, which telleth vs, that *Whatſoeuer is not of faith, is ſinne* [f].

[u] Luke 8. 15.
[x] Pro. 23. 26.
[y] Ier. 17. 9.
[z] Pro. 1. 22.
[a] Pſalm. 50. 17
[b] Mat. 12. 34.
[c] 1. Pet. 3. 15.
[d] Rom. 10. 2.
[e] Iohn 16. 2.
[f] Rom. 14. 23.

Nymph. *I muſt needs yeeld to this that you ſay, that it is true: and yet me thinkes it is ſomewhat hard: for I remember I haue read in a good Author (whoſe iudgement I thinke you will alſo approue of)* that there are many, who though they are ignorant in many things, yet they haue a meaning of true Faith, and that which is wanting in knowledge, is ſupplied in affection: *this is a very comfortable ſaying, and to my ſeeming alſo it doth ſomewhat fauour the conceit which men haue of being excuſed by their good meaning.*

Perk. ref. cath.

Epaph. I doe approoue of the Authour you alleadge, as of a worthy Inſtrument in Gods Church: I agree alſo to that which you haue cited out of his writings: *for* (as hee alſo ſaith) *all men haue not that ſharpneſſe of conceit, and faſtneſſe of memorie, to bee able to wade into the depth of euerie point, and to remember euerie particular.* And indeed an exact knowledge of the myſteries of Religion, ſo as to be able to diſpute ſcholler-like of them, is not required of euery common man: to which end is the ſpeech of Saint *Auguſtine*; *It is not* (ſaith hee) *the quickneſſe of vnderſtanding, but the ſimplicitie of beleeuing which is ſafeſt for the people*: all this is true, but yet it maketh nothing for the defence of that brutiſh ignorance which men ſeek to colour with the pretence of a good meaning: for this rule, that good affection ſupplieth the want of knowledge, holdeth onely in thoſe, who hauing in ſome ſmall meaſure felt the ſweetneſſe of knowledge, doe labour to encreaſe in it. In ſuch it is true, that the ſincerity of the hart maketh a kind of recompence for the defect of knowledge: but, where there is a ſetling of a mans ſelfe vpon the dregs of ignorance, without grieuing and ſorrowing for his owne dulneſſe, without caring and endeuoring to thriue in knowledge, there this rule hath no place, there the pretended good meaning

Whit. de ſacra ſcript. quæſt. 2.
Auguſt. in lib. contra Epiſt. fund. cap. 4.

is

is but ſottiſhneſſe, and that kind of ignorance maketh a man *a ſtranger from the life of God* [s]. And therefore it is well ſaid of a learned man, *That whereas God forgiueth manifold ignorances in his children, yet he requireth that wee be teachable, and not hardened in our owne dulneſſe and ſluggiſhneſſe.* And ſurely they which want that which the Scripture termeth an *Endeauour* [h], and a *mind to know* [i], cannot ſafely aſſure themſelues that they are the Lords.

[s] Ephes. 4. 18. Melanchton.

[h] Hoſ. 6. 3.

[i] 1 Iohn 5. 20.

Nymph. *You haue fully ſatisfied me touching this doubt: there is onely one thing more behinde, which ignorance pretendeth, and it is common in many mens mouths:* Let them (*ſay they*) preach and we will pray; *they hope their deuotion in praying will doe them more good then all your preaching.*

Epa. It is a world to ſee the cunning of the Diuell, who goeth about, to ouerthrow one holy duty by another, and to oppoſe thoſe things which ought to goe as it were hand in hand together. But what thing is there ſo ſenſleſſe, whereto ignorance in the Scripture may not be perſwaded? It is our Engliſh Prouerbe, *The blinde eateth manie a flie:* and ſo indeed the ignorant in the Booke of God embrace many groſſe and ridiculous abſurdities: for if men knew what the Scripture ſaith in this caſe, they would neuer caſt out ſuch an idle ſpeech: *Salomon* ſaith, *He that turneth away his eare from hearing the Law, euen his praier ſhall be abhominable* [k]. What thinke you ſhall become of their prayers then who reſolue not to affoord the vſe of their eares vnto Gods Word? Doe they not make a faire hand, when by their contempt of preaching they bring a curſe vpon their praying? Ad hitherto, that *Paul* ſaith expreſſlie, that *As men cannot call on him in whom they haue not beleeued, ſo neither can they beleeue without hearing, nor heare without a Preacher* [l]. Can men credit *Paul* in this, and yet thinke to pray well without the helpe of Preaching? Surely no. How can men pray aright, without knowledge of their owne wants, without the apprehenſion of the promiſes of God, vpon which to builde their aſſurance to bee heard? And how can they attaine to either of theſe (ordinarily) but by the preaching, expounding, opening and applying of Gods word? That which men commonly call praying, is but a lip-labour, conſiſting in the recitall of a few words, the ſenſe and meaning whereof is not vnderſtood, and it is meere babling in eares of God; it may well bee called *the ſacrifice of Fooles* [m]: and it may truly be ſaid of ſuch blind deuotions and tong-prayers, which the hart doth not conceiue, as it was ſaid of the hypocriticall ceremoniouſneſſe of the Iewes; *The Soule of the Lord hateth them, they are a burden vnto him, he is wearie to beare them* [n]. I thinke I haue ſufficiently diſcouered the weakeneſſe of this ſilly obiection.

[k] Prou. 28. 9.

[l] Rom. 10. 14.

[m] Eccleſ. 4. 17

[n] Eſay 1. 14.

Nymph. *I praiſe God I doe alſo ſee the vanitie of it; and I hope I for my part ſhall learne to eſteeme of preaching, as that I ſhall alſo reuerence that good meanes, which God hath in his wiſedome ordained for my helpe in the performance of that holie duty, that ſo by often hearing, I may learne to pray, and by praying I may make good vſe of the things I heare. Well ſir, now that you haue armed me againſt the common preiences of the ignorant ſort, wherebythey make themſelues beleeue, or rather are made beleeue by the diuel, that it is no danger to contemne preaching, I muſt challenge your promiſe, and craue your helpe alſo touching another ſort of men, who as they are ignorant in the matters of God, ſo are they come to a higher degree of hardneſſe, and haue euen almoſt taken vp their ſeate in the chaire of ſcorners* [o], *and doe not onely regard preaching, (which is the fault of thoſe of whom I haue ſpoken hitherto) but ſcoffe at it, and endeauour by lading it with ſundrie reprouches altogether to diſgrace it.*

[o] Pſal. 1. 1.

Epaph. I am as willing to performe my promiſe as I was to make it; and yet I know, that in regard of theſe prophane ones themſelues, this will bee but a thankeleſſe peecy of ſeruice: for *a ſcorner loueth not him that rebuketh him, neither will he goe vnto the wiſe* [p]. Therefore I will doe it rather in deſire to ſatisfie you, then in any great hope I haue to reclaime them.

[p] Prou. 15. 12.

Nymph.

Nymphas. *Indeede I haue ſometimes caſt in a word according to my skill, when I haue beene in the company of ſuch; and they haue for the moſt part ſtill ſhewed themſelues like the Foole, who* maketh a mocke of ſinne [q], *to whom* it is euen a paſtime to do wickedly [r]: *Yet it is good to be able ſometimes to anſwere them according to their fooliſhneſſe,* leſt they ſhould be wiſe in their own conceit [s]. *Well then, to come to the matter without circumſtance, the exceptions of profane men againſt Preaching are diuers, ſome againſt the perſons of the Preachers, ſome againſt the hearers, ſome otherwiſe, as you ſhal vnderſtand in ſeuerall. Firſt, ſomething you that are the Preachers, it is common in their mouthes:* Who be worſe then they? If there be any couetouſneſſe, or pride, or ambition, and the like, where ſhall you finde it but in the Clergie? When they are in the Pulpit, they muſt needs ſay ſomewhat; and therefore, thogh they be there, they be very hot and eager againſt vice, yet in their courſes, they are as bad, or worſe then other men. *This is one exception.*

[q] Prou. 14. 9.
[r] Pro. 10. 23.
[s] Prou. 26. 5.

The obiections of prophane men againſt preaching.

Epaphras. The anſwer to this wretched exception (not for the waight of argument that it carieth, but for the varietie of leudnes and error which is in it) will diuide it ſelfe into many particulars. Firſt of all therefore touching them that obiect this, they are very properly by a learned man of our times compared to foule Gameſters, who when they haue loſt all at the Cards, and haue the laſt dealing in their hands, and perceiue, that, not likely to proue to their mind riſe vp in a chafe and fling down all, and ſay, there hath been foule play plaid, when indeede the fault is chiefly in themſelues: ſo many, being naught themſelues, and being (as the Apoſtle ſpeaketh) *damned by their owne conſciences* [t], when they haue no other ſhift, cry out vpon Preachers, thereby to cloke their own iniquitie: therein not much vnlike to him, that in a throng at a Faire or market bids men to beware of the Cut-purſe, that he in the meane time (being a man of the trade) may practiſe diuing into mens Pockets with the leſſe ſuſpition. And marke it when you will, you ſhall neuer finde them any other then meere ſenſuall men, yea, and for the moſt part openly noted for ſome one bad courſe or other, of drunkenneſſe, oppreſſing, vſurie, couetouſneſſe, adultery, or the like, that make this obiection. Secondly, (becauſe there may bee truth in an obiection, though there bee little truth or honeſty in him that maketh it) know this therfore for the ſubſtance of this cauil, that put caſe it were ſo, (which thankes be to God is not ſo) that all Preachers did confute their owne Sermons with their euill life, & had *Eſaus* hands with *Iacobs* voyce, and were like a file which ſmootheth other things, it ſelf remaining rough, yet this could make nothing againſt preaching. For is Phiſicke naught, becauſe many Phiſitians perhaps liue contray to their own rules of phiſicke? Or is law damnable, becauſe ſome profeſſors thereof do liue lawleſſe, giuing rules of equitie to others, themſelues keeping none but ill rule? no man wil be ſo without ſenſe to affirme it: why then? Shall the courſe of preaching be condemned, for the ſuppoſed miſdemeanor of them which preach? God forbid. Is any man ſo vnwiſe as to diſobey a warrant comming apparantly from a man of authority, becauſe the Conſtable or Tithing man is a naghty fellow that bringeth it? Who then either but a foole, or a froward heart will tread the holy doctrine of God vnder his feete, becauſe hee is a man of no good cariage that deliuereth the ſame? Thirdly, men are to conſider this alſo, that all are not Miniſters which are ſo called, neither all true Preachers come from God that ſtand vp in the Pulpit: for in theſe corrupt times many are crept into the Church of God by the window, whom God did neuer ſet a part to that holy ſeruice: now it is vnpoſſible, but that ſuch as theſe (*though they may a long time couer their double iniquitie vnder a diſſembled ſanctity*) yet ſhould at laſt breake out into extremities. Now it is againſt common reaſon, to turne their miſcariage into the generall diſgrace of all honeſt miniſters. There be many counterfet Dog-leaches, & pretenced Surgions, that hauing gotten a litle Rubarbe or Balſamum,

[t] Tit. 3. 11.

Simulata ſanctitas eſt duplex iniquitas. Aug. in pſ. 63.

M. Greenham.

and

and some few words of art, run about the Country and beguile the people, and cozen them of their Money, purging their purses, and scouring their bags vnder colour of clensing their bodies and searching their sores? Shal we say therfore that all Physitions though they be neuer so well learned, neuer so well experienced, neuer so conscionable and wary in their courses of administring, are Cozeners, and that it were pitty but the Countrey were rid of them all? It were an indignity once to imagine it. There is no profession, but it hath as it were a certen scumme, and there are some that make shew of it, that are altogether vnworthy of it. Shall the vilenesse and vnbeseeming cariage of those that are but the refuse, and (as I may so speake) the caile[u] of an honest profession, bee cast into the face of all the rest that belong vnto it? Reason it selfe saith, that it is vnmeet. And men would soone yeeld to this, were it not that the Diuell hath taught them to be wise in any thing, saving in religion, to favor any profession saving that of the Ministery. Men are herein like vnto many Lawyers, who if you put them a case, without naming the parties, will tell you truly what is Law; but when they vnderstand who they be whom the matter concerneth, then they change their opinion, and the Law is altered. So in the world, aske you any man of common vnderstanding this question, whether it be meet that all of a trade or company should bee challenged, because some such, or such are worthy to be punished? He will tell you there is no reason for it: but come to the particulars touching Preachers, then he is of another mind, he will be ready to say, that all Christs Disciples were naughts, because *Iudas was a diuell*[x]: and because he (it may be) knoweth some two or three Sir *Iohns*, or some other (perhaps of better note in the eies of the world, but yet scarsely worthy of their places) to be climing with *Demas*[y] *imbracing this present world with Demas*[z], or carrying themselues insolently with *Pashur*[a], or otherwise keeping bad rule with him, who imagining that *his Master doth defer his comming, begins to smite the seruants and the maidens, and eate and drink and to be drunken*[b]. By and by he concludeth, that they are all naughts, and vowes that he will neuer beleeue any of them, for all their shewes of holinesse. Touching for the further cleering of this point, this is also to be considered, that Ministers and Preachers doe not think themselues freed from common infirmities, or endued with some greater power or larger priuiledge against sinne, then others: and therfore euery slip is not by and by to be taken hold of (as the manner is) and to be turned to the blemishing of a whole profession. He is said to be a man of vpright conuersation, not who slippeth neuer, (*for who is he that can vnderstand his faults*[c]?) but he who by his seldome slips, and by his not continuing in any one knowne euill, shewth himselfe to be a man that vnfainedly desireth to haue his conuersation such, *as becommeth the Gospel of Christ*[d]. Lastly, marke this also and you shall finde it true, that so who are euer harping of this string, touching the liues of Preachers, let them be vrged to some particulars, you shal perceiue, that either their euill speaking is occasioned by such kinde of Ministers as I before named, or else, if they haue any exception against any of the better and painfull sort, it is such, which if it be well examined and throughly looked into, will be found rather to sauor of malice in the speaker, then to argue any great error in the auditor. I told you I shall be long in this point, but now I haue done, vnlesse you haue ought further to say therein.

Nymphi. *The most that I haue to say is, that many of the world that beare vnto Plesa. you and all straight way say, when you speak well for your selues, and that though you be neuer so much mistaken vpon vntruths, for you the shew of humility of your owne selues, and help to couer your own infirmities.*

Euphro. The diuell doth well answer his name, for there is nothing can be so well spoken, but he can peruert it. And as for me, I feare not to say of my selfe to speak vnpartially. The profession I must loue, be we sure God hath called me

[u] Isay 9.15.
[x] Iohn 6.70.
[y] 3 Iohn 9.
[z] 2 Tim. 4.10.
[a] Iere. 20.1, 2.
[b] Luk. 12.45.
[c] Psal. 19.12.
[d] Phil. 1.27.

me vnto it; yet were I not of it, God hath taught me to honour it, becauſe *the*
[o] Rom.10.15. *feete of them are beautifull which bring glad tidings of peace* [o]. And howſoeuer ma-
ny do ſo far exalt themſelues in their birth, in their riches, in their wiſdome, in
their perſonage and bloud, that they thinke it a diſparagement vnto them to
conſecrate all their life to the Miniſtery of the Goſpel: yet as Chriſt himſelf diſ-
[f] Rom.15.8. dained not the title of a *Miniſter* [f]: ſo among all the titles of kingdomes and
countries, this was to that great King the moſt honourable, *Salomon* the Prea-
[g] Eccleſ.1.1. cher [g]. I muſt therefore as a Miniſter, but eſpecially as a Chriſtian, endeauour
to maintaine the credit of the Miniſtery. And yet I am not ſo carried away with
a humor of magnifying the profeſſion, but that I do ſee and bemone both mine
owne and other mens imperfections. I know, that though it be true, that we
are many times ſlandred by foule mouthes, yet we often faile, and giue great
[h] 1 Pet.5.2. offence euen vnto thoſe that feare God, who *depending vpon vs* [h], are either grie-
ued in heart, or (which is worſe) grieuouſly miſled, by our want of watchfulnes
ouer our ſelues. And I heartily beg of God ſo to *ſtabliſh vs in euery word and good*
[i] 2 Theſ.2.17. *worke* [i], that while we liue, *we may be an example to them that beleeue* [k]: and when
[k] 1 Tim.4.12. we haue finiſhed our courſe, the people may haue cauſe to *remember vs, and to*
[l] Heb.13.7. *follow our faith, conſidering what hath been the end of our conuerſation* [l].

Nymph. *My heart ſaith Amen vnto your good prayer: and God forgiue vs our back-
wardnes, in that we make ſo ſeldome mention of you which are our Miniſters, in our pray-
ers vnto him. But now to the next exception which is againſt the hearers; the common
ſaying is*, that there are none vſually ſo bad as theſe Puritans (*for ſo in their igno-
rance, not knowing truly what a Puritan is, and in their malice ſeeking to diſgrace honeſt
men, they terme euery man that makes conſcience of hearing the word, for the building
himſelfe* in holy faith [m]) they are nothing but a packe of Hypocrites, men that
[m] Iude 20. are not to be truſted for all their faire ſhewes, holy horſes, and the like names of
diſgrace, which hell can inuent: *and out of this puddle of reproachful ſpeeches againſt
the louers of preaching, they gather vp filth to caſt into the face of preaching it ſelfe.*

Epaph. This exception, and that which went next before, are ſo well like,
that they doe eaſily appeare to haue had one father, euen the diuell, who was a
ſlanderer from the beginning: but bleſſed bee God, that it is no matter of any
[n] Reuel.2.24. great difficulty to diſcouer, euen the *deepneſſe of Satan* [n] to be meere ſimplicity.
Firſt then for this, touching the hypocriſie of our hearers, it is but a meere ſlan-
der: for (to the glory of God be it ſpoken) there are many of thoſe that reue-
rence this ſo much contemned courſe of preaching, who *haue not onely a ſhew*
[o] 2 Tim.3.5. *of godlineſſe*, but do alſo *feele the power thereof* [o]: and *are carefull, as they beleeue in*
[p] Titus.3.8. *God, ſo to ſhew forth good workes* [p]: ſo that their liues *do adorne the doctrine of God our*
[q] Titus 2.10. *Sauiour* [q]; yea and (which is the cauſe of ſo great malice of the vngodly) euen
[r] Eph.5.11. *reproue* the lewdneſſe of the *irreligious* [r]. Secondly, ſuppoſe it to be ſo (as it may
well, hypocrites mingling themſelues with the ſoundeſt Chriſtians,) that ſome
of thoſe that carrie a face of holineſſe and zeale, and loue to the word, do not-
[s] Epheſ.5.11. withſtanding hold *fellowſhip with the vnfruitfull workes of darkneſſe* [s], *liuing after*
[t] 1 Pet.4.2,3. *the luſts of men, and running with the wicked to the ſame exceſſe of riot* [t]; yet who is a-
ble to ſay, that euer they received any encouragement by preaching, ſo to do?
Hath that taught them any ſuch matter, and not rather the cleane contrarie?
Let malice ſpeake, if it be not conſtrained for very ſhame to keep ſilence. Doth
the preacher perſwade any man to be an vſurer, an oppreſſour, a hard dealer, a
drunkard, a whoremaſter, or the like? Nay it is well knowne, that he teſtifieth
[u] 1 Theſſ.4.6. to one and other, that *the Lord is auenger of all ſuch things* [u], and that for them *his*
[x] Epheſ.5.6. *wrath comes vpon the children of diſobedience* [x]. Theſe two things, namely, the falſe-
hood of the exception, and the bad conſequence of it, if it were true, may ſtop
their mouthes which vſe it: but you told me (as I remember) that there be ſun-
dry arguments of this kind. I pray you let vs heare them: no doubt you ſhall ſee
them all when they are arraigned and brought to receiue their triall at the

Tribunall

Tribunall ſeat of Gods word, to be condemned for lying vanities, and to be no more able to ſtand before it, than the Philiſtims Dagon could keepe his ſhrine, (though no doubt he was faſt nailed to it) when the Arke of Iehouah came in place [y].

[y] 1.Sam.5.4.

Nymph. *The next exception is of a larger ſcope, and ſtretcheth againſt your whole, the generall wretchednesse of this laſt generation. You ſhall ſee it writ in like eſſe, that you may the better iudge of it. It commonly runneth thus:* In former times when there was leſſe preaching, and the Scripture was more geaſon then now it is, the world (they ſay) was much better, there was more loue, more hoſpitalitie, more truth, more mercy, more good dealing amongſt men, then is to be found at this day: *ſo that whereas there is now much leaning, much contention, much oppreſſing, much cruelty and ſinnes of the like nature, all this is laid upon the backe of preaching: this is the leauen that hath ſowre the whole world: this is the ſtone that hath put the whole world out of taſte. This is alſo a piece of Dagons ſtump. I make no doubt but the Lord hath furniſhed you with weapons mightie through him, to caſt downe holds, and every high thing that is exalted againſt the knowledge of Chriſt Ieſus* [z].

[z] 2.Co.10.4 5.

Epaph. I perceiue the diuell much doubteth the ruine of his kingdome: and therefore though preaching amongſt men is thought to be but winde [a], yet he feeleth his ſtate begin to totter with the power of it, ſo that he doth ſtretch his wit, and ſet his policy on work, and ſpareth for no engines to beat downe that which he ſhal neuer be able to ouerturne. And that as we haue ſeene hitherto, ſo I doubt not but we ſhall further ſee it in the examination of particulars. For thoſe elder times (as men call them) firſt it is to be noted, that it is true indeed, that many of thoſe who liued in them, were in the eies of men very commendable for theſe morall vertues (as they are termed) of hoſpitality, of bounty, of humanity of plaine dealing, and the like: the reaſon was this; Satan let them alone in theſe things, becauſe he did hold the captiue at his wil in the principal. Though he doth haue theſe ſpecialties in their own nature (being an vtter enemy to al goodnes) yet he was content to giue way in thoſe leſſer things, ſo long as he could maiſe the ignorance of God & of his word, which he wel knew was both hold enough for himſelf, and ſufficient enough alſo to blemiſh and diſgrace all theſe reputed vertues before God. But now, the light of knowledge being come into the world, & ſpreading it ſelfe further by the more common vſe of preaching, Satan ſeeretly perſwadeth many, that it is enough for them to haue knowledge, though they neglect practiſe: and he laboureth alſo by killing mens care of ſhowing themſelues forward in theſe duties of charity, to leſſen the credit of the Goſpell, and to haue matter of ſlander againſt the knowledge of Gods truth. Secondly, to ſpeake more ſpecially of this laſt and worſt age of the world: if it be well vnderſtood, preaching may be ſaid to bee the occaſion, though not the naturall cauſe of the extreame wretchednes therof: according as Paul ſaith, *that ſin took occaſion by the commandement, but when the commandement came, ſin reuiued, and grew out of meaſure ſinfull* [b]. Now the preaching and publiſhing of the truth, may be ſaid to be the occaſion of much euill in theſe laſt times, in two reſpects: firſt, becauſe of the fuller diſcouery of ſin in the daies of former ignorance: many of the ſame groſſe ſins were, which now are: but either they were ſmothered in the darknes of the times, or if they were a little diſcried, yet they were reputed nothing ſo odious. But *euery thing when they were reproued of the light, became manifeſt; for it is light that maketh all things manifeſt*: ſo that now, ſin being ſeene more, is thought alſo to bee more: for ſin not eſpied, is in mens iudgements as no ſin. So then partly in this reſpect it may be ſaid, that ſince there was ſo much preaching, the world hath byn worſe, becauſe the holy doctrine which is taught, condemneth many things for ſin, which the blind world eſteemed as no ſin, and becauſe the liues of thoſe which are conuerted by preaching, do ſhew more euidently the monſtrous ſinnes of

[a] Iohn.6.1.

[b] Gal.3.13.

[c] Ephes.5.13.

How preaching is the occaſion of ſin.

those which are giuen ouer to vngodlines. Secondly, the preaching of the word is the occasion of sin (as also the Law of God is) not in it selfe, or in it owne nature; (for it reproueth sin, and setteth it selfe against al manner of vngodlines) but it is so, partly through the corruption of our nature, partly thorow the iust iudgement of God. the corruption of our nature is alwaies the more furious, the more it is restrained, *striuing still to doe that most, which is most forbidden*: euery humour desireth that most, whereby it may be most encreased. Let a Phisitian forbid a melancholike man such and such meates, he shal find himselfe to haue an appetite to no meat so much, as to that which is inhibited. I do verily think other Trees in Paradise afforded fruit as pleasant to the eye, and as good for meat, as the forbidden Tree: but when as Satan had made a little entry, then euen that circumstance (that it was forbidden) did set an edge vpon the womans desire, and made her more faint to eat of that one, then of any of the rest which which were allowed. *Paul* saith, that *the Law is the strength of sin* [d]: both because it increaseth the guilt of sin, and because sin thereupon becommeth more outragious: according as *Ieremy* witnesseth out of his owne experience; *I cried out* (saith he) *of wrong, and proclaimed desolation, therfore the word of the Lord was made a reproch vnto me* [e]: It seemeth that vpon his preaching, the people grew to greater insolency. Besides, there are many points of necessity to be taught, which though they be deliuered with neuer so great circumspection, yet the lewdnes of mans heart, not being ouerruled by the power of Gods Spirit, wil abuse the same. So we see, the doctrin of Iustification by faith only, breedeth negligence in good works, as appeareth by the caueat of the Apostle, *What shal we say then? shal we continue stil in sin that grace may abound? God forbid* [f]. So the doctrine of our freedome by Christ from the curse of the law, bringeth forth carnall liberties: that made *Paul* so careful to vse that restraint, *Only vse not your liberty as an occasion to the flesh* [g]. In like manner, this point, that we are insufficient to keepe the law, and that we cannot so much as thinke a good thought, but as God worketh it in vs: Satan workes by and by vpon a supposed aduantage, and drawes (as much as he may) to carelesnes thereupon. And therefore the Spirit of God in his great wisdom, together with the teaching of that point, that *it is God which worketh in vs both the will and the deed*, couples this exhortation, *Make an end of your owne saluation with feare and trembling* [h]. The same might be shewed by many other points, which yet notwithstanding is no fault in the nature of the doctrine, but in the wretched disposition of mans heart, who abuseth the comfortable doctrine of the Gospell, *and turneth the grace of our God into wantonnes* [i]. Againe, as sin through the corruption of nature taketh occasion to multiply it selfe by the doctrine preached, so it falleth out by the iudgement of God, that the contempt of much preaching bringeth forth abundance of iniquity. *My word* (saith God by the Prophet) *that goeth out of my mouth, shall not returne vnto me voide* [k]. And therfore in the same place it is compared to *the raine* [l], because as the raine maketh the ground if not more fruitfull, surely then more vprofitable: so the word of God, either maketh mens hearts softer, and themselues more fruitfull in good works, or else harder, and their liues more abominable. And yet is this no fault in the word, for that is *vnto God the sweet sauour of Christ euen in them which perish* [m]. I haue been longer in this point then I thought: but because it is so much stood vpon by many, I haue the rather endeauoured to manifest the full truth in this behalfe.

Gens humana ruit in vetitum nefas.

[d] 1. Cor. 15. 6.

[e] Ier. 20. 8.

[f] Rom. 6. 1.

[g] Gal. 5. 13.

[h] Phi. 2. 12. 13.

[i] Iude 4.

[k] Esay 55. 11.

[l] Vers. 10.

[m] 2. Cor. 2. 15.

Nymp. Truly for mine owne particular, I must needs confesse, that partly out of my owne more touching this point, then I haue heretofore obserued. Indeed I haue many times wondred, how it should come to passe, that there being now (as I thinke) much more preaching against sin, then hath been in the daies of our forefathers, yet there should be that abundance of extreme impiety: but now I see the reason of it. First ignorance in Gods word, is the supporter of Satans kingdome, and he hauing drowned men in that, gaue way to other

things.

things, which being good in their owne nature, and approoued of in the eyes of men, yet loſt their grace, being done without knowledge. Secondly, mans corrupt nature, ſpider-like turneth the wholeſome doctrine into poiſon, and ſtriueth more, when it ſeeketh to ſelfe conceited. Thirdly, it is iuſt with God, to giue them vp into vile affections[n], *and* to lay iniquity vpon their iniquities[o], *that they* may worke all vncleannes, euen with greedins[p], *who* receiue not the loue of the truth that they might be ſaued[q]. *This I thinke is the ſumme of all which you haue ſpoken touching this.*

[n] Rom.1.26.
[o] Pſal. 69.27.
[p] Epheſ.4.19.
[q] 2.Theſ.2.10

Epaph. You haue well obſerued it, that is the very ſubſtance of my anſwere to that exception, which I thinke is ſufficient to ſatisfie thoſe whom the truth of God, grounded vpon the Scripture may ſatisfie: I pray you now proceed to the next, if there be any more of this kind.

Nym. *There is only to my remembrance one more, and that is taken from the tumults and diuiſions which accompany your doctrine: they ſay,* it many times breedeth difference euen among thoſe betwixt whō formerly there was the beſt agreement.

Epaph. My good neighbour, maruell not at this: for as I ſhewed you in the beginning of our conference, that reſiſtance doth alwaies accompany the firſt publiſhing of the truth, ſo alſo doth diuiſion of hearts follow it: and to this end is that ſpeech of Chriſt to his Diſciples, *Think not that I am come to ſend peace into the earth* (that is, ſuch peace as the world dreameth of) *I came not to ſend peace, but the ſword*[r]. VVe reade, that when *Paul* exerciſed his miniſtry at *Iconium*, there was much ado, & *the people of the City were diuided, and ſome were with the Iewes, & ſome with the Apoſtles*[s]. This made him to be accuſed before the ciuil Magiſtrate, for *a peſtilent fellow, and a mouer of ſedition*[t], according as at this day (factious and humorous) is a common imputation. Now a diuiſion cannot chuſe but follow preaching: for whē as among the hearers, *ſome mock, ſome cleaue vnto the teachers*[u], *ſome beleeue & others beleeue not*[x], and men fall to haue *great reaſoning among themſelues*[y], there cannot but follow a kind of diuiſion and ſiding; ſo that they which in their ignorāce accorded together touching religion, are by the working of the word ſundred, and ſome become zealous followers, others malicious oppoſers, labouring to ſtop the paſſage of the Goſpell, and *to peruert the ſtrait wayes of the Lord*[z], and ſome neuters *neither cold nor hot*[a], but iuſt of the caſte *Gallio* his religion, who *cared nothing for thoſe things*[b]. The preaching of the word is the *Fan in the hand of Chriſt*, by which he parteth *his wheat frō the chaff*[c], and whereby he maketh way for that great day of ſeparation, in which the beleeuing *ſheepe* ſhall be ſeparated from the rebellious and vnbeleeuing *Goates*[d]. Againe, let it not be forgotten, that the word in the right applying of it, is called *a light which maketh all things manifeſt*[e]. VVhen things lie hid in the darknes, though they all differ each from other in colour, yet they ſeeme all alike; but the light approaching, the variety of colours is ſoone deſcried. So, though men in the duskiſhnes of ignorance are reputed to be knit together in the vnity of affection, yet when the bright beames of Gods word break in among them, *the thoughts of many hearts be opened*[f], and then you ſhall ſee diuers humours, and variety of diſpoſitions. By theſe things it appeareth, that if it be well vnderſtood, diuiſion and tumult (eſpecially at the beginning and firſt entry of it among an vntaught people) muſt needs follow the ſoundnes of ſetled preaching: though thoſe that are reclaimed and brought to the knowledge of God, are all *of one heart and of one ſoule*[g], *proceeding by one rule, minding one thing*[h], and *endeauouring to keepe the vnity of the ſpirit in the bond of peace*[i].

[r] Mat.10.34.
[s] Acts 14.4.
[t] Acts 24.5.
A diuiſion muſt needes accompany preaching.
[u] Act.17.32.34
[x] Acts 17.4.5.
[y] Acts 28.29.
[z] Acts 13.10.
[a] Reu.3.15.
[b] Acts 18.17.
[c] Mat.3.12.
[d] Matth.25.
[e] Epheſ.5.13.
[f] Luk.2.35.
[g] Acts 4.32.
[h] Phil.3.16.
[i] Epheſ. 4.3.

Nymphas *You haue* (thankes be to God) *at leaſt to my iudgement, well quit your ſelfe againſt this ſort of men. The next that you haue to doe withall, are more dangerous, being ſuch as Paul ſaith, which doe* ſeeme wiſe in this world[k], *and doe both liue after a good ciuill faſhion, and doe alſo make ſhew to bee not altogether enemies vnto religion. They haue alſo ſome inſight into the Scripture, and are wont to reade it, and other good bookes priuately: onely this, their reſolution is to keepe a certaine temper in matters*

[k] 1.Cor. 3.18.

of Religion, to carrie themſelues in an allowable conformitie, and not be ouer-forward as many ſeeme to be, whoſe zeale they account raſh and heady indiſcretion.

Epaph. The danger of this kind of people, is moſt of all in reſpect of themſelues, becauſe this, *to be wiſe in a mans owne eyes* [k], and *to feare God*, cannot ſtand together; otherwiſe, for anſwering any thing that they are able to obiect, it is a matter of no ſuch great difficulty: *For the foolishnes of God is wiſer then men* [l]: and *as waxe melteth before the fier* [m], ſo ſhall their beſt framed conceits vaniſh at the very name and preſence of the Scripture.

[k] Prou. 3.7.
[l] 1. Cor. 1.25.
[m] Pſal. 68.2.

Nymph. *I am glad you are ſo confident: for to tell you true, theſe things being as they are, very agreeing to mans reaſon, haue much troubled me, and I haue not vpon the ſudden knowne well what to anſwere, when in my preſence theſe things haue been vrged by ſuch as are thought in the world to be men of good diſcretion. Firſt then it is demanded,* VVhy preaching ſhould be the moſt excellent meanes of ſpirituall inſtruction; and wherefore you ſhould take ſo much vpon you, as that your ſpeaking ſhould be able to ſaue mens ſoules: you be but men as others are, and it is but your pride, who becauſe you would be thought ſome body, do thus endeuour to extoll the worth and neceſſity of your profeſſion.

The allegations of worldly wiſe men againſt preaching.

Epaph. Here is indeed a perillous argument, it ſauoreth altogether of the ſawcines of an ignorant and vnhumbled heart. It is come to a proper paſſe, when as the ſonne of man, who *dwelleth in a houſe of clay, whoſe foundation is in the duſt* [n], and *which is but a worme* [o], ſhall dare to talke ſo preſumptuouſly, and ſo to *ſet his mouth againſt heauen* [p], as to ask of God a reaſon of his doings. Is it not enough that the Lord hath made it known vnto vs, that his will is *by the foolishneſſe of preaching to ſaue thoſe which beleeue* [q]? *O Man, who art thou which pleadeſt againſt God* [r]? And yet behold a reaſon, though this kind of men generally are *wiſer in their owne conceit, then ſeuen men that can render a reaſon* [ſ]; and a man may haue *more hope of a foole then of them* [t]. Looke what reaſon there was, why the Lord would haue the walles of Iericho beaten downe, onely with the ſound of Rammes hornes, and with a ſhout [u]: looke alſo why the Lord would haue no more circumſtance obſerued in the cleanſing of leprous *Naaman* but only this, *Waſh and be cleane* [x]; the ſame is the reaſon why God hath ſanctified the miniſtery of man to ſo excellent a work, as is, *the caſting downe of the holds of Satan* [y], *and the gathering together of his Saints* [z]. God vſed no engines of warre, no pollicies of men, in the ouerthrow of the walles of Iericho, to the end the people might haue good cauſe to ſay: *This was the Lords doing, and it is maruellous in our eies* [a]: So likewiſe, the Prophet vſed ſo little ceremony about *Naaman*, that he might ſee the finger of God in his recouery. The ſame may be ſaid of Preaching, the Lord hath ſanctified hearing to bee the outward meanes to beget faith: and hath imparted to vs the *treaſure of his word in earthen veſſels* [b], to the end that the whole glory of our conuerſion may be his, and that *Hee that reioyceth* in the renewing of his mind, and the reclaiming of his ſoule, may *reioyce in the Lord* [c], and acknowledge with humility, *the excellencie of that power* [d], which by ſo meane a meanes could bring ſo mighty things to paſſe. It is a generall rule and holdeth in the whole courſe of our ſaluation, that Gods *power is made perfect* (that is, apparant and more conſpicuous) *through weakneſſe* [e]. Great is the pride and arrogancy of the heart of man: and if it may find it ſelfe able though but by a thought, to further and help forward it owne ſaluation, it prides it ſelfe forth-with, and to it ſelfe ſecretly, it more magnifieth that little, which it imagineth to be in it owne power, then all that which it receiueth from the Lord. For this cauſe, and for the preuention of this euill, God in his great wiſdome, hath ſo carried the whole *Myſtery of Godlineſſe* [f], from the firſt foundation of it in Heauen, (his *Election according to his foreknowledge* [g]) vnto the laſt *perfecting of it vntill the day of Ieſus Chriſt* [h], that when a man ſhall enter into a deepe conſideration of it, and withall marke the order and pregreſſe of his

[n] Iob 4.19.
[o] Iob 25.6.
[p] Pſal. 73.8 9.
[q] 1. Cor. 1.21.
[r] Rom. 9.20.
[ſ] Prou. 26.16.
[t] Verſe 12.
[u] Ioſ. 6.
[x] 2. King. 5.13
[y] 2. Cor. 10.4.
[z] Epheſ. 4.12.
[a] Pſal. 118.23.
[b] 2. Cor. 4.7.
[c] 1. Cor. 1.31.
[d] 2. Cor. 4.7.
[e] 2. Cor. 12.9.
[f] 1. Tim. 3.16.
[g] 1. Pet. 1.2.
[h] Phil. 1.6.

his owne conuerſion, he may *lay his hand vpon his mouth* [i]: and in the truth of his ſoule may ſay: *Not vnto thee O Lord, not vnto thee, but vnto thy name giue the glory* [k]. This is the ſumme: the reaſon why the Lord hath thought good to commend the hearing of a Preacher, aboue other courſes, for the calling of vs *From the power of darkneſſe, into the Kingdome of his deare Sonne* [l], is, becauſe it maketh moſt for the ſetting forth of Gods glory, which is the thing chiefely reſpected by him, and for which hee made all things [m], euen to this very end, that all *Being of him, and through him, and for him, to him might be glorie for euer* [n]. If it were left vpon man, *By his owne wiſedome to finde out God in the Wiſedome of God* [o], in the pride of his heart, fearing his own diſparagement, he would neuer make choiſe of preaching, (for we ſee how the world in the wiſedome thereof, doth euen ſcorne it) but he would either drowne himſelfe in the puddle of ignorance, as the moſt doe, or elſe truſt to his owne induſtrie, as many doe, vpon whom this curſe iuſtly falleth, that they *become vaine in their imaginations*, and *when they profeſſe themſelues wiſe, proone meere fooles* [p], *thinking they know much*, but yet *knowing nothing as they ought to know* [q]. If this reaſon cannot ſatisfie thoſe, who will needs haue reaſon of Gods ordinance, I know not what will ſatisfie them. Once I am ſure, that as many as haue learned the firſt leſſon of Chriſtianity, to *denie* [r] themſelues, and to *vnderſtand according to ſobriety* [s], they will yeelde to this truth, and by yeelding, no doubt they ſhall haue comfort. Now whereas wee are thought to take too much vpon vs, ſo often as wee endeauour to make knowne the worth and excellency of our Office, it is a meere ſlander: For I hope we haue learned *to Preach not our ſelues, but Chriſt Ieſus* [t], and to account our ſelues no more then *The Miniſters by whom yee beleeue* [u]. VVee confeſſe the *increaſe* [x], to bee the Lords: we leaue the *purifying and opening of the heart* [y] onely to God. God forbid that wee ſhould dare (as it were) to encroach vpon the Lords right, ſeeing we know that he *is a iealous God* [z], *and will not giue his glorie to another* [a]. This is our opinion of our ſelues heerein, and if any man bee ſo ſuſpicious, or ſo hardly conceited of vs, that hee will not otherwiſe bee perſwaded, let him remember that *Loue thinketh not euill* [b]. And yet I muſt needes adde this alſo, that ſo is the Lord pleaſed to bleſſe the labours of painefull Miniſters in his Church, that he vouchſafeth them the name of *Gods labourers* [c], nay which is more, *Workers together with his grace* [d], *and ſauers of them which heare them* [e]: The Lord, for the gracing and crediting of the Inſtrument, and to preſerue it from contempt, attributeth that to it, which is in his owne onely power to effect. Tell mee now, whether this anſwere doth in your opinion ſilence this grand obiection.

[i] Prou. 30. 32.
[k] Pſal. 115. 1.
[l] Col. 1. 13.
[m] Prou. 16. 4.
[n] Rom. 11. 36.
[o] 1 Cor. 1. 21.
[p] Ro. 1. 21. 22.
[q] 1 Cor. 8. 2.
[r] Luke 9. 23.
[s] Rom. 12. 3.
[t] 2 Cor. 4. 5.
[u] 1 Cor. 3. 5.
[x] Verſe. 6.
[y] Acts 15. 9.
[z] Exod. 20. 5.
[a] Iſay. 42. 8.
[b] 1 Cor. 13. 5.
[c] 1 Cor. 3. 9.
[d] 2 Cor. 6. 1.
[e] 1 Tim 4. 16.

Nymph. *A man would thinke, that this which you haue ſpoken, ſhould ſtop their mouthes which are otherwiſe minded: but yet they do replie and ſay*, That you do much ſtraiten the grace and power of God, and ſeeme as it were to tye the working of Gods Spirit (*which yet* bloweth where it liſteth [f]) to your tongues: as though without Preaching there were no ſaluation: whereby you ſeeme alſo to cut them cleane off from any hope of Heauen, which either heretofore haue wanted, or now enioy not the common and ordinary vſe of Preaching.

[f] Iohn 3. 8.

Epaph. It is not wrong done vnto the grace of God, to limit it to thoſe meanes, which God in his wiſdome hath ſet apart, for the conueyance thereof vnto vs. When *Paul* was in his dangerous Sea-voyage, in the night *there ſtood by him the Angell of God, ſaying; Lo, God hath giuen vnto thee all that ſayle with thee* [g]: yet notwithſtanding, when as afterwards, *The Mariners were about to flye out of the Shippe, and had let downe the Boat into the Sea*, purpoſely to make an eſcape, *Paul ſaid to the Centurian and Souldiers: Except theſe abide in the Ship, ye cannot be ſafe* [h]. Did *Paul* heerein ſtraiten the Almighty power of God, in ſaying, there could bee no ſafty without the ſtaying of thoſe Marriners in the Ship? VVas the Lords hand ſhortened, that hee could not deliuer,

[g] Acts 27. 23.
[h] Verſe. 30. 31.

but by the skill and induſtry of thoſe men? Surely no: but becauſe *Paul* knew, that God was not pleaſed otherwiſe to giue deliuerance; therefore he ſaid, that vnleſſe the Mariners taried, the company could not be preſerued. The learned doe thus diſtinguiſh of the power of God: *It is an abſolute power, by which hee can doe infinite things which hee will not doe*: ſo *Iohn* ſaid of him, that he was able *of the very ſtones to raiſe vp Children vnto Abraham*[i]. Againe, *It is an actuall or a working power, which hee executeth in the gouerning of the World, and the things therein*: Now when wee ſpeake of the power of God in this ſenſe, it may bee truly ſaid, *That he cannot doe, that which hee will not doe*. So touching preaching, we may ſay without any reſtraint of Gods power that except there be preaching men cannot bee ſaued: not that God is tyed to the voyce of man, and that without it hee cannot ſaue; becauſe the Scripture hath reuealed to vs, that theſe things are linked together with an indiſſoluble knot, praying, faith, hearing, preaching, ſending. There is no praying without Faith, there is no Faith but by hearing, there is no hearing to beget Faith, but of a preacher ſent, that is furniſhed with gifts from aboue, for the feeding *of the flock of Chriſt, depending vpon him*[k], *with knowledge and vnderſtanding*[l]. It ſhall bee vrged (as me thought you alſo touched it) that wee ſhall by this, preiudice them who haue either liued or died without preaching, for thoſe who enioy it not now: I anſwer, that it is one thing what God can do where the means is wanting, another thing what he will doe where the meanes is ſupplied. When the people of Iſrael were in the wilderneſſe, and were deſtitute of the vſuall helps of tillage, the Lord *gaue them Bread from Heauen to eate*[m]: but as ſoone as they came into the promiſed Land, the *Man* ceaſed, *neither had the Children of Iſraell Man any more*[n]. Euery man was then to fall to his worke, and not to hope by thoſe extraordinary meanes to be releiued. To ſtrengthen the Faith of *Hezekiah*, the Lord ſaid to him, *Thou ſhalt eate this yeare ſuch as groweth of it ſelfe, and the ſecond yeare ſuch things as grow without ſowing, but in the third yeare, ſow yee, and reape, and plant*[o], *&c.* Hee that (thoſe two yeares being expired) had truſted to the former courſes, neglecting husbãdry, out of al doubt he might haue bin ſtarued: & yet before he that had called Gods power, to furniſh them with food without ſowing, into queſtion, had bin worthy to be puniſhed. In the beginning of the worlds Creation, God for the manifeſting of his own power & glory made light to be, and the earth to bud forth, before the Sun (which to vs is the fountain of light, & the cheriſher of the vitall heat which is in al things) was created[p]: yet now, God hauing eſtabliſhed an orderly courſe, we cannot hope either of light in the ayre, or of life among the creatures vpon the earth, without the Sunne. I doe apply all theſe things thus: the want of the meanes of publike preaching in former ages, could not be any hinderance vnto God in ſauing thoſe *Which he knew before*[q], and who *were ordeined vnto eternall life*[r]. And I am out of doubt of it, that in the daies of Popery in this Land, when *The Key of knowledge was vtterlie taken away*[s]: and *The law periſhed from the Prieſt, counſell from the wiſe, and the Word from the Prophet*[t], ſo that if a man *did wander from Sea to Sea, and did runne to and fro, from the North euen vnto the Eaſt, to ſeeke the Word of the Lord*, yet he could *not finde it*[u], I ſay, I am cleere in it, that many then in that darknes, did (as the prouerbe is) *See day at a very little hole*, and very ſtrangely came to the knowledge of the truth, ſome by the ſight of ſome parcels of Scripture, ſome by the writings of good men, ſome by conference with others, though the ſame were both very ſeldome and very ſecret, ſome by knowing little more then the Lords praier in Engliſh, & yet had they that aſſurance of the truth of it, & felt that comfort, & receiued that ſweetnes by it, (as the hiſtories of the church make mention) they were contented to ſacrifice their liues, & to ſpend their beſt blood to bear witnes to it: which the Lord did that it might appeare to al enſuing ages, that he *reſerued a ſmal remãt*[x], *euen as the ſhep-*

[i] Matth. 3. 9. *Hoc ſolum non poteſt Deus, quod non vult. Aug. in lib. de Symb. Dei poſſe, velle eſt, non poſſe, nolle. Tert. aduerſ. Prax.*

[k] 1 Pet. 5. 2. [l] Iere. 3. 15.

[m] Iohn 6. 31. [n] Ioſh. 5. 12.

[o] Iſay 37. 30.

[p] Gen. 1. 3, 11. 14.

[q] Rom. 8. 29. [r] Acts 13. 48. [s] Luk. 11. 52. [t] Iere. 18. 18.

[u] Amos 8. 18.

[x] Iſay 1. 9.

Shepheard taketh out of the mouth of the Lion two legges, or a peece of an eare [y], then when as the *Daughter of Sion was become as Sodome, and not much vnlike vnto Gomorrha*; and withall, that at the day of Christs appearing, when hee *shall consume that man of sin* [z], he may haue witnesses against him out of all ages, both of the *deceiueablenes* of his superstitious doctrine, & of the cruelty of his tyranous and bloody proceedings. That which I say touching the times of the Egyptian darkenesse of Poperie, may be said also of many parts of the Realme, which notwithstanding the long flourishing of the Gospell in this Land, yet (I know not through whose default) neuer enioyed the benefit and comfort of setled preaching: for though for the most part it be true, that where the Lord hath much people, there he is not wanting to send some, who may continue with them, *and teach the word of God among them* [a], yet as he sometimes vouchsafeth a preacher to *impudent and stiffe-necked children*, who *will not heare*, to that end, that in the day of *vengeance they may know there hath bin a Prophet among them* [b]: so also it pleaseth him by secret and hidden, yea, and very vnlikely courses, to afoord vnto some hearts the blessing of inward conuersion, vpon whom he hath not bestowed the benefit of outward instruction by a Preacher. But what then? Yet this remaineth certen, that as when the good meanes is wanting, and cannot by any way bee procured, the power and mercy of God must not be distrusted: so when the meanes is bestowed, his bounty cannot without great sinne bee despised. It is herein, as it is in the case of the Sacraments: It is not simply the want of them (when a man cannot, though faine he would, become partaker of them) but the contempt which is damnable. As for example, if a Father vnnecessarily deferre the Baptisme of his Child longer then the time appointed by the order of the Church, it is a sinne in him, if the Childe dye without Baptisme. So likewise for a man vsually to turne his backe from the administration of the Lords Supper, making no reckoning of the comfort offered therein, it is doubtlesse a fault, which God will not let to goe away vnpunished. The same may be said of the word Preached, if a man be depriued of it through a kinde of vnauoidable necessity, simply there is no preiudice to his saluation thereby, if so be these things be ioyned with it: first, that in this straire, the *soule do pant* [c], after that great benefit of which it is depriued: Secondly, that a man doe both desire and require that one thing of the Lord, *euen to behold the beauty of the Lord* [d], namely, *the light of the glorious Gospell of Christ which is the Image of God* [e]: Thirdly, that he be carefull to vse all such helps of reading the Scripture, and of other godly Treatises, and of conference with men of knowledge, as may possibly bee procured. But if so be a man may by any meanes enioy the benefit and comfort of Preaching, though it bee with some both charge and trauell: if then he carelesly neglect it, and trust to other meanes, no doubt the Lord will curse those meanes vnto him, which for all that in their owne nature are good, and might profit, if they were not vsed with contempt of the principall. This is my iudgement touching this supposall, that by pressing the worth of Preaching we doe confirme it, as it were, Gods grace, and tye it to our tongues, and doe cut them shorte of all hope of saluation, which by any occasion haue liued or doe liue without it.

[y] Amos 3.12.

[z] 2 Thes. 2. 8.

[a] Act. 13.10.

[b] Ezec. 24.5.

[c] Psal. 42.1.

[d] Psal. 27.4.

[e] 2 Cor. 4.4.

Nymph. *Well sir, this kind of answer for all this I am not satisfied, but being beaten by argument and Scripture from my fond conceit, then forsakenly running to another, will seke not so much how to make a direct reply, as to heape vp diuersity of obiections. And therefore when they haue said all they can, for the vpholding of these particulers, the waie is whereof you haue laid open to the full, then (hoping to obtaine that which multitude of words, which with weight of reason they cannot) they will vse this answer. Why there may not be as much good gotten by their owne priuate reading in the Bookes of the Scripture, and in other good Sermons and Treatises, which are set forth, as by hearing a Preacher in the Church?*

Epaph.

Epaph. Touching priuate reading of the Scripture, I am ſo farre from diſliking it in any way, that with that learned *Chryſoſtome* I doe alwaies exhort, and will not faile in ſtirring vp the people. *That they ſhould not only diligently attend to matters ſpoken publikely, but endeauour themſelues alſo to reade and peruſe the Scriptures priuately.* God forbid, I or any other of my profeſſion, ſhould maintaine that Popiſh Maxime; *That the common vſe of the Scriptures is the cauſe of all Hereſies*; and not rather the contrary taught by Chriſt [f], and ſeconded by the learned in Gods Church, namely, *That the cauſe of all euill, whether it be errour in iudgement, or corruption in manners, is the ignorance of the Scripture.* Wee might well reioyce in the happineſſe of our times, if wee might be occaſioned by our peoples experience in the Booke of God, to ſay as one ſaid of old: *You may* (ſaith hee) *ſee commonlie our opinions and rules of Religion, to bee held and maintained, not onely by the Maſters of the Church, and Teachers of the people, but euen by Smithes and Shoo-makers and Husband-men and Hedgers, and Heard-men, yea, and by Women and Seamſters*: The comfort which wee ſhall take heerein, ſhould make vs a little to eſteeme the ſcoffes of Iſmaelitiſh Papiſts, who obiect it to vs as a matter of diſgrace, *That wee haue prophaned the Scripture by making it common to Artificers and Women.*

Chryſ. Homil. de Lazaro. Alphonſ. de Caſtro lib. 3. c. 6 de iuſt. punit. Heret.

[f] Math. 22. 29.

Chryſ. Homil. 9. in epiſt. ad Col.

Theodoret. lib. 5 de corrigend. Græc. affect. lib.

Now that which I ſay of the priuate reading of the Scripture, I ſay alſo of the peruſing of godly Treatiſes, and Sermons, and the like. I wiſh mens care in this kinde encreaſed, and I know that thereby there commeth much comfort vnto Gods people. But yet I dare not aſcribe that to priuate exercises, which by the doctrine of the Scripture belongeth to the publike Miniſtery, namely, the begetting of *Faith* [g], and the gathering together of the *Saints* [h] of God into his Church. I finde in the holy Hiſtory, the teaching by the Miniſter of man to bee preferred before thoſe things, to which I ſuppoſe no man will dare to equall his owne priuate induſtrie. When Chriſt called *Paul* from Heauen, and *Paul* demanded, *Lord what wilt thou haue mee to doe*? A man in reaſon would haue thought, that there could haue beene no more excellent meanes for *Pauls* inſtruction, then if Chriſt ſhould haue diſcouered to him with his owne mouth; yet to maintaine the credit of Gods ordinance, and to make knowne the bleſſing that followeth it, *Paul* is commanded to repaire vnto the Miniſtery and direction of *Ananias*. Not much vnlike is that example of *Cornelius* [k]: it pleaſed God to ſend an Angell vnto him, to reſtore vnto him the remembrance of his almes and prayers with the Lord: Why then did not the ſame Angell proceede to inſtruct him in the myſtery of Chriſt? What credit would the wordes of ſo glorious a Creature haue carryed? (ſuch fleſh and blood.) And yet the Lord in his wiſedome thought it the moſt fitting courſe to put ouer *Cornelius* to the Miniſtery of *Peter*, (*Send men to Ioppa and call for Simon, hee ſhall tell thee what thou oughteſt to doe*) to the end that it might appeare, that it pleaſeth him to vſe mans voyce as his inſtrument, and to tye our Faith vnto it. Shall any man dare to put his owne priuate courſes of reading into the ballance with publik preaching, when as it hath pleaſed God in the wiſedome of God to prefer it (in regard of mans vſe) before the immediate teaching of Chriſt, or the inſtruction of an Angell? Chriſt a little before his death, among other things whereby he endeauoured to comfort the hearts of his Diſciples, deliuered to them this promiſe, *Verily, verily, I ſay vnto you, he that beleeueth in mee, the workes that I doe he ſhall doe alſo, and greater then theſe ſhall he doe* [m]. It was a promiſe made vnto the whole Church, neither peculiar to the Apoſtles, nor common to euery Chriſtian. If any man demaund what beeſtes *greater workes*, which ſhall bee done by men, which Chriſt did not: I confeſſe with the learned, that it was in part verified in the miracles of the Apoſtles; as namely in that of *Peter*, who cured the diſeaſed with his *ſhadow*, which may be thought greater then that of Chriſt, who healed with the touch of his gar-

Hoſi. de ſacra vernacula legenda.

[g] Rom. 10. 14.

[h] Ephe. 4. 12. This is noted by *Auguſt. De doct. Chriſt. lib.* 1. in Prologo.

[i] Acts 9. 6.

[k] Acts 10.

[l] Verſe 5. 6. Caluin vpon that place.

[m] Iohn 14. 12. Caluin vpon that place. Aug. Tract. in Ioh. 71. Chryſ. Hom. 12. in Acta. Apoſt.

[n] Acts 5. 15.

ment:

ment, yet thereby was chiefly meant the conuersion of the world, by the preaching of the Gospell, to which it pleased our Sauiour to depute his Apostles and their Successors: a worke indeed farre greater then any of those miracles which he wrought heere vpon earth by his owne immediate power. His worke it is, I confesse, the conuersion of Sinners, (for *neither is he that planteth any thing, neither he that watereth*; yet he thought it most agreeing to mans infirmity and weakneſſe, and the beſt meanes both for the furtherance of his own glory, and the tryall of our obedience, to put men in the ſeruice of his Church, that they may pray the people, *In Christs ſtead to bee reconciled vnto God*[q]. VVho then can without great preſumption, and no leſſe contempt of Gods maieſty, relie vpon any other meanes for his ſpirituall edification, when as the Lord had thought it meeter *to put his words in the mouth of a man*[r], and *to be with his*[s], then to ſpeake from heauen by an immediat voice, or to employ thoſe *miniſtring Spirits* in that ſeruice, which notwithſtanding, *Are ſent forth for their ſakes which ſhall bee heires of ſaluation*[t]? Great is the benefit of priuate reading, eſpecially of the Bookes of holy Scripture: but yet, *as giuing attendance to reading in a Miniſter*[u], is to make him the better able to diſcharge his publike dutie, *in exhortation and Doctrine*: So the chiefe end of priuate ſearching the Scripture by priuate men, is in reſpect of the publike Miniſtery, that before hand they may be prepared to it, and afterwards may the better know how to profit by it. For the former of theſe two (namely preparation by reading to the publike hearing,) it is a fit ſaying of *Chryſoſtome*: *Wee doe* (ſaith hee) *oftentimes tell you before hand, the Text whereof our purpoſe is to entreate, that in the meane while you (taking your Booke, and weighing the ſumme and ſtate of the place) may make your mindes fitter to receiue thoſe points which ſhall afterward bee deliuered.* As indeede the ignorance of the people in the language of the Scripture, and the generall courſe and ſtorie of the Bible, maketh preaching to bee much leſſe profitable vnto them. Now for the latter, to wit, the vſe of priuate reading for profit after hearing, wee haue that memorable example of thoſe worthy Gentlemen of *Berea*, who hearing the Apoſtles preach, *and receiuing the Word with all readineſſe, ſearched the Scriptures daily, whether thoſe things were ſo*[x].

Nymph. *Why, but (may it be ſaid) is not the Scripture the ground and foundation of all your Doctrine; and are you able to ſay more, or to ſpeake better, then many both auncient and learned men, whoſe excellent Sermons are put in Print, and whoſe godly Treatiſes are extant for the profit and comfort of Gods people?*

Epaph. If we preach vnto you any other doctrine then that which the Scripture will allow, we are worthy of *Pauls* curſe[y]; *Wee know and confeſſe the Bible to bee the moſt exact rule, and ſquare, and canon, by which all our Sermons muſt bee tried*: we acknowledge alſo, that holy men which haue written touching matters of religion, and haue publiſhed their well laboured, and zealouſly deliuered Sermons, haue (many of them) ſet downe the truth of God ſoundly, and bin the meanes of much comfort to well effected people: but yet, though the doctrine be the ſame in ſubſtance, that is read priuately, and which is publikely deliuered, yet the like fruit cannot follow vpon both. If you demand a reaſon, I can giue no better then that which Chriſt gaue of Gods reuealing thoſe things to babes, which he hid from the wiſe and prudent, *Euen ſo it is becauſe the Lord his good pleaſure is ſuch*[z]. VVhen the people of Iſrael were in their iourny to *Canaan*, and were fed with bread from heauen, we reade, that if vpon the weeke daies, any man had reſerued of the *Manna* till morning, *it was full of wormes and ſtanke*[a]; but being kept the day before the Sabbath vntill morning, *it ſtanke not, neither was there any Worme therein*[b]. I would faine ſee who could giue me any other reaſon, why the *Manna* ſhould at the one time corrupt,

[q] 2 Cor. 5. 20.
[r] Ierem. 1. 9.
[s] Exod. 4. 12.
[t] Heb. 1. 14.
[u] 1 Tim. 4. 13.
[x] Acts 17. 11.
[y] Gal. 1. 8.
[z] Matth. 11. 26.
[a] Exod. 16. 20.
[b] verſe 24.

Aug. tract. in Iohn 72. *Origen. Hom.* 6. in Iſa. *Cyri. lib.* 9. *c.* 41. 1 Cor. 3. 7.

Chryſ. Homil. 3. *de Lazaro.*

Αγιαι γραφαι, αι τελειωτατον κανονα εχουσιν, *Chryſ. Hom.* 13. in 2 Cor.

at

at the other, continue sweet, but onely this: God shewed his power in preserving it at the one time, because it was his own ordinance for the better sanctifying the Sabbath, and he shewed his iustice in rotting it at the other time, because he had forbidden it, to teach them to depend vpon his prouidence. After the same sort, some one man, taking himselfe to bee a wise man, and thinking himselfe to be as able to draw good matter out of the Bookes of the Scripture, and other Writings, as the best Preacher of them all, either contemned, or else neglecteth the publike Ministery: Another, in obedience to Gods Commandement, *Watching daily at the gates of the Lords House, and giuing attendance at the postes of his doores* [e], framing all his priuate readings and meditations to the fitting of himselfe for the assembly exercises. You will aske me, why should the knowledge of the former, rot (as it were) and putrifie and become nothing worth, he being a man of good capacity and vnderstanding, and reading none but sound Authors: and the other, thriue in knowledge and in the power of godlinesse, that yet for all that, learneth no other doctrine then the former findeth in his good Bookes at home? I might happely, but verily for mine owne part, I will seeke no other answere but this: God hath promised to blesse the latter course, saying; *If thou cause thy eares to hearken vnto wisedome, and incline thine heart to vnderstanding; then thou shalt vnderstand the feare of the Lord, and finde the knowledge of God* [d]. But for the other, because it is a course of mans owne deuising, sauouring of inward pride, therefore the Lord turneth it (as he doth all *humane wisedome*) *into foolishnesse* [e]. So that the knowledge so gotten (I meane by another by-way, and not by that old trodden path of hearing) either becommeth as the Apostle speaketh, *vaine iangling* [f], or else if it be found, in regard of the apprehension of truth, yet it swimmeth onely in the braine, and neuer worketh to the renewing and seasoning of the heart.

[e] Prou. 8. 33.
[d] Prou. 2. 2, 5.
[e] 1 Cor. 1. 20.
[f] 1 Tim. 2. 6.

Nymph. *There is yet one thing more touching this point which I know, weighing more by their owne priuate courses then by the publike Ministery, and that is this: men that write, write with great deliberation and aduice; as for you, when you preach, you speake many times at aduenture, and not hauing so iudiciall eye ouer those who commit things to writing. Besides that, many of you are but Neuters, and yong Scholers, who (as S. Paul seemeth not so well to approue of* [g]. *And for these causes, as they must needs be more iudicious in many things, so neither can they receiue that profit by your preaching as they may by priuate reading.*

[g] 1 Tim. 3. 6.

Epaph. Alasse, a poore excuse! It is true, if men write as they ought, they write with iudgement and heedfulnesse: and so doe they also preach with good aduice, who haue learned to feare him, that hath said; *Cursed be he that doth the worke of the Lord negligently* [h]: I will not goe about to patronize the negligence and carelesnesse of any man: I wish rather that we should all study to shew our selues *approued vnto God, workemen that need not to be ashamed, diuiding the word of God aright* [i], that so, when *the fire shall trie euery mans worke of what sort it is, it may abide* [k]. Yet this I will say, that if you compare like with like, that is, sound Writers with sound Preachers, you shall finde the Sermons of the one, framed with as good iudgement, as the Booke and Writings of the other. And if that bee commendation (as I see no reason but it should) for a man labouring *to smell of the Candle*, doe doubt you shall perceiue euen the ordinary exercises of painfull and conscionable Preachers, to sauour of as much art and industry, as the Treatises of your most iudicious and graue Writers. Nor therefore lesse, because as the Scripture saith, *In many things we offend all*, both Preachers and Writers, both Readers of Bookes, and Hearers of Sermons, therfore there is a necessity of care and iudgement, in those that desire to reape benefit by other mens labours, that like Bees, they may suck out the best and sweetest, and most wholesome doctrine from them both. Now for the youths of

[h] Iere. 48. 10.
[i] 2 Tim. 2. 15.
[k] 1 Cor. 3. 13.

Olere Lucernam.

[l] Iames 3. 2.

many

many Ministers, which men (as you say) pleade, and seeme also to ground their conceite vpon the Scripture: I answer first, that it is greatly to be lamented to see the ouerforwardnesse of many young men, who not considering the weight of that holy calling, doe suddenly thrust themselues into it, and vndertake (as the saying is) *to teach others, before they themselues are well instructed*: so that I doe verily thinke, there are not at this day more nouices and punies of any profession, then there are of the Ministerie. And for the preuenting of this euill, were those decrees of the ancient Councels, which set downe a certaine age, before which a man was not to be admitted to the office of a Minister, or Bishop in the Church. Secondly, I adde this withall, that the graces of God are not to bee limited to any age. It was a good distinction of the Heathen men, betwixt a young man in yeares, and a young man in conditions; It is meete that young men should say with *Elihu*, *The dayes shall speake, and the multitude of yeeres shall teach wisdome* [m]. And yet it must be remembred which is also there noted, that it is *the inspiration of the Almighty which giueth vnderstanding, and that the aged doe not alway vnderstand iudgement* [n]. Young *Dauid* by the studie of Gods word, may come to *vnderstand more then the ancient* [o]. *Paul* biddeth *Timothy* that no man should *despise his youth* [p]. If we shall distinguish the age of man, according as some Philosophers did, then *Timothy* could not bee aboue fiue and twenty when *Paul* so wrote vnto him. Touching the place it selfe (that a Bishop must not be *a young scholler*) it must not bee vnderstood of a young man in yeeres, but of one lately conuerted to the Christian faith, and newly planted in the Church. *Timothie* liued in *Asia*, and therefore was necessarily to furnish the Church out of Gentilisme, for this cause *Paul* aduiseth him to make choice of such as were setled in the doctrine of Christianity, and not to aduance men to the dignity of a Bishop by and by after their conuersion. So that howsoeuer I confesse, that maturitie of yeares is to be respected in a Minister, because, in the ordinary course it is accompanied with ripenesse of iudgement, yet neither doth that place of the Apostle prescribe a law for the debarring of young men from the ministery, neither doth any place of Scripture disable that age, or make it incapable of the ministerie, so that it be graced with gifts sufficient for so excellent a function. And this I thinke may bee answer sufficient to this obiection.

Prius ad docendum, quam ad discendum. Con. Carth. 3. cap. 4. Con. Agat. c. 16. Con. Tolet. 4. cap. 17. Arist. Eth. li. 1.

m Iob 32. 7.

n Vers. 8. 9.

o Ps. 119. 100.

p 1. Tim. 4. 12. Laert. lib. 8. in vita Pythag.

Chrysostome obserueth, that *Paul* saith not *iuuenem*, but *puerum*.

Nymphas. *What exception those wise men will make against this your assertion, I know not; yet haue resolued more to the full, and concerning young Ministers I heard once an acquaintance of mine, who was brought vp in the Vniuersitie, say, that hee knew many schollers in his time, that when they were young and fresh, were of very great hope, and were also very zealous, and had a good gift in preaching, who notwithstanding in time grew cold, and lesse able for gifts, both of iudgement and zeale, and vtterance to doe good in Gods Church: but these points I will not meddle with: onely your discourse brought that into my minde which I heard a friend of mine say a good while since. I must craue your iudgement yet a little further, touching those men; besides all these pretended reasons they stand much vpon two things, which flesh and blood doth well approue of: one is, that fiue of the great men of the World doe esteeme preaching: the other is, that it is not wisdome for a man in matters of Religion to bee too forward. What say you to this?*

Epaph. I say, it is a hard matter for those men to *come to amendment out of the snare of the Diuell, which are taken of him at his will*: and we had need to begge of that God, *who commaundeth the light to shine out of darkenesse*, that hee would *shine in our hearts, to giue the light of his knowledge*: for if a man bee once entangled in errour, Satan hath so many deuices to hold him in, that it is a hard matter for him to get from him. yet if a man haue any

q 2. Tim. 2. 26.

r 2. Cor. 4. 6.

grace, or will yeeld to any reason, that they may soone see the vanity of these perswasions, as I will briefly declare vnto you. In the former there are two things to bee noted: first, that if the practise of men were a sufficient rule in matters of Religion, there are (thankes bee to God) many honourable personages, many Nobles, many Gentlemen, many of good note for worldly respects, who doe vnfainedly reuerence, and heartily embrace the preaching of Gods word, and no doubt it is vnto them *the ioy and reioycing of their heart* [f], and they esteeme of it to bee euen as it is, *The power of God vnto saluation* [g]. So that if the approbation of men were a reason of force, it is not wanting vnto preaching: but as God hath a people out of all, so that also hath friends and fauourers amongst all. Secondly, suppose that this course of Preaching were vtterly despised, and all the great wise men of the world did euen scorne it, and treade it vnder their feete, yet this were a poore argument, vnlesse we will say, it was a good reason which they vsed against Christ, *Doth any of the Rulers or of the Pharisees beleeue in him* [a]? The best things haue not commonly the most voices, and many times according to the prouerb, *The greater part is too hard for the better part*. There was a voyce put vp for making a golden calfe, and there was not one against it [x]. There was a voyce, what should be done with Iesus, And all cried, *Crucifie him* [y]. Another was, whether God should be God, or *Baal* should be God: and none held with God but *Eliah* [z]. Saint *Augustine* saith, *that the Church was sometimes in one Abel, and in one Enoch*: God forbid we should be in the number of those, who define the Church by the multitude, we are content to leaue that absurdity to the Papists: wee know that Christs flocke is a *little flocke* [a]; and we must endeauour to grow to that resolution, to say, *Lord, though that all men should be offended by thee, yet will I neuer be offended* [b]. Now for that other perswasion, that it is not good to bee to eager in matters of Religion, I know it to bee the common perswasion of a great many: but yet this is a sure rule, that that man who thinketh himselfe to haue knowledge, and zeale, and religion enough, the same hath no knowledge, no zeale, no religion at all. For wheresoeuer the graces of God are in truth, there is (in regard of the sweetnesse which a man findeth in them) *a forgetting that which is behind, and an endeauouring a mans selfe to that which is before* [c], grieuing more for that which is yet wanting, then reioycing in that which already is attained. In the parable of the Talents, it is said, that *from him that hath not, euen that he hath shall be taken away* [d]; but in another of the Gospels it is said, *From him shall bee taken euen that which it seemeth that he hath* [e]. So that it is but a conceit and opinion of grace, where there is no desire to increase in grace. It is a good saying; *When a man is come to that passe that he hath no desire to be better, then he quite leaueth off to be good*. And therefore men do but deceiue themselues, in neglecting the benefit of preaching, vpon a conceit, that it is best to keepe a temper in matters of religion, and to content themselues with a certaine portion of knowledge, and with a set measure of zeale, and neuer to proceed further; for we must *desire the sincere milke of the word, that we may grow thereby* [f]. And indeede *if so be that we haue tasted how bountifull the Lord is* [g], wee shall neuer bee able to satisfie our selues, either in the labouring after knowledge in religion, or in the zealous profession and practise of religion.

Nymph. *Now that you speake of being too forward and precise in matters of Religion, it putteth me in mind of a saying of* Salomons, *which I well vnderstand not*; Bee not thou (*saith he*) iust ouermuch [h]. *It may seeme to agree with their opinion, which would not haue men to be too strict, as they call it.*

Epaph. It is a good rule of the learned, *that for the finding out the true meaning of a place of Scripture, we must consider what goeth before, and what followeth*; this rule obserued will soone cleare this place. In the verse going before *Salomon* had

spoken

[f] Ier.15.16.
[g] Rom.1.16.
[a] Iohn 7.48. *Maior pars vincit melio-rem.*
[x] Exod.32.
[y] Matth.27.
[z] 1.King.18.8
Aug.Psal.12. ἐν ὀλίγοις τὸν ἐν-αριθμὸν ἐπέχοντες Nazian.
[a] Luk.12.32.
[b] Mat.26.33.
[c] Phil.3.13. *Non quid egeris, sed quid superſit curandum: ſi dixiſti ſufficit, deſeciſti.*
[d] Mat.25.29.
[e] Luke 8.18. *Vbi incipit nolle fieri melior, ibi deſinis eſſe bonus.*
[f] 1.Pet.2.2.
[g] Verſ.3.
[h] Eccl.7.16. Auguſt. in de doct. Chriſt. lib.2.cap.6.

ſpoken of the confuſion (as may ſeeme) which is in the world: *There is* (ſaith hee) *a iuſt man that periſheth in his iuſtice, and there is a wicked man that continueth long in his malice*[i]. Now to repreſſe the raſh headineſſe of mans diſpoſition, which is ready to cenſure Gods courſes at pleaſure, the Wiſe man addeth this, *Bee not thou iuſt ouermuch*: that is, *Beware thou take not vpon thee, vnder pretence of Iuſtice, to charge theſe courſes of Gods prouidence with iniuſtice.* It was an errour wee know, that *Dauid* by his owne confeſſion had wel-neere fallen into[k]. And *Ieremie* the Prophet craued leaue of God, that hee might *reaſon with him of his iudgements*[l]: hee could hardly at the firſt ſatisfie himſelfe in it, how God could bee iuſt, and yet ſuffer them to bee in wealth *that rebelliouſly tranſgreſſe*. This taxing of Gods proceedings in the gouerning of the world, is (I take it) chiefly forbidden in this precept, *Bee not iuſt ouer-much*: and this to my ſeeming is the meaning of that place: howſoeuer it be take (as I know ſome otherwiſe interpret it) yet I am ſure it condemneth not that warie and zealous courſe in the practiſe of Religion, which though the world is pleaſed to call ouer-holineſſe, yet I am well aduiſed the Scripture vrgeth, bidding vs to *walke circumſpectly to exactly*[m], and by *aruda*[n], and to *abſtaine from all appearance of euill*[o].

i Verſ.17.

k Pſal.73.

l Ier.12.1.

m Eph.5.15. Ἀκριβῶς.

n Gal.6.16.

o 1 Theſ.5.22.

Nymp. *The Lord in his mercy enable vs ſo to doe: for ſurely the wicked and vngodly, as they are bold in euill, ſo thus the very triall of their countenance teſtifieth againſt them*[p], *ſo alſo they doe adde* drunkenneſſe to thirſt[q], *labouring to grow to a kind of perfection in vngodlineſſe. And therefore great ſhame ſhall it be for vs, who profeſſe to know God*[r], *to waxe cold and faint-hearted, and timorous in the duties of piety, and not to ſtriue rather to goe from ſtrength to ſtrength*[s], *and to increaſe in holineſſe, as faſt as prophane godleſſe men thriue in iniquity. I haue hitherto (as farre as my experience in obſeruing, and my memorie in recounting hath enabled me) propounded vnto you the ſeuerall obiections againſt preaching, vrged ordinarily by three ſorts of men; the groſſely ignorant, the wretchedly prophane, and the worldly wiſe; and you haue (I thanke you) opened vnto me the blindneſſe of the firſt, the vilenеſſe of the ſecond, and the vanitie of the laſt: The contentment that I haue receiued by your diſcourſe hitherto, mooueth me to preſſe further vpon you, and to requeſt your patient hearing, and your will in reſoluing ſome exceptions made by a fourth ſort of men, laſt in order, but not leaſt in argument, becauſe they are by education learned, and by profeſſion (ſome of them) Miniſters and Preachers, and yet doe not altogether fauour theſe courſes of preaching, which ſome doe magnifie ſo exceedingly.*

p Iſa.3.9.

q Deut.29.19 Titus 1.16.

r Titus 1.16.

s Pſal.84.7.

Epaph. Neighbour (to ſay nothing of my dutie) I am bound by my promiſe to endeauor to ſatisfie you: and howſoeuer I am of *Hieroms* mindе, and am vnwilling to oppoſe my ſelfe againſt any learned men of mine owne profeſſion, leſt I ſhould ſeeme deſirous of contention: yet becauſe the truth is to be preferred before all other reſpects, and to *giue titles*[u] is a thing ſo dangerous, therefore I will forget all things which might hinder me in free ſpeaking that which in my conſcience I am verily perſwaded is the truth, and will ſet before me only the glory of God, and the common good and benefit of his Church.

Non audeo ſcribere contra Epiſcopum cõmunionis mea. Hieronymus ad Aug. Plus omnibus & amanda & præferenda eſt veritas. Dyoniſ. Alex.

Nymph. *Being then aſſured of your readineſſe, I will tell you what I haue marked partly out of the ſpeeches, partly out of the ſermons of ſome that are reputed learned men: I am no ſcholler, and therefore you muſt not expect any preciſe order at my hands: yet to my ſeeming, their exceptions are either againſt preaching it ſelfe, or againſt the manner of it, as by ſome it is performed.*

u Iob.32.22. The exceptions of ſome ſeeming learned.

Epaph. Your Methode is good enough: But doe you know any profeſſing the Miniſtery, which doe vtterly miſlike and diſallow preaching.

Nymphas. *I doe not ſay ſo: for they who are the moſt eager in this matter, if you fall to reaſoning with them, cannot for ſhame but ſay, That preaching is the moſt*

ordinary, and vſuall meanes which God vſeth to worke by in the hearts of the hearers: and againe, That preaching doth profit more then reading. And yet for all that in their ordinarie diſcourſe they make knowne their opinion thus, That the Word of God is as effectuall when it is read, as when it is preached, and that reading is Preaching.

Epaph. Certainly I cannot but maruaile, that men of learning and profeſſed Diuines, ſhould vndertake the maintenance of ſuch an opinion, yea though it were but for their credits ſake: for put this caſe, that in the vacancy of an Eccleſiaſticall preferment, there were ioynt ſuters for it, a man of note and quality, that hath ſpent many yeeres in ſtudy, and run through the whole circle of ſciences, and is graced alſo with degrees of Schooles, (the teſtimony of his deſert:) and another, an ordinary fellow, that hath had but reaſonable breeding, and no ſeaſoning but in a country ſchoole, and therefore is able to doe little (perhaps) ſaue onely, reade faire, and go by his Rubricke: thinke you that your Vniuerſitie ſcholler would not thinke himſelfe greatly wronged, and grow into a maruellous diſcontentment if that other ſhould be preferred before him? yes doubtleſſe: he would renew that old complaint of *Salomons*, and ſay, *Folly is ſet in great excellency, I haue ſeene ſeruants on horſes, and Princes walking as ſeruants on the ground*[z]. He would ſay, it were enough for ſuch a one as he, if he were appointed to ſome lower office in the Church, where he might *eate a morſell of bread*[y]: and that if he were ſo well prouided for, as was *Michah* his Leuite, with *ten ſhekels of ſiluer by the yeare, and a ſuite of apparell, & his meat & drink*[x], ſurely, then he were as well preferred as he deſerued. Like to theſe, would bee the priuy thoughts of a well deſeruing ſcholler, being diſappointed of his hoped preferment, by ſo vnworthy a competitor. And for mine owne part, I think him to haue very iuſt cauſe ſo to complaine. But yet this being held for a truth, that reading is as effectuall as preaching, and that an ordinary man may doe as much good, ſaue as many ſoules, draw as great a multitude to Heauen with his diſtinct reading, as the other with all his Vniuerſity learning and long laboured for Diuinity, ſurely then the Scholler hath no reaſon to thinke himſelfe wronged in miſſing his preferment: for why ſhould there be a diſparity in reward, where there is no great precedence in reſpect of the poſſibility to doe good in Gods Church? So that I ſay, me thinkes if it were for no other cauſe, yet men of learning and Preachers by profeſſion, ſhould neuer goe about to equall bare and naked reading vnto preaching.

[z] Eccl. 10. 6. 7

[y] 2. Sam. 2. 36.

[x] Iudg. 17. 10.

Nymph. *This may (perhaps) be ſome reaſon in policy: but I hope you haue ſome better proofe then this for the matter: otherwiſe I know what the world will ſay, (euen that which it ſpareth not to ſpeake already) that you Preachers are ſo earneſt in the extolling of preaching onely for your owne priuate credits ſake, that you may bee the better eſteemed.*

Epaph. God bethanked, variety of ſufficient proofes is not wanting in this cauſe; but yet this I thought good to obſerue, as it were by the way, to the end that men (who it may bee haue a good opinion of their owne well deſeruing) may ſee what an inconuenience is like to follow by the defence of ſuch an opinion.

Nymph. *I am verie deſirous to heare what may bee ſaid in this caſe touching the compariſon that is made betwixt reading and preaching, and therefore I doe euen long till you come vnto it.*

Epaph. Well then (to cut off all preambles and vnneceſſary circumſtances,) for this point touching the efficacie of preaching aboue reading, I will ſtand vpon two reaſons chiefly: *the one is experience, the other is Gods ordinance, who hath appointed the ability to preach, as a matter of neceſſity*

ceſſity in euery one that is called to the Miniſtery.

Experience is ſomtimes called the miſtriſſe of fooles, but by it in this point wiſe men may learne a good leſſon: firſt of all, if there be a view taken of al the places and pariſhes where there hath been onely reading, and of thoſe which haue beene furniſhed with a ſetled preaching Miniſter, whoſe care hath beene to *deuide the word of truth aright* [a], the different eſtate of the places will ſoone make knowne the worth of preaching aboue reading: for looke into thoſe who haue euer reſted themſelues ſatisfied with a reading Miniſter, neither ſeeking nor caring for better meanes of inſtruction, and you ſhall finde them generally to be wofully ignorant, lamentably blinde in the matters of God, altogether *children in vnderſtanding* [b], popiſh, ſuperſtitious, heatheniſh, in one word (to ſpeake with the Apoſtle) *walking in the vanity of their mind, hauing their cogitations darkned, and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their hearts* [c]. This is the generall condition of ſuch perſons. But looke againe to thoſe, who haue *beene taught in the word* [d], and haue made conſcience to profit by the good meanes wherewith God hath bleſſed them, there ſhall you ſee the *Seale* [e] of the Miniſtery, euen the conuerſion of ſoules, comfortable knowledge and conſcionable carriage, the Lords Sabbath ſanctified, his word accounted precious, the Sacraments reuerently vſed, priuate families trained vp *in the inſtruction and information of the Lord* [f], and euen *a very Church in euery houſe* [g]. I know indeede that there are many good people dwelling in pariſhes wanting preaching, and many ignorant and vngodly ones in places well furniſhed with teaching. For God ſometimes cauſeth his word to be ſpoken to thoſe *which will not heare, neither indeede will ceaſe* [h]: But yet let theſe circumſtances noted by me bee remembred, of reſting well enough ſatisfied with bare reading, and of reioycing in the benefit of an able preacher, and then it will bee found true which I haue ſaid, and be a ſufficient teſtimony of the power of preaching aboue reading. Secondly, wheras the Scripture is a witnes of the bad opinion which the world will haue of the miniſtery of the word, aſſuring them that are called to that office, that the faithfull diſcharge of their duty ſhall be rewarded with *affliction* [i], with *hatred* [k], with all *manner of euill ſayings* [l]; let any man examine his own obſeruation, and ſee in which of the two the Reader or the Preacher, this is beſt verified. It is an old ſaying, *That by the market folkes you ſhall vnderſtand how the market goeth.* Take mee therefore a common man whom you meete by chance, and queſtion with him touching the place where he dwelleth, and about his miniſter; if he be but a Reader, you ſhall haue him ſay ſtraite, *Truly wee haue a good honeſt quiet man, many indeede hee cannot Preach, but hee liueth peaceably, and medleth with no man, and is verie welbeloued amongſt vs: for why, he is a fellow-like man to vs.* But put caſe the Miniſter be a painfull preacher, one that ſeeketh to draw the people from their godlies and ſuperſtitious courſes, to the knowledge of God, then you ſhall heare him in another tune; he will ſay then, *Therewee haue a man, ſome ſay he is learned, but ſure I am hee hath troubled vs all, a good many of vs wiſh he had neuer come amongſt vs, wee were all quiet before, but now all is out of frame; there is ſuch reproouing and finding of fault, and bringing vp of new faſhions and orders, that we know not what to doe, ſome of the beſt of our pariſh will doe what they can to remoue him*: theſe and the like are the thoughts and ſpeeches of no ſmall many, and the ſame no fooles in the eies of the world, who doe indeed iuſtifie preaching by condemning it [m], and ſhew it to be the power of God by reſiſting it. Thirdly, for one other ſpecialty drawne from experience: I will appeale vnto mens conſciences, whether they be ſuch as feare God or otherwiſe. They which feare God, *and tremble at his words* [n], and doe in humility deſire to know *the Lords ſecret* [o], cannot but acknowledge, that they doe much more increaſe both in the *knowledge*

[a] 2 Tim. 2. 15.
[b] 1 Cor 14. 20
[c] Eph. 4. 17.
[d] Gal. 6. 6.
[e] 1 Cor 9. 2.
[f] Eph. 6. 4.
[g] Philem. 2
[h] Eze. 2. 7.
[i] 2 Tim. 3. 3.
[k] Ioh. 16. 33. Ioh. 15. 19.
[l] Math. 5. 11.
[m] Act. 13. 27.
[n] Iſa. 66. 2.
[o] Pſal. 25. 14.

ledge of the truth which is according to Godlineſſe p, *and in the power of godlineſſe* q, do finde their iudgements better ſtrengthned, their faith more confirmed, their conſciences more wrought vpon, and their affections more quickned by the word, when it is effectually preached & applyed, then when it is but only read vnto them. And no maruell, for indeed it cannot be, that a briefe clauſe of holy Scripture, wherein, in a ſhort tenour of words (ſuch is the riches of the ſacred text) many particulars are compriſed, being onely read, ſhould profit ſo much, as if by preaching it were expounded, and according to occaſions, applyed vnto Gods people: If a man (ſaith the heathen Orator) come into a wardrope, where many rich garments are folded vp together in a narrow roome, it cannot ſo ſatisfie him, as if the ſame might ſeuerally be laid forth to his view, time being granted to take notice of euery particular: becauſe being lapped vp, hee cannot ſee the whole beauty, and being together, he is not able to obſerue euery ſpecialty: euen ſo it fareth with the Scriptures: if a man heare them read, it cannot but draw him to admire the maieſty and riches of them, and it will caſt ſome glimmering light vpon the vnderſtanding: but when hee heareth them laid open by preaching, it will much more aſtoniſh him, it will euen rauiſh him as it were, caſting a cleerer light vpon his iudgement, and working more mightily vpon his affections. This truth, all which truly feare God, are able to iuſtifie out of their owne experience. Now for others, I know they alſo muſt yeeld to this, that they finde, the word being vrged and preſſed by preaching, to be far more powerfull, more piercing, more maieſticall, more awaking the conſcience, more *entring through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, more diſcerning the thoughts and the intents of the heart* r: and this is my firſt reaſon fetched from experience, againſt which there can bee no diſputing: for it is in vaine to goe about to perſwade a man, that that thing is not ſo, which he by obſeruation hath ſtill found to be ſo.

p Titus 1.1.
q 2 Tim.3.5.
Cic.de.Orat. lib.1.
r Heb.4.12.

Nymph. *I haue well marked your ſpeech, and duly conſidered the courſe of your argument: and as I am well ſtrengthned by it in that good opinion, which I haue alwaies had of preaching, ſo I am glad of one thing which I obſerued in your diſcourſe, namely, that you ſeeme not altogether to condemne reading, nor to deſire the baniſhing of it out of the Church. I can tell you, it is commonly ſaid, that you and others ſuch as you are, doe miſlike the reading of the Scriptures.*

Epaph. God forbid that I or any man ſhould hold ſo groſſe an errour, as to contemne a courſe of that antiquity: *Moſes was read in the Synagogue euery Sabbath day* s: and there was *the Lecture of the Law and Prophets* t. And our Sauiour Chriſt comming into the *Synagogue on the Sabbath day, ſtood vp to reade* u. And for mine owne part, I agree to the opinion of a learned man of our later times, that reading of the holy Scriptures in the congregation is good, to that end, that the phraſe and manner of ſpeaking of the Scripture, and the Scripture it ſelfe might be more knowne and more familiar to the people: and I confeſſe alſo with him, that by that meanes the iudgement of the people is confirmed in al points of religion, ſo that therby they are made able to iudge of the interpretation of the Scriptures, and of the doctrine taught them by their own teachers or others: all this I willingly acknowledge. And howſoeuer men are diſpoſed to enterpret it, yet that which is ſpoken in the praiſe of preaching, tends rather to the countenancing, then to the diſgrace of reading: for he who obſerueth it ſhall finde, that none in priuate examine the Scripture more carefully, none in publike heare it read more reſpectiuely, then thoſe whom preaching hath taught to ſee the excellency of Gods word, & the worth of the Scripture.

s Act.15.21.
t Act.13.15. Anonymi.
u Luk.4.16. Bucer vpon Eph.cap.4. The vſe of reading the Scripture in the Church.

Nymph. *You haue done verie well to make knowne your iudgement touching the reading of the Scripture, for the conceit, that you thinke baſely of the word read, is a great preiudice to you in many places, and in many mens opinions. If it pleaſe you, paſſe vnto I pray you to your ſecond reaſon.*

Epaph.

Epaph. The second reason which I haue for the maintaining the efficacy of preaching aboue reading, is grounded vpon the ability to preach, which the Lord requireth in euery Minister. For this being taken for granted, that the Lord would both in the riches of his loue, and the depth of his wisedome, set down that course which should be most for the behoofe of his Church: it must needs follow, that if he haue not thought it sufficient for a Minister to be able to reade, but to performe some further duty of instructing, then surely there is something more in preaching then in reading, and more profit like to follow by opening the text, then by bare propounding it.

Nymph. *Your reason is good, if you be able to proue it: for it seemeth to some a hard doctrine, to say, that God requireth euery Minister in the Church to bee able to preach, and therefore I wish you may be able to make it good.*

Epaph. How hard soeuer and incredible it may seeme to some, yet I doubt not but to proue it, especially if wee bee content to stand to the iudgement of the Scripture, and to that *sure word* as S. *Peter* calleth it[x]; endeauouring by a reuerent kinde of examination, to search out the secret and hidden meaning of Gods Spirit. And first of all, I will place in the front as it were of this proof, that worthy place in the tenth chapter of the Epistle to the Romanes; *How shal they beleeue in him of whom they haue not heard, and how shall they heare without a Preacher, and how shall they preach except they be sent?* The summe of the place, is this: that the hearing of a Preacher which is sent, is the ordinary meanes ordained of God to beget faith. From thence ariseth another point: that hee whose minister must be the meanes and instrument to beget faith, must bee a man sent; for, *How can they preach except they be sent?* Onely that man is *a Preacher*, which is *sent*. Now if we shall examine what it is to bee *sent*, it will appeare to be true, that a sufficient Minister to call Gods people, must bee a man of better quality then a bare reader of the Scripture. To bee *sent* therefore is this, *to bee appointed and deputed of God*, and (as the Lord speaketh of *Iuremie*) *sanctified*[y]; or (as *Paul* saith of himselfe,) *put apart to that seruice*[z]. Were it not now a presumptuous and ouer-bold imputation, of a certaine dissolute carelesnes vnto the wisest and most prouident God to say or think that he would put any man *in his seruice*[a], *for the worke of the Ministery*[b], vnlesse the same were so gifted and qualified, as is meet for the discharge of so weighty a busines? *Salomon* saith, that *He that sendeth a message by the hand of a foole*, (that is, of a man vnable to deliuer the tenor of his message, and to open it to him to whom it is sent,) *is as he that cutteth off the feet*[c]. It is as if he should bid a man goe, and yet chop off his feet wherewith he should trauell. A Prince purposing an ambassage to another Prince, thinketh it not enough that the man whom he will employ in that seruice, be able to cary his errand written in a paper, & faithfully to deliuer it according to directions (for that euery ordinary Currer and common Post may doe,) but he maketh choise of one that hath had the best breeding, a man of good vnderstanding, of good discourse, of good behauiour, and of no lesse discretion, who is in these respects able to debate & manage those great affaires, as may be most for the behoofe and honourable aduantage of him that sendeth him. Shall we thinke God to be lesse carefull for the businesse of his Church, then earthly Princes bee for their State causes? Shall a man of the best quality bee sought out for the carying of a message from one man to another? And shall one of the meanest sufficiency haue *the ministery of reconciliation* betwixt God and man *giuen vnto him*[d]? God forbid. Let all these things then be put together: First, that he whose Ministery shal be the meanes to breed faith, is a man sent, which the Text auoucheth. Secondly, that to be sent, is to be gifted in that measure, as agreeing to the weight of so great a calling, which common sense will not suffer vs to deny. Thirdly, that to be able only to reade the Scripture, is a common gift, & a faculty of no great note,

[x] Ἀσφαλὴς ἐρμηνεὺς τοῦ ἁγίου πνεύματος ὁ τῶν θείων λογίων ἀκριβὴς ἐξηγητής. Basil. Epist. ad Eust. medi.

[y] 2 Pet. 1. 19. Δοκίμιον λογίων. Epip. hæ. 76.

[z] Ἀφορισθεὶς εἰς τὴν τοῦ εὐαγγελίου διακονίαν. Basil. de spiritu sancti. cap. 1.

The opening of the place, Rom. 10. 14.

[y] Ierem. 1. 5. ἁγιάζω, ἁγνίζω.

[z] Rom. 1. 1.

[a] 1. Tim. 1. 12.

[b] Ephes. 4. 12.

[c] Prou. 26. 6.

[d] 2 Cor. 5. 18.

which euery man well knoweth; let these things (I say) be put together, and you shall finde them as a *threefold cord, not easily broken* [e], binding vp and strengthening this truth, that the man not graced with any more then the power to reade, is not the Minister appointed by God for the working of faith in the hearts of the people. Againe, to presse this place yet further, this is the constant doctrine of the Scripture, that no Minister can haue comfort in the day of the Lord, but onely he which is able to say with *Ieremie, I haue not thrust my selfe in for a Pastor* [f]. For woe shall be vnto those of whom the Lord shall say, *I haue not sent these Prophets, and yet they ran* [g]. So that it standeth euery man vpon, who *desireth that worthy worke the office of an ouer-seer* [h] in Gods Church, to be well assured of his calling, least in the day of iudgment it bee said vnto him, as was said vnto the guest without the wedding garment; *Friend, how camest thou hither?* [i] Or as to the wicked in the Psalme; *What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth* [k]: Now, by what means can a man know himselfe to bee sent and called of God to the seruice of his Church? there is no reuelation to be looked for, neither is it to bee expected that God should call by some immediate voyce, as he did the Prophets, or as he did *Paul* [l]: and yet there is a meanes and course as certaine herein, as if the Lord should say directly by a voice sounding in our eares, *Goe beholde, haue not I sent thee?* It is in this matter, as it is in that of election. A man that is carefull (according to the rule of the holy Ghost) *to make his calling and election sure* [m], must not presume to search the vnsearchable counsels of God, neither yet waite for some speciall intelligence from Heauen; but hee must enter into his owne heart, and rise vp by degrees from the fruits of sanctification to his being iustified, from iustification to his effectuall calling, from thence to election, and from all these, conclude eternall glorification in Gods kingdome: this is a sure course, to bee led by the streames vp to the well head. Not much vnlike is the course in iudgeing of a mans calling to the Ministery. I meane in some sort to apply the speech of *Paul* in another case to this purpose: *Say not thou* that affecteth the Ministery, *Who shall ascend vp into heauen*, to assure me what is Gods purpose touching me? for there is another way, *The testimony* of thy being *sent* (if thou art *sent*) *is very neere thee, euen in thy mouth, and in thy heart* [n]. Inquirie must be made by a man in this behalfe, in what measure God hath *fitted him* [o] to be a Minister of the new Testament. Now may a man with a safe conscience, or with any good ground, make himselfe beleeue that God hath sent him, and called him to the Ministery, because he is able to read distinctly the text of holy Scripture? Can this one faculty be a sufficient testimony to a mans owne soule, that he is one of the appointed *labourers* for Gods *harueste* [p]? Shall a man aduenture to vndertake the cure and care of soules vpon so slender preparation? Surely (for as much as I can conceiue) the doctrin of the Scripture, describing the office of a Minister, is against it. This vse I haue made of this place: the summe is this: the ordinary meanes to beget faith, is the hearing of a preacher sent, that is so furnished with gifts suitable to his calling, that both in respect of the tenor of his message, and his ability *to manifest the riches of the glorious mystery of Christ* [q], his very *feet* may deserue to be called *beautiful* [r]: but neither is bare reading to be numbred among those gifts which might argue a man to be sent, neither is it safe for any man to aduenture vpon no better sufficiency: Therefore there is more required in him, who must bee heard for the breeding of Faith, then the naked faculty of deliuering to the people out of a booke, the letter of the Scripture.

Nymph. *But by your leaue sir, that which you speake touching sending, I feare me how it will be well taken: for hath not the Church the power of sending and calling to the Ministery? If then a man able onely to reade the Scripture, be by the Church appointed to that office, is not that a sufficient warrant to him in this case?*

[e] Eccles. 4. 12.
[f] Ierem. 17. 16
[g] Ierem. 23. 21
[h] 1 Tim. 3. 1.
[i] Mat. 22. 12.
[k] Psal. 50. 16.
[l] Acts 9.
[m] 2 Pet. 1. 10.
[n] Rom. 10. 6. &c.
[o] 2 Cor. 3. 6.
[p] Math. 9. 38.
[q] Coloss. 1. 27.
[r] Rom. 10. 15.

Epaph.

Epaph. The calling of the Church, I acknowledge to bee so necessary, that without it (a settled forme of Church-gouernment being established) no man is to bereputed a lawfull Minister, though he be otherwise of neuer so great sufficiency. God (I know) calleth men extraordinarily sometimes, as namely, in the first founding and planting of the Church (so were the Apostles and Euangelists called:) and when the Church of God is defaced; and an vniuersall Apostasie spread ouer it; (so it is thought they were called, who restored the sincerity of Religion, after the long night of Popery.) But this extraordinary kind of calling neuer taketh place, but when ordinary calling faileth. Now though the calling and allowance of the Church is necessary, yet it is not sufficient to the being of a Minister. The office of the Church is onely to approue, it is God that maketh a Minister. And therefore the Church is tyed to a law, to *lay hands suddenly vpon no man*[r], but to *proue first*[s], and to vse a very precise examination before they seperate any man to the office of a Minister. The Churches duty is to search out what men the Lord hath *chosen, to take a part in the ministration*[t]. I know there may be an error committed herein, & men in their choises and elections, may be deceiued. It fareth many times with the Gouernors of the Church, as it did with *Ioab* in the Campe[x]. When *Absalon* was slaine, and the army of those which ioyned with him in the conspiracie, was ouerthrowne, *Ioab* was purposed by a messenger to informe *Dauid* of the successe of the battell: hereupon one *Ahimaaz* offered himselfe to be the carier of tydings: *Ioab* put him backe, taking another, one *Cushi* to be the fitter for that seruice. *Ahimaaz* notwithstanding continued to importune *Ioab*, *What (I pray thee) is I run also after Cushi?* And againe, *Yet what if I run?* And neuer left vntill he had obtained licence to run also. Hauing gotten this leaue to run, he ran by the way of the plaine, and ouer-went *Cushi*, and came first to *Dauid*, and made wise, as if he could haue told great tydings. But when the King came to particulars, then he was silent, *I saw a great tumult, but I knew not what.* The case so standeth many times in the Church. The spirituall *Ioabs*, the leaders[y] of Gods people, intend (perhaps) to send none but *Cushies*, men of whose faithfulnesse and sufficiency, they haue good experience: but yet haply some *Ahimaaz* or other, some that might well stay *to beare tydings another time*, steppeth in, & putteth forward himself, and by importunity purchaseth that which otherwise desert could not obtaine, and so runneth by the way of the plaine (that common and too much troden path of Symony) and ouer-goeth the worthier; and being first come into the face of Gods Church, seemeth to be able to bring out *of his treasure, things both old and new*[z]. But if you growe with him into particulars, you shall finde him like the guest in the Gospell, euen *speechlesse*[a], so that hee must bee faine to stand aside till *Cushi* commeth to resolue you. Thus I say an errour may happen, and an ouer-sight may be committed euen by the best *ouer-seers*. But when this negligence becommeth a custome, and it waxeth an ordinary matter, to make *of the lowest of the people, Priests of the high places*[b], so that in a manner *who will, may consecrate himselfe*, then a man may well cry with *Dauid*, *it is time for thee Lord to worke*[c]: *Arise, O God, and lift vp thine hand*[d]. And how fearefull a thing it is, for those which willingly suffer it, may appeare by an example not much vnlike. God sent *Samuel*[e] to annoint one of *Isbai* his sonnes, to bee King ouer Israel: *Samuel* seeing *Eliab*, because of his countenance, and the height of his stature, said, *Surely the Lords annointed is before him*: The like conceit had hee of the rest of his brethren: but yet he receiued still a secret information, *The Lord hath chosen none of these*. Put case that *Samuel* notwithstanding this direction giuen him, had tooke the horne of oyle, and annointed some other beside *Dauid*, had it not beene great contempt to haue proceeded contrary to commaund? So in this case, they to whom the office and function of laying on of hands belongeth in Gods Church, when the Lord shall say expressely in his word, I haue

[r] 1 Tim. 5.22.
[s] 1 Tim. 3.10.
[t] λαβεῖν τὴν διακονίαν.
[u] Act. 1.21.
[x] 2 Sam. 18.
[y] ἡγουμένους.
[z] Heb. 13 7.
[a] Math. 13.52.
[b] Math. 22.12.
[c] 1 Kin. 13.33
[d] Psa. 119.126
[e] Psal. 10. 12.
[f] 1 Sam. 16.

haue not chosen this man, he is not gifted for this weighty busineſſe: if they for all that ſhall giue the outward allowance of a Miniſter to him, whom in their certaine knowledge God hath not graced with gifts ſufficient for the calling of a Miniſter, what puniſhment in all likelihood this raſhneſſe is liable vnto, I leaue it to euery mans conſcience that feareth God to examine: And I pray God giue them whom it concerneth hearts to conſider it.

Nymph. *I ioyne with you to your good deſire, and yet perhaps men of place may plead a kinde of neceſſitie, to admit men of no better ſufficiency, there being not that ſtore of learned men and Preachers, to furniſh euery ſeuerall congregation.*

Epaph. What is to bee borne withall in caſes of inuincible neceſſity, is one thing, & what is to be permitted when the good meanes is not wanting, is another thing: for this our land, firſt, I thinke there was neuer any triall taken, whether the number of learned men were proportionable to the tale of ſeuerall pariſhes: Secondly, the Vniuerſities are like to the market place, in which ſtand many of good quality, of whom if you demand, *why ſtand you here?* They will
f Mat.20.6.7. anſwere, *Becauſe no man hath hired vs* f. And the ſeuerall Colledges, bee (as it is ſaide of the teeth of the ſpouſe) *like a flocke of ſheepe in good order, which goe vp*
g Cant.4.2. *from the waſhing, which euery one bring out twinnes, and none is barren among them* g. Thirdly, the Scripture telleth vs, that *Chriſt aſcended vp on high to giue gifts vnto*
h Epheſ.4.8. *men* h: Why then ſhould we thinke his hand ſo ſhortned, as that it ſhould bee deemed vnpoſſible to furniſh this whole Church with preaching Miniſters? Fourthly, if that be true which ſome ſay, *That there are more learned men in England, then in all the reformed Churches of* Europe *beſides*, then there is no cauſe to plead any ſuch neceſſity. And therefore I account that as a colour, rather then any argument.

Nymp. *I feare me ſir, I haue too much interrupted you: I pray you therefore proceed in your proofe of this point, that there is a neceſſity laid vpon euery Miniſter that ſhall vndertake the cure of ſoules, to bee able to doe more then barely reade the holy Scriptures vnto the people.*

Epaph. The next reaſon which I haue to ſtrengthen this principle, is grounded vpon this, becauſe I finde by the Scripture, that it is a matter of very great difficulty to be a good Miniſter. There are two things principally required in a Miniſter: the one, that he be able to *exhort with wholeſome Doctrine*: the other,
i Tit.1.9. that he haue skill *to improoue them that ſay againſt it* i. Whereto agreeth that ſaying of *Auguſtine*, that *Hee muſt be a maintainer of truth, and a withſtander of error.*
Veritatis propugnator, & erroris expugnator. Aug. de Doctr. Chr. l.4. cap.4. For which cauſe the ſpirituall builders in *Gods building* k, which is the Church, are not vnfitly compared to thoſe who builded the Temple in *Nehemias* his time, who *did the worke with the one hand, and with the other held the ſword* l. It is a ſhame for a Miniſter, if it ſhall fall out with his ſpirituall worke, as *Tobiah* the Ammonite ſaid in ſcorne of the re-edified Citty and Temple of the Iewes, *Although they build, yet if a Foxe goe vp, hee ſhall euen breake downe their ſtony Wall* m. So, I ſay, it ſhall be a blemiſh to a teacher in Gods Church, if he ſhall builde ſo
k 1 Cor. 3.9.
l Nehem.4.17
m Nehe.4.3
n Cant.2.15. weakely that thoſe Foxes, *thoſe litle Foxes* n, (of whom the Spouſe complaineth) ſhall be able by and by to breake downe the building. Well then let any man conſider either of theſe two, and tell me whether it be not a matter of very great difficulty in any good meaſure to performe it. The Prophet *Iſay* ſaith, that *The Lord had giuen him a tongue of the learned*, for that one peece of ſeruice, *That*
o Iſay 50.4. *he might know to miniſter a word in time to him that is wearie* o: And yet this is but one branch of a Miniſters office. If we ſhall adde to it other particulars, ſuch as are wiſedome in admoniſhing, courage in reproouing, ſoundneſſe in opening the treaſure of the holy Text, diſcretion in applying according to times and perſons, with the like, which are required of euery Miniſter in his place; then wee cannot but yeeld that he had need to bee able to doe ſomething more
p 1 Tim.3.15. then reade, who ſhall ſeeke to *behaue himſelfe in the houſe of God* p as he ought to doe.

doe. Now for that other part, which ſtandeth *In ſtopping the mouthes of vaine talkers, and deceiuers of mens minds*[t], which oppoſe themſelues againſt Gods truth: it is (as *Auguſtine* well ſaith) *A matter requiring more painefull and plentifull learning*, as ſhall appeare to him that ſhall conſider either the multitude of falſe opinions, or the quality of thoſe which doe defend them. For the multitude, this is a cleare caſe, that whereas euery former age hath brought foorth ſome one or moe, to the diſturbance of the peace of Gods Church, and to the exerciſing of the beſt learned that each time could affoord, all theſe are flowne together in this laſt age, as into a common ſewer. So that there is not any error which the former times knew, and withall condemned to the pit of Hell, but this our age hath raked it vp againe, and ſet (as it were) a new gloſſe vpon it, and made it by addition much more dangerous. Beſides, wee haue Popery, which is a fardle of Hereſies, and the very compound of all the reſt. Now for the quality of thoſe which are Patrones thereof, (of Popery eſpecially) it is well knowne that though they haue among them, as it was ſaid of old, *Many wooden Prieſts*, all whoſe learning hangeth at their girdle in their Portuis, yet they which in theſe our times haue put forth themſelues to ſupport the drouping and decaying kingdome of Antichriſt, are no punies, but many of them men of excellent wits, deep learning, & vnwearied induſtry: by their writings, and bookes, and diſputations, making good the ſaying of our Sauiour Chriſt, *The Children of this World are in their generation wiſer then the children of light*[u]. Now then to diſcouer the force of my intended reaſon, I draw it to theſe heads: firſt, I know that whoſoeuer ſhould vndertake out of the Scripture to deſcribe the office of a Paſtor, hee cannot without palpable betraying of the truth, leaue out theſe two things which I haue named, the ability to teach the obedient Children of the Church, and the skill to oppoſe himſelfe againſt the enemies of the Church. Secondly, this I know alſo, that he that ſhall either by diſcourſe examine, or by perſonall experience try the difficulty of well performing theſe duties, will ſay with S. *Paul, Who is ſufficient for theſe things*[x]? And acknowledge with *Barnard, That the Miniſtery is a burden, which the Angels themſelues may well tremble at*. Thirdly, I am ſo cleere in this, as in any of the two former, that there is no ſuch difficulty in the faculty of reading, which as it is the firſt ſtep to learning, ſo it is of all other things (incident to a Scholler) the moſt eaſie. So that, ſeeing to hold opinion, that an onely reading Miniſter is a ſufficient Miniſter, maketh that calling of all other, the moſt eaſie, which in it owne nature, as it is deſcribed to vs in the Scripture, is the moſt laborious, requiring ſo ſtudious preparation to it, and ſo great intention and diligence in the performance of it, I muſt needs ſettle my ſelfe vpon this point, and perſwade others alſo to it, that there is more required in a Miniſter of the new Teſtament, then to reade the Scripture, though I ſtill holde that a part of his duty, and (as I haue ſaid before) a matter very behoouefull for the ſpirituall beneſit of Gods Church.

[t] Tit. 1. 10. 11. *Operoſioris & beneriſque doctrinæ. Aug. in Ench. ad Laur.*

Lignei Sacerdotes. Bonifac.

[u] Luk. 16. 8.

[x] 2. Cor. 2. 16. *Onus eſt vel ipſis Ang formidandum Bern.*

Nymph. *I could eaſily agree to that which you haue ſaid, onely this doubt ſomething ſtaieth me: If you hold no man a full Miniſter, except he the ſame be able to preach, what ſhall wee thinke then of the Sacraments adminiſtred by ſuch, how can they bee true Sacraments, if ſuch be no true Miniſters?*

Epaph. For anſwer to that doubt, firſt, this is a true and a receiued rule, *That a Sacrament is not to bee eſteemed by the hand of him which adminiſtreth it: Neither doth the dignity of the deliuerer, adde worth to the Sacrament, nor the indignity leſſen the true nature of it.* Secondly, he which hath an outward calling by the Church, though happely he bee vnworthy and vnmeet for the place whereto he is called, yet he is to be reputed as more then a priuate man: And therefore becauſe by the appointment of the Church hee ſtands in the roome of a right and lawfull Miniſter, if there bee no fault in the ſubſtance of the action of adminiſtering, the Sacraments are true Sacraments, though the partie executing

Cal. Inſt. lib. 4. c. 15. ſect. 16.

executing that office bee not altogether so allowable. The Scribes and Pharisees, who were the Doctors of the Iewes, many of them were of other tribes, then of the tribe of *Leui*, and crept in by corruption and bribery into those places; and were of unsound iudgement in many things, as may easily bee gathered by the story of the Gospell: yet our Sauiour willed his Disciples to heare them, because they sate in *Moses chaire* [c]. Their entrance was naught, yet their Ministery was to be esteemed, so long as they failed not in the substance thereof. And this (I thinke) may resolue you for that matter.

Paul was a Pharisee, and yet of the tribe of Beniamin, Phil. 3.5. and so was his father too, Act. 23.6. Genebrardin Chronogra. l. 2. saith, that the Scribes were lightly of the tribe of Simeon.

[c] Mat. 23.2.3.

Nymph. *I will rest satisfied with this answer, till I shall finde either by mine owne priuate meditation, or by conference with others (better skilled in these points then I) what further to reply. I desire to heare you yet further in this matter, touching the necessitie of preaching in a Minister.*

Epaph. I am very willing to proceed, onely I would haue you to remember what I said at my first entrance into this matter: namely, that I would stand only vpon proofes of Scripture. Saint *Augustine* saith, *that that was the ancient order of disputing, to haue the bookes of holy Scripture by, and to stand to the triall thereof.* And therefore it was an excellent and memorable course of *Constantine* the Emperour, who commaunded the Fathers met together in the Councell of Nice, to referre that great controuersie then in hand, touching the Godhead of Christ, to the decision of the Scripture. And it is Gods owne voice that we should *to the law and to the testimony* [a]. Wherefore wishing you to looke for no proofes from me, but such as are fetched out of the Scripture, I set this downe as my third reason; That whereas the Lord made very good prouision for the maintenance of those who were to minister about holy things, I find not either in the old or new Testament, that any were prouided for by such allowance, but onely such as were able to instruct the people by opening and expounding the law. The office of the Leuites in the old law, stood vpon two things, one was to *put incense before the Lords face, and the burnt offering vpon his altar*: therein they were the peoples mouth vnto God: the other was *to teach Iacob Gods iudgements, and Israel his Law* [a]: in that they were Gods mouth vnto the people: for this cause it was the ordinance of God (according as I noted to you the place in the beginning of this conference,) that *the Priests lips should preserue knowledge, and they should seeke the Law at his mouth: for* (saith the text) *he is the messenger of the Lord of hosts* [y]: that is, one appointed to be the opener and declarer of the will of God among the people. And lest any man should thinke, that the law which the people were to seeke at the Priests mouth, was nothing but the bare letter and written text of the law, we may remember first, that the people had the free vse of the law in their priuate houses [z], so that they had no such needs to seeke that at the Priests hands. Secondly, that it was the vse of the Leuites when they did reade in the book of the law, *to giue the sense also, and to cause the people to vnderstand the reading* [a]. And hence it was, that when our Sauiour Christ *stood vp to reade on the Sabbath day* (according to his office, as some thinke that he was chosen one of the ordinary two and twenty Priests of the Temple,) *when hee had closed the booke, the eyes of all that were in the Synagogue were fastened on him* [b]: because it was the order, that presently vpon the reading of the law, followed the exposition of the law. Thence also was it that *Paul* and *Barnabas* being at Antioch vpon a Sabbath day, *After the Lecture of the Law and the Prophets, the Rulers of the Synagogue sent vnto them, to intreat them, that if they had any word of exhortation*, they would be pleased to deliuer it [c]. This their request arose vpon the custome of ioyning still the opening and interpreting of the Law, with the publike reading thereof, whereto agreeth that saying of *Iames* [d], that *Moses was of old time in euery citie, both read and preached euery Sabbath day.* For albeit some thinke there is great strength in that place, to proue *reading* to be *preaching*, *Moses* (say they) *was preached, in that he was read*; yet the true

[a] Isai. 8.20.

[a] Deut. 33.10

[y] Malac. 2.7.

[z] Deut. 6.7.

[a] Nehem. 8.8.

Suidas in dictione Γραμ.

[b] Luke 4.16.

[c] Act. 13.15.

[d] Act. 15.21.

drift

drift of the place, is, to proue that *Moſes was preached, in as much as he was read*, not becauſe *to reade Moſes is to preach him*, but becauſe the conſtant courſe of the times was to ioyne preaching with reading; thoſe which read *Moſes* on the Sabbath dayes in the Synagogues, did expound him alſo: So that the ſtrength of the reaſon brought to proue, that *Moſes* was preached euery Sabbath, ſtands not vpon the agreement which is ſuppoſed, to be in nature betwixt reading and preaching, but vpon the perpetuall connexing of thoſe ſeruices in euerie well-ordered Congregation. Thirdly, this may bee noted alſo, that whereas the Lord threatned *to refuſe them, that they ſhould be no Prieſts to him, who had refuſed knowledge* [e], by that *refuſing of knowledge* is to bee vnderſtood, both their ignorance in the doctrine of the law, and their negligence to informe the people in it: otherwiſe, to thinke that there was nothing reproued in them more, then an vnabilitie to reade the law, were a very groſſe conceit. And thus much to proue that for the times of the old teſtament, none had the allowance of Prieſts, but ſuch as were able to inſtruct. Now for the times of the Goſpell, S. *Paul* thus declares the continuance of the equity of that ancient law, that like as of old, *They which did miniſter about the holy things, did eate of the things of the Temple, and they which did wait at the Altar, were partakers of the Altar*; ſo alſo it is ordained by the Lord, *that they which preach the Goſpell, ſhould liue of the Goſpell* [f]; none haue any right *to liue by the Goſpel*, that is, of the exhibition or ſalary of the Church, but thoſe *which preach the Goſpell*. If you demaund of me what it is to preach the Goſpell, *Paul* ſhal reſolue you elſewhere, namely, it is this, to *labour in the word and doctrine* [g], which whether it be not more then to reade, I referre it to any mans iudgement. *Chryſoſtome* ſaith, *that theſe words require of a Miniſter, that he doe preach and teach, and make Sermons*: and the old rule of the law, which *Paul* applies to the purpoſe, requires ſo much, *Thou ſhalt not muzzle the oxes mouth that treads out the corne*. The oxe which is allowed to eate of the corne, is not he onely which treads on the corne, but which treads it out, that worketh it out of the huſks, that it may be fit for mans vſe. So he is to eate of the Churches maintenance, who is able to ſet Gods word (the ſpirituall food) before the people; not only in the eare (as it were) in the words and letter of the Scripture, but in the true ſenſe and interpretation of it. It is an excellent ſaying of Saint *Hierom*; *Let vs not thinke* (ſaith hee) *that the Goſpell is in the words of the Scripture, but in the ſenſe, not in the outward face, but in the marrow thereof*: and as *Baſil* ſpeakes, *not in the ſound of the aire, but in the power of the things meant. I would haue thee* (ſaith *Tertullian*) *exerciſe thy ſelfe to the ſenſe of the matter, and not to the ſound of the word*. It is a rule among Lawyers, *that not the bare words is the law, but the meaning of the law*. And in the Scripture, they are ſaid to *teach the law*; which *ſhew the ſentence* [h], *or ſubſtance and matter of the law*. So then, he is a teacher allowed to liue vpon the common charge, which treads out (as I may ſo ſpeake, alluding to the ſimilitude of the oxe) the ſenſe of the Scripture out of the letter of the Scripture: and ſtaies not (as *Hierome* ſpeakes in the fore-remembred place) *in the leaues of words, but ſearcheth to the roote of the vnderſtanding thereof*. You may (if you will) adde hereto that other place of *Paul* to thi, purpoſe [i]; *Let him that is taught in the word, make him that hath taught him partaker of all his goods*. He that will haue a ſhare in the peoples temporall goods, muſt let them receiue ſpirituall good from him. Hee who lookes *to eate of the milke of the flocke* (that is, as it is expounded by *Auguſtine*, of that which is giuen by the people for their ouerſeers ſuſtenance), muſt in equitie afford them that, which may be for the building vp of their ſoules in Chriſt Ieſus: otherwiſe there is no proportion. And were it not that men did more affect *pride then painefulneſſe*, the *fat and the woll of the flocke, then the feeding of the ſheepe* [k], this doctrine would neuer be gaine-ſaid; wee ſhould not then haue that iuſt cauſe to lament the ſtate of ſo many, whom we ſee *ſcattered abroad as ſheepe*

[e] Hoſ. 4. 6.

[f] 1 Cor. 9. 13.

[g] 1 Tim. 5. 17. *Vt prædicet, doceat & concionetur.*

In com. 1. c. ad Galat. non in verbis ſed in ſenſu, non in ſuperficie ſed in Medulla, Baſil. lib. 2. contra Eunomium. Tertul. aduerſ. Prax. ad ſenſum rei non adſonum vocabuli. Senſus Legis lex eſt non nuda verba.

[h] Deut. 17. 9. 10 *In ſermonum Foliis. Ad radicem rationis.*

[i] Galat. 6. 6. ὁ κατηχούμενος τὸν κατηχοῦντα. *Auguſt. in l. de Paſtoribus. Eaſtum hominis quam pellium quium. Bernard Euagr. Eccleſiaſt. 1. Mar. 9. 36. Sunt qui paſtorum nomine gaudent, paſtorum autem officium implere nolunt. In lib. de Paſtoribus.*

[k] Matth.9.36. *sheepe hauing no shepheard* [k]: neither to complaine with *Augustine, that there are many who reioyce in the name of Pastors, but care not to fulfill the office of Pastors.* Thus haue you my third reason, which though it hath been stretcht out by a discourse something large, yet it may be reduced to this briefe: Gods word prouiding a maintenance of honour [l] for the Ministers of his Church, hath not giuen allowance to any to liue by it, but only to men able to instruct by opening the Scripture, therefore there is more required in a Minister, then to be able to reade the Scripture.

Sunt qui pastorum nomine gaudent, pastorum autem officium implere nolunt. In lib. de Pastoribus.

[l] *nutr.* 1.Tim.5.17.

Nymph. *You haue so well and throughly satisfied me for this matter by these your three reasons, that I will not vrge you further: onely I will pray you to teach me how to answere some exceptions, and pretenced reasons, some against the necessitie of preaching, some for the sufficiency of reading.*

Epaph. I am willing to follow you, seeing I entred into this matter for your sake: and if hereafter any doubt shall arise in your minde vpon further scanning, touching these things which haue been said, I hope God will affoord vs opportunitie further to debate them. If you will therefore, let me heare what you haue heard pleaded by those which are of a different opinion, I doubt not but by the grace of Christ, you shall find the truth to be as it is well called: *An eternall victorie: and that* (as that worthy Roman said sometime) *though it be often too much withstood, yet it cannener be cleane extinguished.*

Veritas eterna victoria. Aug. de ciu. Dei, l.2. c.29.

Fab. max. apud Liu. l.22. sæpe laborare nimis, nunquam extingui.

Nymph. *It is said by some, that this opinion touching the necessity of expounding and opening the Scripture by preaching, doth derogate from the dignitie of the Scripture, and doth seeme to fauour the doctrine of Popery, touching the obscurity and darknes of the holy Writ, as though there were such necessitie of a Teacher to come to the vnderstanding of it.*

Epaph. The answer to this is easie. Touching the Scriptures, God forbid but we should acknowledge, that they are both in their owne nature light [m], & such also, which by the beames thereof *do giue light vnto the eyes* [n]. And it is true which S. *Augustine* saith, that al matters necessary to faith & manners, are to be found in those things which are set downe plainely in the Scripture: and therfore we do both exhort to the reading of the Scriptures priuately, and commend the publike rehearsing of them in the congregation. Yet this is no whit contrary to the opinion touching the necessity of preaching. And so much shal euidently appeare, if we marshall our hearers into three companies. The first sort are grossely ignorant, and extremely negligent in the matters of God. The second are of some better, both care to look into the Scriptures, and capacitie to conceiue them. The third are as well able to sound out the truth by the priuat study of the Scripture, as those who bee professed Diuines. There is no hearer (I meane among our people professing the present Religion), but he belongs to one of these three ranks. Now for the former of these, preaching cannot but be most necessary: for as in their negligence of themselues they wil neuer seek for knowledge, but it must euen in a kind of violence be put vpon them, so in their ignorance the plaine text read will profit them nothing, vnlesse with it be ioyned the skilful industry of some painefull workman [o], who by framing himself to the shallow capacity of the silliest, and by adding *precept to precept, line to line, here a little, and there a little* [p], may drop in some knowledge, and through often *sharpening* [q] of the necessary points of Religion, may make something to enter: neither doe we account preaching necessary for such, because of any darknes which we suppose to be in the Scripture, but because we know their *cogitations to be darkned* [r], & that they cannot *perceiue the things of the Spirit of God* [s]. Preaching is not to put light to the Word, but to remoue the scales from their eies, who, albeit the Scripture shine as bright as doth the Sunne at perfit day, yet vnlesse their sight bee holpen, bee not able to *see the wonders of the Law* [t]. And what though (as I said) the Scripture *doe giue light*, being the *eye-salue* ordained to that ende, yet there must be a course by which to applie it to such an vse:

[m] Ps.119.105

[n] Ps.19.8. *Paul ascribeth to the word both φως light, and φωτισμὸν, enlightning:* 2.Cor.4.6. *Aug. de doctr. Chr. l.2.c.9. In ijs quæ aperte posita sunt.*

[o] 2.Tim.2.15. *Ad infantium & lactentium capacitatem Aug. in Psal.8.*

[p] Esay 28.10.

[q] Deut.6.7. *acutè ingeres: Trem.*

[r] Ephes. 4.18.

[s] 1.Cor.2.14.

[t] Psal.119.18

And

And whether preaching bee not the course ordained of God to this worke, of plucking away that *veile* which is laid vpon euery naturall *heart* [x], let that place testifie in which *Pauls* commission to *preach the Gospell* [y], is explaned to bee, *to open the eyes of the Gentiles, that they may turne from darknesse vnto light* [z]. Secondly, for the next sort which according to Christs commandement *doe search the Scriptures* [a], though I know they shall find their spirituall hunger to be satisfied by many plaine and comfortable places, yet they shall many times be so plunged and set (as it were) that they shall say with the Eunuch, *How can I understand, except I had a guide* [b]? It is Gods wisdome as well to exercise vs with hard places, as to feed vs with those which are perspicuous, both to teach vs to pray with *Dauid*, that the Lord would *open our eyes that we may see* [c], and withall to establish the necessitie of the publike Ministery, and to teach vs humilitie, when we must be faine to depend vpon the instruction of others. As for the third kind, who perhaps are able because of education in good letters, to search out the mysterie of the text by their owne priuate industry, as well as the most sufficient Preacher, yet as I doubt not but the same shall euen better their iudgments by the meanest Sermon (if that be a fit tearme to be giuen to a Sermon, in which Gods truth is soundly deliuered) so I am sure they shal find hearing to be very behouefull, if it be for no other thing, yet (as a learned Father well obserueth it), for their owne sluggishnes, that so they may bee quickened vp to good duties, we being all in nature so prone, though wee know much, yet *to be mee in of well-doing* [d], and *to bee idle and vnfruitfull in the knowledge of our Lord Iesus Christ* [e]. It is an excellent saying of the Apostle *Paul*, writing to the Romanes, and well fitting to this purpose: *I my selfe* (saith hee) *am perswaded of you my brethren that ye are also full of goodnesse, and filled with all knowledge, and are able to admonish one another* [f]: what greater commendation could bee? these men might seeme not to need any further instruction: but marke what followes, *Neuerthelesse brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God.* Though a man haue attained to neuer so great perfection in knowledge, yet he standeth still in neede of a Preacher, though it be but to be a remembrancer vnto him. *Theophilus* was well instructed in the mysterie of Christ, yet *Lukes* Gospell was needfull for him, *that he might acknowledge the certenty of those things* [g]. Preaching is not superfluous, though a man were neuer so cunning. This briefe view of the state of our seuerall hearers, may serue to make this good, that to vrge the necessity of preaching as the meanes to beget faith, is no derogation to that doctrine which we hold, touching the brightnes and plainnes of the Scripture. The Scripture is *as a light shining in a darke place* [h], but neither doe all looke into it, neither can all that heare it read publikely, conceiue it, vnlesse they be prepared to it by some former familiar instructions, neither do all that peruse Gods Book, so fully vnderstand all, that they need no teacher, neither yet can any man, though of neuer so good parts, attaine to that fulnes, as that he shall not (at the least) stand in need of an admoniſher. It is a good obseruation (in my iudgement) of him, who saith, that the word is indeed *light*, but the preaching Minister is as the *candlestick* [i], of which Christ speakes, by which Gods Word *giues light vnto all that are in the house*. And indeed this similitude may haue the better approbation, if we note how by the *candlestick* [k] which the Lord Iesus threatneth to *remoue out of Ephesus*, is meant especially the Ministery of the Word. God doth all things by meanes (ordinarily). Christ is *the true light, which giues light to them that sit in darknes*, yet the faithfull Ministers of seuerall congregations are said to be *starres in his right hand* [m], by which he giues light vnto his Church. If this be true, I see not what inconuenience can follow vpon it, if we say, though the *word be a lanthorne* [n], yet it then giues best, and cleerest, and fullest light, when it is lifted vp as it were, and the brightnes thereof caused to spread forth into euery corner,

[x] 2. Cor. 3. 15.
[y] Rom. 1. 1.
[z] Acts 26. 18.
[a] Iohn 5. 39. *Spiritus sanct. fams nostræ consulit in locis apertioribus. Aug. de doctr. Chr lib. 2. c. 6.*
[b] Acts 8. 31. *Pascit manifestis, exercet occultis. Aug. tract. 45. in Io.*
[c] Psal. 119. 18. *Chrys. hom. 44. in opere imperfecto in Matth. vt alij essent Doct. alij discipuli. Sed vide Basilium in Mor. Chrys. Hom. 3. in 2. Thes.*
[d] 2. Thes. 3. 13:
[e] 2. Pet. 1. 8.
[f] Rom. 15. 14.
[g] Luke 1. 4.
[h] 2. Pet. 1. 19.
Wolf. in Neh. cap. 8.
[i] Matth. 5. 15.
[k] Reuel. 2. 5.
[l] Iohn 1. 9. Luke 1. 79.
[m] Reu. 1. 16 20.
[n] Ps. 119. 105.

by the skill and paines of a ſufficient Miniſter. Yet further (if this do not ſatiſfie) you may conſider thus much; that albeit the Scriptures were throughout ſo plaine and eaſie, that there were no need at al for any to haue a Preacher to expound them, yet this is nothing againſt the neceſſity of Preaching. For the queſtion is not ſimply, touching what may bring a man to the vnderſtanding of the doctrine of religion, but, touching this; what is the ordinary meanes ordained of God, to conuert, and to beget faith in the heart. It is poſsible for a man to vnderſtand much, and to conceiue aright the meaning of the Scripture, and yet to remaine a reprobate ſtill, and to want that faith, which for diſtinctions ſake we call a *Sauing Faith*. Now in this lieth the maine queſtion, what is the ordinary outward inſtrument ſanctified of God to make a man a beleeuer, and this I ſay ſtill, is, *the word which we preach* [o], ſo that if at any time, any man (which I do not ſay is vnpoſsible) haue faith begotten in him either by his owne priuate reading, or by hearing another reade in publike, it is meerely extraordinary.

[o] Rom. 10. 8.

Nymph. *Another exception vſed by ſome, whoſe endeauour is to equall (if not to preferre) bare reading vnto preaching, is, that there is more certenty in the word read, then in that which you preach: that which is read, men are ſure is Gods word, but they haue not the like aſſurance of that which is preached,* ſermons (*they ſay*) are but mens Inuentions; *Reading deliuereth the Word of God moſt ſimply & ſincerely in it own proper forme.*

Epaph. If you deſire a ſhort and direct anſwer to this exception, take it thus. This allegation touching the certainty of the word read aboue the doctrine preached, is not true. There are in our congregations three ſorts of people eſpecially: firſt, ignorant perſons: ſecondly, cauillers: and laſtly, iudiciall and carefull hearers. The ignorant are as vncertaine touching that which we call the Scripture, whether it be the Word of God, as they bee touching our preaching: they haue no aſſurance of it, but tradition and report, which is a poore certainty, and they haue as good an opinion of the Apocripha bookes, as of the other which we call Canonicall. Beſides that, it is buzzed into many of our common peoples eares, by whiſpering Papiſts, and it is thereby become ordinary in many mouthes here in the country, that our Bible is no true Bible, and that our tranſlation is iuſtly to be doubted of. Secondly, thoſe that are poſſeſſeſſed with a humour of cauilling, may as well demand how they know the Scripture to be Scripture, and thoſe things to be true which are written in it, as how they may be reſolued that our preaching is the truth. Thirdly, your beſt hearers which heare as Chriſt ſaith, *with a good and an honeſt heart* [p], to them the certaintie of the truth in the written text and in the ſermon is both alike: for, as they haue a certaine ſecret teaching by the Spirit of God (which S. *Iohn* calleth by the name of an *ointment from him that is holy* [q]) whereby they are perſwaded of the truth of the Scripture, and do account it *the oracle of God* [r] (in reſpect whereof they are ſaid to be *taught by God* [s]: and *Auſtine* ſaith, *God ſpeaketh to our hearts:*) ſo alſo they are enabled by the ſame ſpirit to iudge of that doctrine which they heare, by the Scripture, and equally to embrace points confirmed by it, and thoſe which are expreſſely, and in ſo many words reuealed in it. So then there is no more certainty of the Text, then of the doctrine preached out of the text. Thoſe which are ignorant, or diſpoſed to caull, are doubtfull of both alike, for the one are blockiſh and know nothing, the other are humorous and will be ſatisfied with nothing. Againe, thoſe which are Gods children, are alike aſſured of both. of the text, by the ſecret perſwaſion of Gods ſpirit: of the doctrine, by triall taken of it by the text. I remember a ſaying of S. *Hieromes*; *I know* (ſaith he) *that I otherwiſe eſteeme of the Apoſtles, then of other treatiſers: the Apoſtles I know ſpake alwaies the truth: the other as men in many things were deceiued.* The ſpeech may well be applied to this purpoſe: the books of holy Scripture wee muſt yeeld conſent vnto them without refuſall, becauſe it is certaine, that they

[p] Luke 8. 15.

[q] 1. Ioh. 2. 20.

[r] Rom. 3. 2.

[s] 1. Theſſ. 4. 9.

Loquitur ad cor vniuſcuiuſque noſtrum. epiſt. 3.

Epiſt. 62. ad Theoph. ca. 2. Sine vlla recuſatione. Aug. de nat. & gr. cap. 6.

are

are all *giuen by inſpiration of God*[t], ſo that there is nothing in them *of any priuate motion*[u]: but as for the writings and preachings of men, they are not to bee credited before they be *tried whether they are of God*[x]. Thus much willingly is acknowledged: but yet after this triall made, and by the *daily ſearching of the Scriptures*[y], thoſe things which in preaching are deliuered are found to bee ſo; then the doctrines, though drawne out of the Text by the art and wit of man, and otherwiſe amplified, enlarged, and vrged by the helpes of learning, are not to be called the opinions of a man, but the *words of God*[z]. It is a good rule of the learned, *that thoſe points which are collected out of the Scripture, are of like authoritie with thoſe which are directly written in it.* When *Paul* being at *Theſſalonica* went into the ſynagogue of the Iewes, *and diſputed with them by the Scriptures*[a], I hope no man will ſay, but that thoſe things which hee by argument and diſcourſe drew out of the written word, were of equall authoritie with points expreſſely mentioned. *Paul* pleading before *Agrippa*, ſtood ſtiffely to the iuſtifying of his doctrine, becauſe he had ſaid *no other things but thoſe which the Prophets and Moſes did ſay ſhould come*[b]. His doctrine was the ſame with the doctrine of *Moſes* and the Prophets, yet not in words, but in ſenſe and ſubſtance. And the ſame Apoſtle is not afraid to call his preaching *the counſell of God*[c], though it were in regard of the tenor and courſe of ſpeech, differing from the expreſſe letter of the text. And he commends the Theſſalonians, becauſe they *receiued of him the Word of preaching, not as the Word of men, but (as it is indeed) the Word of God*[d]. If it ſhall be ſaid vnto me, that there is a difference betwixt our Sermons and *Pauls*, I willingly confeſſe it; but yet I ſay, that euen *Pauls* Sermons were ſubiect to the like trial that ours be, as appeareth by the practiſe of the Noble men of *Berea*[e]. And therefore as his preaching was not to be eſteemed as the word of God, till triall, and being tried, was equally to bee reuerenced as the written Word it ſelf: ſo neither are our ſermons to be by and by credited vpon our bare word, but to be thorowly examined: but being once found to hold at the touch-ſtone, then they are ſo to be reputed Gods word, that it may be ſafely ſaid, *He that deſpiſeth them, deſpiſeth not man, but God*[f]. And indeed vnleſſe we ſhall giue equall credit and reſpect to matters ſoundly prooued by Scripture, and to points expreſſed in it, we ſhall hazard the truth of many, & the ſame no petty principles of religion, which I know are ſubſtantially confirmed by the Scripture, but yet are not word for word ſo to be found in the ſacred text, as we maintaine them. I remember S. *Iames* giueth vnto that ſpeech (*The ſpirit that is in vs, lusteth after enuy*) the title of *Scripture*[g]: Who can ſhew me in what part of the Bible that is written: I confeſſe it may be iuſtified by thoſe places of holy Writ, in which the naturall corruption of mans heart is reported; but word for word, ſure I am it cannot be found, which is a plain proofe that it is not ſimply vnfitting to term that (Gods Word) which being by due collection deriued from it, yet is not expreſly, and in the ſame forme of words, in which it is deliuered, written in it. As for that which is ſaid, that reading deliuereth the Word of God in it owne proper forme, it is idle: for (to ſpeake ſtrictly) that which is read in our Churches, is not Gods Word in it owne proper forme. The proper forme or ſhape (for in that obiection, the word forme ſignifieth ſo much) of the Scripture is the language in which it was firſt written. Now as it is true, that albeit the Hebrew and Greeke text of Scripture, be ſimply better then our Engliſh (becauſe the writers of it had that infallible aſſiſtance of the holy Ghoſt, which our tranſlators had not) yet in reſpect of vs, and for our vſe, the Engliſh is the better, becauſe our vulgar people vnderſtand it better; ſo, although the Word read doth come neerer to the natiue forme, and ſhape, and ſtile of Gods Word, then the Word preached, yet for our behoofe, the Word preached is the better, both becauſe it furthereth our vnderſtanding of the text, and eſpecially (which is the chiefe thing) becauſe it is Gods ordinance, by which to bring vs to beleeue.

[t] 2. Tim. 3. 16.
[u] 2. Pet. 1. 20.
[x] 1. Iohn 4. 1.
[y] Acts 17. 11.
[z] 1. Pet. 4. 11. λόγια θεοῦ. *Perinde ſunt ea quæ ex Script. colliguntur atque ea quæ ſcribuntur. Naz. lib. 5. de Theolog.* ἀπὸ τῆς γραφῆς.
[a] Acts 17. 2. ἀπὸ γρ.
[b] Acts 26. 22.
[c] Acts 20. 27.
[d] 1. Theſ. 2. 13.
[e] Acts 17. 11.
[f] 1. Theſ. 4. 8.
[g] δοκεῖ λέγειν ἡ γραφή.

And this I thinke may be a ſufficient anſwere to this obiection. Tell me I pray you, how you doe conceiue it.

Nymp. *As farre as I can coniecture, your anſwer is this: that when that courſe of due triall (which is meet) is taken, touching things taught by preaching, then the Scripture being found to giue allowance to them: there is as great aſſurance of the authoritie of the one, as of the other; & that is as much to be accounted the Word of God, which the Scripture warranteth, as that which by name in ſo many words it expreſſeth.*

Epaph. That is indeed the ſum of the anſwer: to which (if you will) you may adde this; that by preaching, men come to be better aſſured of the authoritie of the Scripture: for, the better they vnderſtand it, the more comfort they find in it, and the more they feele the power and working of it (all which, by the bleſſing of God, are the effects of preaching) the more are they aſſured that the Scripture is the very thing which it is ſaid to be, euen *a perfect, pure, and ſweete doctrine, conuerting the ſoule, reioycing the heart*[h], *and able to make a man wiſe vnto ſaluation*[i]. It is truly ſaid, *that the Scripture ſtandeth not in reading, but in vnderſtanding.* What ſhall it auaile men to carry a kind of conceit of ſome diuine authority to be in the Scripture, ſo long as they are ignorant of the myſterie of it, and without any apprehenſion or taſte of the *comfort*[k] which is intended in it?

[h] Pſal. 19. 7. Pſa. 119. 103.
[i] 2. Tim. 3. 5.
Non in legendo, ſed in intelligendo: Hier. contra Luc.
[k] Rom. 15. 4.

Nymp. *Yet (I pray ſir) cleere one thing to me, that now (by the way) commeth into my mind: you will (me thought) haue your Sermons to be called Gods Word; will it not follow from thence, that you that be preachers then, in your Sermons cannot erre; for, the Word of God cannot erre?*

Epaph. It will not follow at all; as I will ſhew you by the like: we will haue our tranſlations of the Scriptures out of Hebrew and Greek into Engliſh, to be called *Gods Word*: doth it therfore follow that tranſlators cannot erre? not at all. Againe, wee terme that which is read, *the word of God*; may it therfore be iuſtly concluded thence, that he which readeth the text to the people, in his reading cannot erre? ſurely no: ſome tranſlators doe tranſlate amiſſe; ſome readers doe reade amiſſe; and ſome preachers do preach amiſſe; yet the Word tranſlated is Gods Word, the Word read is Gods Word, and ſo alſo the Word preached is Gods Word. A particular erring in the carriage of the buſines, doth not hinder the giuing of the title of Gods Word vnto the generall courſe. Tranſlations muſt be ſcanned; readings muſt be conſidered of; and Sermons muſt be examined. Gods Word cannot erre, but in the handling of Gods Word there may be a miſtaking; and a difference muſt be put betwixt things miſtaken, and things ſet downe aright. The text truly tranſlated is the Word of God; the text truly read (being truly tranſlated) is the Word of God; and ſo againe the text that is tranſlated truly, and read truly, and then is opened, expounded, and applied truly, is the Word of God. Nothing, in what manner ſoeuer it is deliuered, is to be reputed and taken as the Word of God, without enquirie.

Nymp. *But now (me thinks) you breed a new doubt, which although it be not properly to the matter of our conference touching preaching, yet I muſt craue your helpe, becauſe you ſeeme by reſoluing me of one ſcruple, to entangle me with another. By this which you haue ſaid, I am become very vncertaine what to account Gods Word. For ſeeing (as you ſay) not the Word tranſlated is more to be reputed the Word of God without enquirie, then the Word preached, how ſhall we doe that vnderſtand no language but Engliſh, we muſt truſt to the tranſlation which we haue, in which, in as much as there may be an errour as well as in reading, or in preaching, how ſhall we be ſure that we haue the Word of God indeed?*

Epaph. You do not amiſſe to aſk this; wel it may make a doubt, and I know that the Papiſts doe much vrge this, to proue that our common beleeuers can haue no infallible rule of faith, becauſe we make the Scripture to be the rule of faith, and how (ſay they) can they which vnderſtand not the originall, know whether they haue the Scripture yea or no? To helpe you therefore, this I ſay in a word. The maine aſſurance that that which is tranſlated is Gods Word, is

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the witneſſe of Gods Spirit. This is that annointing which the children of God receiue [l], which enableth to diſcerne all things [m], and to know the voice of Chriſt [n]. This firſt perſwadeth the heart, of the general truth contained in the tranſlation, and then continueth to be a directer in the triall of particulars. There is a certaine *patterne of wholeſome words* [o] called by Diuines *the Analogy of faith*, which which is the maine ſubſtance and pith of the whole Scripture. This comming to vs by the Miniſtry of the Church (the meanes conſecrated of God to that end) diſcouereth it ſelfe to the ſoules and conſciences of Gods people, to be the Truth of God. Being thus proued to the ſoule of a Chriſtian to be *pure* [p], this remaineth as a rule to iudge al other parts of the tranſlation by, nothing being to be accounted ſound, which is not manifeſt by due triall to be agreeing hereunto. This is the ſecurity of a Chriſtian touching the tranſlatiō, that it is the ſcripture. It is the very ſame, which the moſt learned haue, though they vnderſtand the original tongues neuer ſo exactly. For when a man hath read the ſcriptures in the natiue language therof, and finds the tranſlation of it in the mother-tongue to be agreeing to it; yet that thing which after all, muſt aſſure his ſoule, that this is the word of God, is the ſecret teaching of Gods Spirit, which openeth the hart, that the light of the truth may ſhine into it. I hope this ſhal ſatisfie you for this. The Miniſtry of man by which the ſcripture is tranſlated for vs, & preached to vs, is but as a lanterne, and the word through it wil ſhew it ſelf by it own light. *I haue knowne* (ſaith *Dauid*) *by thy teſtimonies that thou haſt eſtabliſhed thē* [q]. Euen out of the Word wil ariſe a ſufficient witnes for it ſelf. And although it be poſſible for men ignorant in the Originall tongues in ſome particulars (as in matters of ſtory or circumſtance) finally to be miſtaken (which may alſo befall the moſt skilfull) yet that they ſhould vtterly and generally erre (ſubmitting themſelues in *meekenes* [r] to the Miniſtry of the Church) it is vnpoſſible.

[l] 1. Ioh 2.27.
[m] 1. Cor. 2.15.
[n] Iohn 10.4.
[o] 2. Tim. 1, 13.
[p] Pſ. 119. 140.
[q] Pſ. 119: 152.
[r] Pſal. 25. 9.

Nymph. *I am glad I mooued you in this: The truth is I haue been vrged with it, by Popiſh cauillers; but (I thank God) the power which I feele the Scripture to haue in commanding my inward parts, and in making my ſoule ſometimes to tremble, and againe ſometimes to reioyce together with the ſweete Harmony which I find in the ſeuerall parts thereof each with other, hath much ſtrengthened mee againſt all gain-ſayers: and herein your ſpeech now hath much confirmed me. But let vs returne to our maine purpoſe: for I am almoſt aſhamed that I haue held you too long in this matter, and that ſo much the rather, becauſe there are many other things yet behind, wherein I am as deſirous of your helpe, as in theſe already handled: yet becauſe I haue this good opportunitie, and do find you alſo ſo willing to inſtruct me, I will yet further acquaint you with one other allegation, which being anſwered, I ſhall (I thinke) be well prouided, both to ſatisfie thoſe of my acquaintaice which ſhal perhaps ſeeke helpe from me, and alſo to ſay ſomthing to thoſe, who with their quirks and ſhewes of reaſons, think to put downe ſuch plaine men as I am, when we come into their company. I named it to you before (though happely by length of communication it is ſlipped from you) and it is this,* That euen reading it ſelf is preaching: *and that they ſeek to proone by theſe reaſons: firſt, they ſay, to preach is nothing but to publiſh the Goſpell, and that is done by reading: ſecondly, in hearing the Scriptures read, we heare the ſermons of the Prophets, of Chriſt, and of his Apoſtles, which paſſe all other ſermons which any man now can make. Thirdly, there is (they ſay) euen in reading that which we ſo much commend preaching for, namely, expounding and applying: for the new Teſtament is the expounder of the old, and the Epiſtles of* Paul *and* Peter *and the reſt, do apply both vnto mens conſcienees. Fourthly, certaine Scriptures are produced not only to proue reading to be preaching: but to proone it alſo to be more effectuall then preaching. Thus, though in our common ſpeech wee account reading to be one thing, and preaching to be another, yet by theſe deuiſes we are many times ſhrewdly puzled, and know not ſuddenly what to anſwer.*

Eraph. Theſe reaſons, what ſhew ſoeuer they may make at the firſt view, yet are they neuer able to proone that for which they are alleadged, as ſhall (God willing) appeare in the ſeueral examination of them. Firſt, for that which

is ſaid, that preaching is nothing but a publiſhing of the Goſpell, I yeeld vnto it, if it be well and rightly vnderſtood: and when it is ſo vnderſtood as it ought to bee, then it will appeare, that the reading of the bare context, cannot properly be tearmed preaching. I find in the new Teſtament foure words eſpecially to be vſed, when preaching (ſo farre forth as it is incident to the office of an ordinary Paſtor in Gods Church) is mentioned. The firſt ſignifieth, *to deliuer good tydings*[r], becauſe the Goſpel is, as it was ſaid by the Angels to the ſhepheards, *tydings of great ioy to all Gods people*[s]. The ſecond and third words[t], ſignifie, *to make manifeſt, to diſcouer, to make knowne, to ſet forth to open view*, and ſo *to handle a matter*, as the Prophet was commanded to deale with a viſion which God had ſhewed him, namely, to *make it plaine vpon Tables, that hee which runneth may reade it*[x]. This ſhall appeare to bee true to any man that ſhall take the paines to examine, and duly to ponder thoſe places of the new Teſtament, in which theſe words are vſed in the Greeke, which being applied to the Miniſter his office, are tranſlated by the word *Preach*[y]. And theſe kinds of words, doe fitly ſet forth the duty of a Preacher, which is eſpecially that, which *Paul* exhorteth the Epheſians to begge of God on his behalfe, to wit, *To make knowne the ſecret of the Goſpell*[z], which ſeeing it muſt bee ſought for as *ſiluer, and ſearched for as for treaſure*[a], is not ordinarily to be looked for in the vpper face as it were, but to be with paines and induſtrie digged out of the very bowels and heart of the Scripture. The fourth word ſignifieth to *publiſh*[b], and as an herald or a crier, *to deliuer a matter in open place, in the hearing of a multitude, that many may take notice of it*. For this cauſe the Prophet *Iſaiah* was willed to *Crie aloud*[c], and to *Lift vp his voice like a trumpet*, and *Ieremiah* was commanded to *ſtand in the gate of the Lords houſe, and to crie the word there*[d]. And hence alſo it is, that the *wiſdome* of God, is ſaid to *ſtand in the top of the high places*[e], and to make as it were a publike proclamation: *O men! o ye fooliſh! who ſo is ſimple let him come hither. Ho, euery one that thirſteth*[f]: *come vnto me all ye that are weary*[g], *&c.* By this it may appeare what it is to Preach, and in what ſenſe Preaching may bee tolerably defined to be a publiſhing of the Goſpell: namely, it is an *open and comfortable diſcouerie by word of mouth, making plaine vnto the people of God, the myſterie of godlineſſe, euen the ſecret of the Goſpell*. Now, as no man duly conſidering the nature and vſe of the forenamed words, can deny Preaching (by a Miniſter lawfully called) to be euen ſuch a kinde of publiſhing the Goſpell, as is now ſet downe: ſo neither can he with any face or colour affirme, the action of reading the Scripture to be anſwerable to this deſcription. So that though it bee granted, that the text of Scripture is the Goſpell, and the very word of God; and withall, that reading is after a ſort a publiſhing thereof, becauſe thereby the letter of the Text is recited with a lowd voice, from an eminent and conſpicuous place, in the audience of a multitude: yet when we ſhall enter into a more exact examination of things, it wil then appeare, that Reading ſimply cannot be called a publiſhing of the Goſpell, in that ſenſe, as it is required of Miniſters and Teachers to be ſpreaders abroad and proclaimers of Gods truth. Adde hereto, that that which is the principall thing looked for of a Preacher in the publiſhing of the word, the bare Reader in the act of Reading, neither can nor doth performe: and that is, the *diuiding the word of truth aright*[h]: and (to apply Chriſts words in a caſe not much vnlike) *a giuing to them* of the houſhold (*which is the Church*, 1. Tim. 3. 15.) *their portion of meate in ſeaſon*[i]. A Miniſter, is one to whom *the diſpenſation (or ſtewardſhip) is committed*[k] in the family of God: and his office is out of the ſtore-houſe of the Scripture, to ſhare out to euery one, that which he ſhall finde by his *caring to know the ſtate of his flocke*[l], to bee beſt fitting and agreeing to him. As for example: *Milke*[m] (that is, *the firſt principles of the word of God*) to thoſe which are *inexpert in the word of righteouſneſſe: Strong meate*[n] (that is, doctrine of greater depth) for them, who are *able to beare it*[o]: *Meekeneſſe of inſtructing*

[r] 1. Cor. 9. 16. εὐαγγελίζωμαι.
[s] Luke 2. 18. Luke 9. 60. διαγγέλλω.
[t] Acts 4. 2. καταγγέλλειν ἐν τῷ Ἰησοῦ.
[x] Hab. 2. 2.
[y] Rom. 9. 17. διαγγέλλω, Acts 17. 23. καταγγέλλω. Acts 26. 23. καταγγέλλειν, 1. Cor. 11. 26. καταγγέλλετε τὸν θάνατον τοῦ κυρίου.
[z] Epheſ. 6. 19. γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.
[a] Prou. 2. 4.
[b] 2. Tim. 4. 2. κήρυξον τὸν λόγον.
[c] Eſay 58. 2.
[d] Ier. 7. 2.
[e] Prou. 8. 2, 4. 9. 3, 4.
[f] Eſay 55. 1.
[g] Mat. 11. 28.

What preaching is.

[h] 2. Tim. 2. 15.
[i] Luke 12. 42. οἰκονομία.
[k] 1. Cor. 9. 17.
[l] Prou. 27. 23.
[m] Heb. 5. 12, 13.
[n] Verſe 14.
[o] 1. Cor. 3. 2.

ſtructing for thoſe which *are contrary minded*[r]: *a rod*[q] *and ſharpe rebuke of ſlow bellies, that they may be ſound in the faith*[r]: *improuing* (or conuincing) *of gain-ſayers*, that their *mouthes may be ſtopped*[s]: *admonition* for *them that are vnruly*[t]: *comfort for the feeble-minded*[u]: a deſcreet and reſpectiue framing of exhortation to ſeuerall ages and degrees, to the *Elders, as to fathers; to the younger men as to brethren, to the elder women as to mothers, to the younger as to ſiſters*[x]. After this ſort, euery mans portion muſt be allotted out vnto him: and this ordering of that prouiſion, which the Lord (as a carefull houſholder) hath left for his ſpirituall family, is committed vnto the Miniſter. This is that action which *Paul* calleth *a dealing vnto the people the Goſpell of God*[y], our Sauiour tearmeth it *ſowing*[z], which euery country-man knoweth to be more then to bring the ſeed into the place, and to ſet it at the furrowes end, (which is in effect as much as the Reader doth), there muſt be a diſpoſing and a diſperſing of the ſeed with the hand, that euery part of the land which is eared vp, may haue ſome, which is the liuely repreſentation of the very act of Preaching, by which the word of God (*that ſeede of immortalitie*[a]) is caſt by the *labourers in Gods husbandry*[a] into euery heart. The Scripture I confeſſe *is profitable* for theſe purpoſes, and able to make *the man of God abſolute and perfect vnto all the good workes*[b] of his calling; and it is no wholeſome food, nor no cleane ſeede, vnleſſe it be deliuered out of that *Garner*: but yet, vnleſſe there be more performed, then is done by naked reading (to wit, a propounding to the houſhold the whole ſtore, as it were in groſſe) it cannot be, but whilſt euery one is left to be his owne caruer, the young ones will be ſtarued, and the riotous and miſgouerned will ſurfet themſelues, with greedie and vnbeſeeming taking that vnto them, which they are neither fit nor able to receiue. And this, I thinke may ſerue to ſhew how little reaſon there is in this firſt Reaſon, why reading of the Scripture ſhould deſerue the honourable name of Preaching: when as both our common ſpeech, and (which is more) the language of the holy Ghoſt, hath put an apparant difference betwixt them[c].

Nymph. *Indeed I acknowledge that to be true out of my owne experience: for though (the memory of things taught thereby being renewed, and the truth of them confirmed) yet I haue often been quite ſet, often bin altogether miſtaken, and ſtill afraid of my owne iudgement euen in plainer places, vntill I haue found the publike expoſition giuen by the Miniſter iumpe and accord with my opinion. But what ſay you to the ſecond reaſon: namely, that in the Scriptures read, we heare the worthy Sermons of Chriſt, of the Prophets, and of his Apoſtles: and therefore reading is Preaching?*

Epaph. I ſay it is a very weake argument. That the Sermons of Chriſt, the Prophets and Apoſtles were excellent Sermons, and that the ſum and abridgment of them is to be found in Scripture, no man goeth about to deny: yet this being granted, will neuer prooue a Reader to be a Preacher. For he is not a Preacher, who reciteth publike things of another mans inditing (for then how eaſie a thing were it to be a Preacher?) but he which deliuereth matters (though not inuented) yet in reſpect of art and induſtry compiled and framed by himſelf. If it be ſaid, that the Sermons of Chriſt, &c. though they bee not of his framing that readeth them, yet being read, may turne to the profit of the people; I anſwer, that the queſtion is not, whether they may be profitable, but whether the reading of them may be called preaching. God forbid any man ſhould deny the publike reading of them to bee for the behoofe of Gods people (I hope you haue not forgotten what I told you as my iudgement in this caſe) but how it may be ſaid, that he which hath read them to the people, hath performed that office of a Miniſter which wee call preaching, neither can I conceiue, neither (as I thinke) is any man able to ſet downe. Beſides, if the word *Sermon*, ſhall be preciſely vrged, that which was the ſermon of Chriſt, or *Ieremiah*, or *Paul*, when they liued, and the ſame vttered by them, cannot be now, being

r 2. Tim. 2:25.
q 1. Cor. 4. 21.
s Tit. 1. 12. 13.
t Verſe 9. 11.
u 1. Theſ. 5. 14.
x 1. Tim. 5. 1. 2
y 1. Theſ. 2. 8.
z Matth. 13. 3.
a 1. Pet: 1. 23. 1. Cor. 4. 9.
b 2. Tim. 3. 16. 17.
c Act. 15. 21.
ἀναγινώσκω & κηρύσσω.

being recorded in the Bible, and read out by another, ſo properly called a Sermon: becauſe in our common ſpeech, a Sermon requireth the tongue and voice of him that framed it. And therefore to ſay (as ſome doe) that Chriſt or ſome one of the ancient Prophets or Apoſtles preacheth to vs, when wee heare the ſumme of their Sermons read vnto vs, is but a borrowed kinde of ſpeech, vſuall amongſt ſchollers. Such as that is, that *the blood of Abel ſpeaketh* [d]; and that *he being dead, yet ſpeaketh* [e]; or which is ſaid of the *heauens and firmament, that there is no ſpeech nor language, where their voice is not heard* [f], and the like, common in the Scripture: which may alſo (by the way) bee noted to anſwer thoſe, who in this matter to proue the Scriptures read to be preaching, do auouch the Scriptures to haue not onely a liuely voice, as birds and beaſts, but alſo a ſpeaking voice too, as men and Angels haue, wherby they both teach vs, and preach vnto vs. To which end they alleage thoſe places, in which, *ſaying* [g] *and ſpeaking* [h] is aſcribed to the Scripture. May not a man as well proue that the earth can ſpeake, and that ſtones and beames haue a voyce, becauſe *Iob* ſaith, that his *land did not cry againſt him, nor the furrowes complaine* [i]? and becauſe the Prophet affirmes, touching oppreſſion, that *the ſtone ſhall crie out of the wall, and the beame ſhall anſwer* [k]? Beſides, is there any ſenſe in it to ſay, the Scripture hath a voice as a man (for of the other, that they haue a voyce as Angels, I will not diſpute, for what voyce Angels haue, as Angels, I cannot determine). The Scripture ſpeaketh mediately by man: Man ſpeaketh of himſelfe without another from himſelfe, to cauſe him to be heard. And if this were true, that the Scripture hath ſuch a ſpeaking voyce as man hath, I ſee not for my part what neede of a Miniſtery at all: For what ſhould need more then to ſet vp a Bible in the Church: It hath an articulate ſpeaking voyce, it can preach. Againe, not to dwel vpon the anſwering of ſuch enforced collections, let the nature and eſtate of thoſe which are called the Sermons of the Prophets, of Chriſt, and his Apoſtles be a little conſidered. Firſt in generall this is to be knowne, that we haue but the briefe and ſumme, and as it were the heads of their Sermons related in the Scripture: for if all that euery one of theſe ſpake publikely by way of teaching had been written, we might wel ſay, as Saint *Iohn* ſaid, touching the Acts and ſayings of our Sauiour Chriſt, *The world could not containe the bookes* [l]; and therefore (if profit be deſired) there muſt neceſſarily be ſome courſe taken, by which the things abridged by the Pen-men of the holy Ghoſt in their writings, may be enlarged. Secondly, the Sermons of *Moſes*, are ſo interlaced with Iudiciall ordinances and ceremoniall rites, appertaining onely to the policie of thoſe times, that for the peoples behoofe, it is more then conuenient, that they ſhould enioy the benefit of an able Miniſter, who may informe them herein, what things be morrall, and what be temporary, what is the ſubſtance of euery ceremoniall ſhadow, and what the perpetuall and vnchangeable equity of euery iudiciall conſtitution. Thirdly, touching the preachings of the Prophets; though they be ful of comfort, and abounding with ſweet conſolation, becauſe the maine ſcope and drift of them al, is to foreſhew the renewing and reſtoring of the Church by Chriſt, and though they doe alſo notably make knowne the iuſt iudgement of God againſt ſinne; yet they are ſo intermixed with myſticall prophecies, with hidden parables, with hiſtoricall narrations, and deſcriptions of Countries, with borrowed ſpeeches, and proprieties of that holy language in which they were deliuered, *that, howſoeuer ſometimes a lambe* (as the prouerbe is) *may find a foord eaſily to be waded through*, yet vnleſſe there be added the helpe and guidance of ſome learned *Ezra* [m], ſome *Meſſenger*, or *Interpreter*, as *Elihu* fitly calleth him [n], and the ſame no ordinarie man, but (as the Text ſpeaketh) *one of a thouſand*, the people cannot poſſibly reape that good which God intendeth in the reuealing of thoſe things. Fourthly, for the Sermons of our Sauiour, as we haue but the very ſhort ſumme of many of them [o], according

[d] Heb. 12.24.
[e] Chap. 11.4.
[f] Pſal. 19.1.
[g] Rom. 3.19.
[h] Heb. 12.5.
[i] Iob 31.38.
[k] Hab. 2.11.
[l] Iohn 21.25.
Gregor. epiſt. ad Leand.
[m] Nehem. 8.
[n] Iob 33.23.
[o] Matth 4.17. Luke 4.21.

as I ſaid before) ſo for thoſe which are reported more largely by the Euangeliſts, I perſwade my ſelfe there is no man, but (if he will ſpeake the truth, out of his owne conſcience) he will confeſſe, that he learneth more by them, when by preaching they are explaned, then when they are onely read vnto him. Fiftly, we haue in the Bible very few copies of the Apoſtles ſermons: thoſe that be, are in the booke of the Acts, and yet many times, this is all which is ſaid of them: *they preached in Ieſus the reſurrection from the dead*[p], *they went too and fro preaching the Word, preached Chriſt, preached the things that concerne the kingdome of God*[q], and many the like ſpeeches: al which are like vnto the little *cloud*, which the ſeruant of *Elias* ſaw[r]; which though at the firſt it was but *like a mans hand*, yet at laſt it couered the face of heauen: ſo theſe, being clauſes of very few words, yet miniſter iuſt matter of many large diſcourſes, and the ſame alſo very needfull for the well vnderſtanding of them. If it ſhall be ſaid, that the Apoſtles writings were ſermons. I anſwere, they cannot properly be called their ſermons: *Paul* writing to the Romans, ſaith, that beſides this labour of writing, he was *ready alſo to preach the Goſpell* vnto them[t]: ſo that he did not account his writing to be preaching. The Epiſtles of the Apoſtles, were the ſummes of that doctrine which they had taught by word of mouth, and according to the tenor whereof, their deſire was, that the Miniſters of the places to whom they wrote ſhould proceede. I know they were read in the Churches[u], according as it was meete, that a matter written to a whole Congregation ſhould bee communicated to all in publike: but what then? I doubt not, but the Paſtors in the ſeuerall aſſemblies, did (as we now doe) preach vpon thoſe Epiſtles, and open and apply them to their auditories: and ſo much may eaſily appeare, as by other places, ſo eſpecially by that ſpeech to the Hebrewes, by the Author of the Epiſtle written to them: *I beſeech you alſo brethren, ſuffer the words of exhortation: for I haue written vnto you in few words*[w]: which ſpeech (as it is well obſerued by two learned interpreters of our later times) the Apoſtle purpoſely vſed, leſt his writing ſhould be an occaſion to any, of leſſening that due eſtimation, which the ordinary courſe of preaching did deſerue. It is all one as if the Apoſtle had ſaid: *Brethren, notwithſtanding all this which I haue written vnto you: yet I pray you continue your accuſtomed reuerence to the labours of your owne Miniſters: I, as the nature of an Epiſtle requireth, haue written briefly, therefore you ſhall ſtill neede the aſſiſtance of your watchfull and learned Ouerſeers, who ſhall enlarge theſe points, which I haue drawne as it were into a narrow roome, and by powerfull exhortations apply them either to your comfort or reproofe, as their knowledge in your eſtate from time to time ſhall direct them:* This is the meaning of that place, plainely prouing the neceſſitie of ioyning the paines of a preaching Miniſter, with the writings and Epiſtles of the Apoſtles of Chriſt Ieſus. Obſerue this alſo further with me touching that place, that that phraſe (*word of exhortation*) there vſed, as it is but once more in the new Teſtament (as far as I can call to mind) ſo there where it is, it is put directly for that preaching, or as I may terme it) ſermoning, which was wont in publike aſſemblies to follow the reading of the Scripture[x]. And thus haue you my anſwere to this ſecond ſtout reaſon, why reading ſhould be preaching, becauſe forſooth, thereby is communicated to vs the ſumme and ſubſtance of the worthy ſermons which Chriſt and the Prophets and Apoſtles haue formerly deliuered. The weakneſſe of which reaſon, I hope this ſhort diſcourſe hath made you to perceiue.

[p] Acts 4.2.
[q] Acts 8.4, 5, 12.
[r] 1. Kin. 18.44
[t] Rom. 1.15.
[u] Col. 4.16.
[w] Heb. 13.22. Caluin and Iunius vpon the place.
[x] Acts 13.15.

Nymphus. *For theſe two alleaged reaſons, you haue indifferently ſatisfied mee: I doe now expect, what you will ſay, touching the laſt reaſon why reading ſhould bee preaching.*

Epaph. The third reaſon (as I remember) was, that reading may therefore truly be called preaching, becauſe in our Church the reading of the Scripture is ſo ordred, that firſt, there is a portion of the old Teſtament read, next of the new,

new, and thirdly, ſome parcell of the Epiſtles: which they will haue to be called preaching, becauſe as the new Teſtament is an expoſition of the old, ſo the Epiſtles are the applying of both vnto Gods people. And Scripture alſo generally doth expound Scripture, and what is preaching, but an expounding of the Scripture? This I thinke, is the third reaſon that you told me of.

Nymph. *You haue hit it right, if you can anſwere it as fully, as you haue rehearſed it truly, then it ſhall neuer be any occaſion of ſcruple to me hereafter.*

Epaph. To make a ſhort anſwer to a ſlight reaſon, this is that I ſay: It is true, if we compare the whole new Teſtament, with the whole old Teſtament, that the latter is an expoſition of the former, becauſe it maketh knowne vnto vs, that all the ancient promiſes, touching the Meſſias, *are yea and amen* in Chriſt Ieſus[x]: ſo that the ſubſtance both of old and new is this, *Ieſus Chriſt yeſterday, and to day, the ſame alſo is for euer*[y]. And hereupon is that ſaying of *Auguſtine: The old Teſtament* (ſaith he) *is reuealed in the New, and the New was as it were lapped and folded vp in the Old*: the ſame may alſo be acknowledged touching the Epiſtles, that in them the doctrine both of the old and new Teſtament is applied and preſſed vpon mens conſciences by wholeſome exhortations. But what then? though this hold in generall, that the new Teſtament is the Commentary to the old, and the Epiſtles, the appliers of both, yet it will ſcarcely be found to hold in particulars: namely, that ſuch a parcell of the new Teſtament which commeth in order to be read, is an expoſition of the ſpeciall doctrine and matter of that portion of the old Teſtament; which was read before it, or that, that part of the Epiſtles, which followeth both, is a direct and expreſſe vrger of both. So that howſoeuer when we diuide the Scriptures into theſe three parts, the old Teſtament, the hiſtory of the Goſpell, and the Epiſtles, it bee true, that this is the common nature and ſtate of them, that the ſecond part giueth light vnto the firſt, and the latter raiſeth exhortations out of both, yet when we come to ſingle out theſe parts into ſeuerall portions, we ſhal not find that preciſe and exact coreſpondence, as that the expoſition of the ſame points ſhall be ſaid to follow one the other. As for that which is ſaid, that Scripture expoundeth Scripture, it is but a deceitfull kind of ſpeaking, to entrap the ſimple, as will ſtrait appeare, when the true meaning of it is deliuered in another forme, which is this, *That one place of Scripture, affordeth helpe for the clearing of another*; which albeit it be a certaine truth, and neceſſary to bee maintained, yet it doth not implie that any actuall or vocall expounding, can bee attributed to the Scripture. This hath as little weight in it, as that before touching the ſpeaking of the Scripture. The Scripture ſpeaketh by the voyce of man, and ſo it is fitted and applied to be the expoſiter of it ſelfe by the induſtry of man. And this is all which I will oppoſe to this third reaſon: which though perhaps it may make a ſhew among thoſe that are of leſſe iudgement, yet it can deceiue no man, that hath any ordinary skill in the ſtate of an argument.

[x] 2. Cor. 1. 20.
[y] Heb. 13. 8.
Vetus teſtamentum in nouo reuelatum, nouum in vetere velatum. Aug. in Pſ. 105

Nymph. *I muſt not forget to mind you of thoſe places of Scriptures which are produced, for the weakening of your maine aſſertion: which places are partly to proue reading to be as operatiue of all Chriſtian vertues, as the moſt adorned ſermons; and partly to make it good, that reading is not only a powerfull kind of preaching ſimply, but (which is more) of greater power to moue then any Preachers Sermons.*

Epaph. Forbeare not I pray you to propound them, I will vſe the beſt of my poore skill to anſwer them.

Nymph. *The places of the firſt ſort are ſuch, in which the ſame effects ſeeme to haue followed, or to bee promiſed to follow reading, which can bee wrought by preaching: as in Deuteronomie*[z], *it is ſaid, that the Law beeing read before all Iſrael, the knowledge of God, the feare of God, and the keeping and obſeruing of the commaundements of God ſhall follow thereupon. Againe, in* Nehemiah[a], *it is reported, that when* Ezra *had but only read the Law vnto the people, it was of that powerfull operation,*

[z] Chap. 31. 11. 12.
[a] Chap. 8. 9.

that

that it caſt them all into mourning and weeping. Thirdly, of Ioſias *it is recorded,* [b] *that* the bare reading of the law cauſed him to rend his clothes, and made his hart to melt away within him. *Fourthly, euen Faith it ſelfe is aſcribed vnto the action of reading, as,* Theſe things are written, that ye ſhould beleeue [c]. *Now (ſay ſome) that which is written cannot make vs beleeue but onely by reading. Laſtly, our Sauiour bidding vs to* ſearch the Scripture (*and that is, ſay they which vrge theſe places, to reade it*) *addeth, that ſo* we ſhall finde eternall life [d]. *Here in theſe places, you ſee the knowledge of God, the faith of God, the feare of God, the obedience of God, and eternall life with God, are expreſly aſcribed vnto the bare reading of the word, who therefore can deny Reading to bee an effectuall kind of preaching? After this manner I haue heard theſe places vrged, I pray you direct me how to anſwer them.*

[b] 2. King. 22. 11, 19.
[c] Iohn 20. 31.
[d] Iohn 5. 39.

Epaph. I will ſay ſomething to each place in order, hoping to make it appeare vnto you, that none of them make ought for the iuſtification of that for which they are alleaged. And firſt to that of *Deuteronomy* I anſwer two things. Firſt, that the ſequell of the argument (which is this, *By reading, the feare of God, and the obedience of God may be gotten, and therefore Reading is an effectuall kind of preaching*) is very weak: For by the ſame reaſon, the publike execution of an offender among the Iewes, might be ſaid to be an effectual preaching, inaſmuch as this fruit was ſaid ſhould come euen by it, that *all Iſrael ſhould heare and feare, and do no more any ſuch wickednes* [e]. Here is *Feare* and *Reformation* intended to follow, and yet here is no preaching: vpon the ſight of *the mighty power which the Lord ſhewed vpon the Egyptians,* it is ſaid, that *the people feared the Lord, and beleeued the Lord* [f]. Here was both *Feare* of God, and *Faith* too; was therefore the drowning of the *Egyptians* in the ſight of the Iſraelites, a preaching (properly?) Euery occaſion of furtherance of grace or Chriſtian verture is not preaching: ſecondly, I anſwer, that it ſhall neuer be proued, that this reading preſcribed in this place, was a bare reading, a reading not accompanied with that, which elſ-where is termed, *a cauſing the people to vnderſtand the reading* [g]. It is out of all queſtion, that thoſe to whom this charge of *reading* was giuen, and who were perſonally to performe it, *were the Prieſts the ſonnes of Leui* [h]; and was it their function to be only Readers? was it not their duty to *teach Iacob Gods iudgements, and Iſrael his law* [i] and is not to *teach* in euery mans vnderſtanding a further matter then to *reade,* that is, to deliuer the words as they lie in the volume of the book, and no more? ſo that the charge to *reade,* had a further reference, euen to that labour and buſines of expounding, which the Prieſts were bound to ioyne with their publike readings. This for the firſt place. Now for the ſecond, touching the working of the word read vpō *Ioſiah,* this I ſay: firſt, that *Ioſiah* was a beliuer before: for this was in the *eighteenth yeare* [k] of his raigne, but he *did vprightly in the ſight of the Lord* [l], euen in the very firſt entry into his kingdome [m]: ſo that this example touching the power of the word read, vpon a man already conuerted, is not proper to our maine queſtion, which is concerning the meanes of the firſt begetting of faith in mens hearts: ſecondly, that the times then were ſomething extraordinary. For by meanes of *Manaſſes* and *Amon,* the grandfather and father of *Ioſiah,* the courſe of teaching was out of vſe. The Prieſts were gone from their *charges* [n]. Now when the vſuall meanes is wanting, God worketh otherwiſe, and bleſſeth reading only, to many, who for the preſent cannot otherwiſe be ſupplied. Thirdly, I may ſafely affirme, that in the ſtory there is nothing to the contrary, but that, together with *Shaphans* reading there went either then, or not long after, the preaching of *Hilkiah* the Prieſt, of whoſe preſence at the time of that reading, the text maketh mention [o]. Take which of theſe anſweres you will, it may ſerue for the weakning of the argument from that place. As for that in *Nehemiah* (which you named as ſecond, but came not to my mind till now) I maruell at the vrging it: ſith there it is plaine, that there was a courſe taken by *Ezra* to make the people *vnderſtand* [p]. If it be ſaid, that that mourning there reported, is aſcribed to *the*

[e] Deut. 13. 9, 10, 11.
[f] Exod. 14. 31. Chap. 17. 13.
[g] Nehem. 8. 8
[h] Deut. 31. 9.
[i] Deut. 33. 10.
[k] 2. King. 22. 3
[l] Verſe 2.
[m] 2. Chr. 34. 3.
[n] 2. Chro. 35. 2
[o] 2 Kin. 22. 12
[p] Chap. 8. 8:

q Verse 9. *words of the Law* q, and therfore not to any gloſſe vpon them. I anſwer, that in euery mans conceiuing, it was not the ſound of the words which made them weep, but the vnderſtanding of the words, and the apprehenſion of the ſenſe and meaning, and intent of the words. Now they were the *Leuites* which *cauſed the people to vnderſtand the Law* r: ſo that, ſith the vnderſtanding the law made them weep, (as common ſenſe muſt needes euict) it muſt neceſſarily follow that it was the *Leuites* their expounding, and not their onely reading which ſo affected their harts, and diſſolued them into teares. *Could the words of the law* haue effected this, had they not bin vnderſtood, and not their *giuing the ſenſe*, that made the people vnderſtand? You named alſo two places out of *S. Iohn*: *Theſe things are written, that you ſhould* (or might) *beleeue*; and how can things written make vs to beleeue, but only by reading? This is a very ſtrange argument. The purpoſe of that place (in the iudgement of the learned) is to acquaint vs both particularly with the ſcope of that ſtory, and generally with the common drift of the whole ſcripture, which is, to bring vs to beleeue, and by beleeuing vnto life eternall. The place is ordinarily vrged by our beſt Diuines, to iuſtifie the ſufficiency of the Scriptures without Traditions. Now what is this to proue reading to be preaching? Yes (ſay you), for how can that which is written make vs to beleeue but only by reading? Indeed it is true, to the end the matter of the Scripture may bring vs to beleeue it muſt be knowne, and to the end it may be knowne, it muſt be read: Is therefore the act of reading the begetter of faith? ſurely no. I aske this queſtion, *How can that which is read make vs to beleeue, vnleſſe it be vnderſtood?* I hope we will not make the words of Scripture like words of coniuration, the very noiſe whereof ſhall effect that which is intended. If then the vnderſtanding of that which is read be neceſſary vnto faith, why may I not ſay with the Eunuch, *How can we vnderſtand without a guide* s. Though then it bee true, that things written cannot make vs to beleeue, except they be read, yet it doth not follow, that therfore onely reading is ſufficient vnto faith. The Scriptures muſt be vnderſtood as well as read, they muſt be beleeued to bee true, as well as vnderſtood, they muſt be applied in particular, as well as aſſented vnto in generall; to theſe the reading of the Scriptures is the next ſtep after writing them, but yet not the thing which is onely neceſſarie. As much may be ſaid of that other place, where *eternall life* is promiſed to *ſearching the Scriptures*, and *to ſearch* (you ſay) is, *to reade*: to reade, is but a degree to *ſearching*. I remember the words of a reuerend Diuine vpon that place; *Chriſt* (ſaith he) *doth not onely exhort to reade the Scriptures, but to inquire into them, and to ſift them thorowly*: he requireth ſuch laborious diligence, as they vſe which ſeeke into the earth for treaſure that is hidden. The Scriptures muſt be read that they may be ſearched, but the naked act of reading or of hearing read is no ſearching. But of theſe places enough, vnleſſe you be not ſatisfied. The other now if you pleaſe.

r Verse 7. *Aug. in Ioan. tract. 122. Lyranus. Hugo Card. Janſenius.*

s Acts 8.31.

Whitak. cap. 1. Con. 1. q. 1. hortatur vt non legant modo, &c.

Nymph. *I will not vndertake to replie vpon you: if hereafter making vſe of theſe reſolutions which I receiue from you, I ſhall meet with further oppoſition, I will not ſpare to acquaint you therewith. In the meane time, I will tell you what I haue heard alleaged to proue the word read to be* (*as I ſaid*) *of more power to moue then any Preachers Sermons. Two places I remember aboue others; the one, the ſpeech of Chriſt to the Iewes*; If yee beliue not *Moſes* writings, how ſhall ye beleeue my words t?

t Iohn 5.47.

Epaph. Why? what of that? wherein doth that place make for this purpoſe?

Nymp: *Here they ſay, our Sauiour himſelfe aſcribeth greater power of working faith vnto the written Scriptures, then vnto his owne moſt liuely and excellent Sermons.*

Epaph. This putteth me in mind of the ſaying of *Salomon*, *He that wringeth his noſe, cauſeth blood to come out* u. Here is a manifeſt peruerting x of the Scripture, & a forcing that from it, which was neuer intended in it. To *beleeue Moſes writings*, is, to beleeue the matter which *Moſes* wrote: and *to beleeue Chriſts words*, is, to beleeue the matter which Chriſt ſpake: ſo that our Sauiours ſpeech is this in other

u Prou. 30. 33

x 2. Pet. 3. 16.

words;

words; *If you beleeue not the matter that Moſes wrote, how ſhall you beleeue the matter that I ſpeake?* No man can deny this to be the true ſenſe. Here is now no compariſon betwixt *writing and ſpeaking*, or betwixt *reading and preaching*, but only a ſimple auouchment of this truth, *That a man not beleeuing Moſes doctrine, cannot beleeue Chriſts doctrine*: which doth not proceede hence, becauſe a matter written and read is more effectuall, then a matter preached and heard; but becauſe of the concurrence and agreement of the doctrine of *Moſes* and the doctrine of Chriſt: *Moſes wrote of Chriſt* [y], and *Chriſt did interpret Moſes* [z]. There being then no difference betwixt their doctrines, he that beleeued not the one, could not giue any credit to the other. Put this caſe, that Chriſt had alſo written, as *Moſes* did: It might then haue been truly ſaid, that hee which would not beleeue *Moſes* writings, would not beleeue Chriſts writings, and yet it could not follow thence, that there is more power of working faith in *Moſes* writings then in Chriſts: and yet this is the ſtate of their argument that thus reaſon. Againe, it is a true propoſition, *That they which would not beleeue Iohn Baptiſts preaching, would not beleeue Chriſts*; yet it cannot bee thereupon inferred, that *Iohns* Sermons were more auaileable to beget faith then Chriſts. So it is true, that *they which will not beleeue the preaching now, would not haue beleeued Chriſt himſelfe if they had heard him*; are therefore our preachings of more force to worke vpon the hearts of the hearers then were Chriſts? The truth of all theſe ſpeeches depends wholly vpon the ſameneſſe of the doctrine, in the one and in the other. I may adde further, that by *Moſes writings*, may well be vnderſtood the doctrine that was preached out of *Moſes* writings; *Moſes was preached in the Synagogues euery Sabbath* [a], and as well may we ſay, that Chriſt preferreth the ſermons of the Prieſts and Scribes before his owne, as that hee aſcribeth more power of working faith to *Moſes* writings, then to his owne preachings. But what is your other place?

[y] Iohn 5.46.
[z] Luke 24.27
[a] Acts 15. 21.

Nymph. *The other is out of Pauls Epiſtles: where (as ſome ſay) an aduerſary of Pauls found his affection a great deale more touched by the bare reading of his letters (which he plainely confeſſed to be ſtrong and mighty) then euer it had been by the hearing of his ſermons, which he deſpiſed as light, and things of no value.* His letters (*ſaith he*) are ſore and ſtrong, but his bodily preſence is weake, and his ſpeech of no value [b]. *This is the ſecond place, and this is the manner of diſputing from it.*

[b] 2. Cor. 9.10

Epaph. To this place, if I ſhall anſwer in one word, that here is no compariſon made betwixt *Pauls* writings and his ſermons, but only betwixt the phraſe of his Epiſtles, and his ordinary ſpeech, and other deportment when he was perſonally at Corinthus, I am ſure it is more then any man out of the Text is able to diſproue. Some wretched ones, hearing how roundly and how powerfully *Paul* wrote againſt the corruptions crept in amongſt them, began to thinke with themſelues, *What? This man now taketh vpon him being a far off, and thundreth againſt vs with high and peremptory words: but (alas) when we ſaw him here, we beheld in him nothing more then ordinary; nay, he ſeemed then exceeding baſely fearefull, and all his ſpeeches ſauoured of a deſire to get our fauours. Whence then is this new courage that he hath taken to him being abſent?* Thus they meaſured *Pauls* miniſteriall and apoſtolicall threatnings in his Epiſtles, by his outward ſemblance, when he was among them. The truth is, they were no more touched by his menaces when he was abſent, then they were by his behauiour when hee was preſent, but did equally contemne both. That *ſoreneſſe and ſtrength* which they attributed to his letters, was not out of any apprehenſion of the power of them in themſelues. It was altogether ſpoken in ſcorne, *Thinks he now to affright vs by letters, who being here carried himſelfe among vs ſo demiſſely?* The place thus opened, I ſuppoſe, maketh little to the prouing of the power of reading aboue preaching. For what though ſome wondred to heare *Paul* in abſence to reproue ſo ſharpely, who in preſence both ſpake and behaued himſelfe ſo gently? Is therefore reading able to worke more powerfully vpon mens affections then preaching can? The true drift of *Paul* was,

Si coram adeſſet vix hiſcere auderet: Calu. in locum. humdis propter timorem, vel propter ſaeuum captandum. Tho. Aq in locum.

Oſtendit falſum eſſe quod ſibi imponitur Tho. Aqu. in locum.

to put off the imputation which was caſt vpon him, that when he was many miles from Corinth, he durſt reproue and ſpeake vehemently, but when he was there hee was no body, but liued among them in *weakeneſſe, and in feare and much trembling* [c]. And therefore he maketh it knowne vnto them, that (if need ſo require) they ſhould find him to equal his faſhion and carriage when he commeth, to the quality and ſtile of his Epiſtles when he is wanting [d]: ſo then this being further noted, that *Pauls* intent was to diſproue thoſe, who challenged him for a kind of peremptorineſſe in his abſence, and for a cowardly diſpoſition, being preſent, there will neuer bee any ſuch thing iuſtly collected hence, as, that to heare a mans writings read, is more powerfull then to heare him preach. Thus for this place: Proceede now to what you haue further to enquire.

[c] 1. Cor. 2. 3. Si neceſſe fuerit. Tho. Aqu.

[d] 2. Cor. 10. 11

Nymphus. *This point hath held vs longer then I either wiſhed or imagined: but I was willing, ſeeing God had giuen this opportunitie, to mention as much as I could remember, of things which I haue heard ſpoken touching theſe points: neither is there now any thing behind (that I can call to mind) which I may further propound vnto you, concerning this matter.*

Epaph. It is no maruell though the examination of this one point hath ſpent vs ſo much time: for this is certaine, that euery ſhort obiection will require a large confutation. Now for the matter it ſelfe, there may perhaps be ſome other obiections differing from theſe in ſhew, but yet they will all in the end be found to be the ſame. I remember I haue read of a vaine-glorious boaſter, who hauing but one only ſeruant, yet becauſe he would be thought to keepe a great retinue, would call that one ſeruant by many ſeuerall names, that men might imagine, he had ſundry ſeruants: ſo, men may ſet new names, and new formes vpon theſe allegations which wee haue examined, that ſo they might affright vs with the name of multitude: but when they are looked into, they will proue the ſame things, varying in colour and pretence, but agreeing in ſubſtance.

Athenæus.

Nymph. *That I may then reape benefit by your aduice, in reſpect of that which followeth, I ſaid (if you remember) that the exceptions in which I deſired to be reſolued, were ſome againſt preaching it ſelfe, ſome againſt the manner of it: the exceptions againſt preaching it ſelfe, I haue (as memorie would ſerue) acquainted you with: there are three things in the manner of your preaching that are much diſliked and diſcommended:* the firſt is, Rudeneſſe: the ſecond, is Roughneſſe: the third, is Ouermuch commonneſſe: *Touching the firſt, it is ſaid, that you preach vnlearnedly without eloquence, without allegation of Fathers and of other Authors; and therefore you are accounted but as a company of Engliſh Doctors, which preach vpon the ſudden what commeth into your heads, without ſtudie, which cauſeth your doctrine to be the leſſe regarded.*

Exceptions againſt the manner of preaching.

Epaph. Verily for mine owne part I doe as much miſlike raſhnes in preachiug without due preparation, and rudeneſſe in handling the word of life, as any man: I know hee is *curſed that doth the worke of the Lord negligently* [e]. And as it is meet for euery man when he *entreth into the houſe of God, to take heed to his foot* [f], ſo it is much more requiſite for him that muſt enter as it were into the ſeat of the Lord, and ſpeak vnto the people *in Chriſt's ſtead* [g], to be very well aduiſed before he take the *couenant* of God into his mouth [h]. And indeede, the bold hardineſſe of many now adaies is greatly to bee pitied, who ſo ordinarily *hand ouer head*, (as we ſay) ſtep vp into the pulpit; and when they are there, do little better then *beat the aire* [i], and behaue themſelues many times like the mad man, of whom *Salomon* ſpeaketh, who *caſteth fier-brands and arrowes, and mortall things* [k]: and ſo (as the Prouerb is) *Though they ſpeake much; yet ſay little*, by that meanes expoſing the neuer-enough reuerenced exerciſe of preaching, vnto the reproches and ſcoffes of euill ſpeakers. Beſides, for learning, I confeſſe, that it is neceſſarily requiired in preaching. Saint *Paul* ſaith, preaching muſt be diſcharged *in all learning* [l]. All Liberall Arts and Sciences are hand-maids to Diuinity, and doe owe a kind of ſeruice vnto Gods Church. It is ſaid, a Miniſter muſt be *a workeman, rightly*

[e] Ier. 48. 10.

[f] Eccleſ. 4. 17

[g] 2. Cor. 5. 20

[h] Pſal. 50. 16.

[i] 1. Cor. 9. 26.

[k] Prou. 26. 18. Ἀφρὼν λαλῶν, ἀδύνατα πάντα λέγει.

[l] 2. Tim. 4. 2. ἐν πάσῃ διδαχῇ.

rightly dividing the word of truth [m]: now if he want his knife, that is, his art and cunning, well he may teare and rend it, and violently dismember it, but that he should rightly diuide it, that is vnpossible. Yet withall, this I adde, that if to preach after a popular and familiar fashion, with desire to speake to the conceit and the capacitie of the simplest, and to stand most vpon allegation of the holie Text, very seldome and very sparingly mentioning other testimonies, either of profane and diuine Writers: if I say to preach on this wise bee to bee termed rude and vnlearned preaching, truly for mine owne particular, *I had rather acknowledge that fault, then seeke to put it from me.*

[m] 2.Ti.2.15.

Malle aperte cere culpam quàm deprecari. Pic. Mir.

Nymph. *What is then your opinion touching humane learning, and the writings of the ancient Fathers of the Church, are they not very behouefull for you that are Students and professors of Diuinitie?*

Epaph. For the study of humane learning, I would not haue you conceiue otherwise of mee, but that I hold it very expedient for him that intendeth the profession of Diuinitie: I am of his mind, which would haue a Scholler like the wittie Bee, which gathereth honey out of euery flower: and I willingly yeeld to S. *Augustines* conceit, who compareth the knowledge of humane sciences, and profane Authors, to the spoiling of the Egyptians by the Israelites. Howbeit I would also still giue my allowance to these studies with this caution, namely, if they be vsed *to prepare the wit, and not to detaine it*, and keepe it too long from grauer studies: for seeing as the saying is, *Learning is long, and our life but short*, it must needs be a preposterous course, to spend the most and best time in those things, which are but as it were circumstances to the principall science. Againe, for the Fathers, this I say in few words, I receiue them, *and doe a kind of homage to their very names*, and I am contented to acknowledge that of them all, which was said of two of them, to wit, *that they are euen the hammers of Heretikes, and the eyes of the world.* Our later Hereticks, as the Antitrinitarians, the Anabaptists, the Suenefeldians, the Libertines, the Papists, haue reuiued the ancient heresies of elder times, against which those holy men euen spent themselues: and it is to bee reputed as a great blessing of God, and an argument of his especiall care and prouidence for his Church, that their writings are preserued to this day, by which we are the better fitted to grapple with the enemies of Gods truth. And yet in the study of the Fathers, there is diuers times a double error committed: the one is, that men begin the study of Diuinity with the reading of their workes: which course for the most part breedeth both confusion for want of methode, and errour also through the lacke of knowledge in the rule and proportion of of faith, by which to *trie all things* [n], that so onely *that which is good may be kept*: the other errour is, that many are ouer-much deuoted to them, being ready almost *to sweare to any thing which is affirmed by them*: whereas indeed they both might and did erre in many things, often altering their iudgements, retracting and repealing many things, seeing more in their grauer yeares, then at the first they did perceiue. *Hierome* confesseth, *that he was in one mind in some things when he was a youth, and of another when he grew more in yeares.* Hee acknowledged also, *that in some things he plaied the Rhetorician, and did discourse somethings idlely after the manner of declaimers.* *Augustine* in many things was led more by affection then by iudgement, speaking sometimes that whereof he was not fully resolued, as touching Purgatorie, and prayer for the dead, out of the abundant loue to his mother *Monica*: sometimes forbearing to vtter that which he thought, through loathnesse to incurre the offence of some, yea, and frankely he acknowledgeth, *that his ignorance in Scripture was greater then his knowledge.* And *Origen* was so iealous of his owne iudgement, that he would neuer aduenture to write any thing, till he was forty yeares old, neither would he suffer those things which he had taught publikely, to be taken by Notaries, whose intent was to make them common to the world. And therefore though it be very profitable and expedient for a Di-

Api argumento se similis. Hier. De doct. chr. l. 2. cap. 14.

Si præparent ingenium non detineant. Senec.

Ars longa, vita brevis. Ego illos veneror & tantis ingeniis, studij, atq; sorgo seb. lib. ep. 89.

Augustinus una cum Hilario, & Ambrosio, Orbis terrarum oculus.

[n] 1.Thes.5.21.

Iurare in verba.

Witnesse *Augustins* retractations.

Rhetoricati sumus & in morem declamatorium pauliſper luſimus. Contra Heluid.

In Enc. ad Laur.

Ad Ianuarium.

In ipſis ſanctis ſcrip. multo neſciam plura quam ſciam. Epi. 119.

Picus Miran. ex Euſeb.

uine to be well ſtudied in the Fathers, yet it is good to reade their workes as the workes of men. It was a good aduice which *Auguſtine* gaue to a friend of his; *I would not* (ſaith he) *haue thee follow my authoritie, as though you ſhould thinke your ſelfe bound to beleeue whatſoeuer I ſay, becauſe I ſay it.* It is wiſdome to hold that rule in the peruſing of them all. But I forget my ſelfe, to enter into this diſcourſe to you, whom it doth not ſo properly concerne. Howſoeuer, by this that I haue now ſaid, you may vnderſtand my opinion touching both the Fathers and other (as you call it) profaner learning.

Nolo auth oritat. meam ſequaris, vt ideo putes tibi aliquid neceſſe eſſe credere, omniam à me dicitur. Ad Paulinum.

Nymph. *But I pray ſir, why may not the teſtimonies and writings of men be as lawfully vſed in the action of preaching, as in the priuate preparation for it?*

Epaph. It is no good conſequence, to ſay that they may be alleaged in the pulpit, becauſe they may be peruſed in the ſtudy. When as *Salomon* made preparation for the building of the Temple, he had 80000 *Maſons in the mountaines*[o], and among ſo many, there could not chuſe but be much hewing and knocking, and hammering, yet *there was neither hammer, nor axe, nor any toole of yron heard in the houſe while it was in building* [p]. After the ſame manner it is in *Gods ſpirituall building*[q]; thoſe things may lawfully be vſed in the making prouiſion for it, which are not of the like neceſſitie or lawfulneſſe in the actuall performance of it. But to ſpeake more directly (becauſe theſe ſimilitudes ſerue more to giue light, then ſtrength to a matter), if you be deſirous to know a reaſon why we ought to bee very ſparing in the vſe of mens teſtimonies in our ordinarie Sermons, this is (as I thinke) the principall, namely, *that our faith ſhould not be in the wiſdome of men, but in the power of God*[r]: that is to ſay, that our iudgement in matters of religion might be grounded not vpon the opinions and verdicts of men, but vpon the certen and vndoubted truth of God. What is it to the conſcience of the hearer, that this is ſuch a mans opinion, or the ſaying of ſuch a Doctor, it being ſo well knowne that they might erre? Surely the conſcience can neuer find ſure footing vntill it commeth to the Scripture. It is a good ſpeech of *Chryſoſtome*: *If any thing* (ſaith he) *be ſpoken without Scripture, the knowledge of the hearers haleth*: his meaning is, that the iudgement is neuer firme, till Scripture hath reſolued it. *It is of no force* (ſaith *Auguſtine*) *to tell the people, This I ſay, and this ſuch an one ſaith: one-ly, Thus ſaith the Lord*, that ſtriketh the ſtroke, and doth either conuince or confirme the hearers conſcience, it maketh him either to agree to it, or not to bee able to ſay againſt it.

o 1. King. 5. 15

p 1. Kings 6. 7

q 1. Cor. 3. 9.

r 1. Cor. 2. 5.

Si quid dicatur abſque Scriptura, auditorum conſcientia ctaudicat. in Pſal. 86.

Non valet, hoc ego dico, hoc tu dicis, hoc ille dicit, ſed hoc dicit Dominus. Ad Vincent.

Nymph. *Doe you then thinke, that it is not at all lawfull for a Preacher in a Sermon to alleage the Fathers, or to inſert the ſayings of Heathen Poets, Orators, Philoſophers, and ſuch like?*

Epaphras. I doe not ſay that it is abſolutely vnlawfull to alleage a ſentence out of an ancient Writer, or out of a Heathen Author: for beſides that, many graue, godlie, and well learned men doe ſometimes ſo; there may bee as I thinke ſome (at leaſt) tollerable cauſes to alleage them. As for example: the Papiſts ordinarily giue out (as it is common in the mouthes of our ſubuerted Proſelites) that the ancient Fathers of the Church are all on their ſide. For this cauſe, ſometimes in ſome ſpeciall points of difference betwixt them and vs, I take it not to bee diſallowable, if the Preacher for the taking away of that ſcruple out of the mindes of men, doe ſhew the conſent of the elder Writers, that men may ſee it is but a vaine bragge which our aduerſaries make, when they ſay that their Religion is ſutable to the iudgement of the ancient Church: yet withall, I would not haue a man make this ordinarie. And beſides, I hold it fit for him to admoniſh the people that it is done, not to derogate from the ſufficiencie of the Scripture, neither to tie them to the opinions of men, but onely to remoue that doubt, which by the whiſpering of wandring Papiſts, may ariſe in the minds of thoſe that are not ſo well ſetled in Religion. So likewiſe, for the ſpeeches and ſentences of profane Authors, to barre them

vtterly

vtterly out of Sermons, I dare not, becauſe I find them vſed by that worthie *Paul* three ſeuerall times[s]: yet this I ſay, that as *Pauls* example warranteth, ſo it limiteth the vſe of ſuch teſtimonies, and ſheweth, that it muſt bee done *wiſely* and *ſoberly*, and that vpon two occaſions chiefly: the one is, to conuince Atheiſts and irreligious perſons, which eſteeme not the Scripture, that they may bee driuen to ſay, *Wee are pierced with our owne quilles*; and by that meanes may bee either conuerted or ſilenced. Another occaſion is, by ſome other actions or ſpeeches of theirs to ſhame thoſe that profeſſe themſelues Chriſtians. I remember how God threatneth to prouoke the people of Iſrael *with a fooliſh Nation*[t]? According as many times the Prophets to reforme the backwardneſſe and ſlackneſſe of the Iewes, preach to them of the forwardneſſe and zeale that ſhould bee in the Gentiles after their conuerſion. The ſame kind of reaſoning no doubt a Preacher may ſometimes very profitably vſe, by the morally good precepts and actions of the Heathen, to checke the careleſneſſe of men profeſſing Chriſtianitie. Thus, now and then I hold a man may tollerably alleage a ſentence of a profane Writer, and a ſpeech of a Heathen Author. As for the ſtrange manner of preaching which is in vſe in many places, both in the Vniuerſities and elſewhere, there is no man well affected, but if hee knoweth it, hee doth exceedingly pitie it. One, as though the pulpit were but as a ſcaffold, in which he like a Maſter of Defence were to play his prizes, and to giue teſtimony of his wit, playeth vpon euerie word, and deſcanteth vpon euery letter in his text, and as though the Scripture were but a rattle for Children and fooles to make ſport withall, he toſſeth it hither and thither, and will not faile to offer it any violence, to frame it to an imagined conceit, and to draw it to an idle purpoſe. Another, as if his purpoſe were onely to amaze the vulgar, and to affright and aſtoniſh the multitude, mounteth aloft, and is all in his great words, and new coyned phraſes, more fit for ſome Mimick or Tragedian, then a Miniſter of the Goſpell. A third, to gaine the opinion of a profound man, that looketh into matters of more depth then the common ſort, rubbeth ouer the vnſauory writings of ſome Moath-eaten Frier, and by an vncouth faſhion of teaching, together with a multitude of Allegories and intricate diſtinctions, mazeth both himſelfe and all thoſe whoſe vnhappy chance it is to be his hearers. A fourth, to be reputed a good linguiſt, and a man of great reading, ſtuffeth his Sermon with a legion of allegations, and enterlaceth it with many ſhreddings of Latine and Greeke, and by that meanes, though his doctrine perhaps may bee profitable, yet hee confoundeth the memorie of the diligent and attentiue hearer. Thus, while men being ſicke of the Phariſaicall diſeaſe, *Loue the praiſe of men more then the praiſe of God*[u], and preferre the oſtentation of their owne ſuppoſed learning before the edification of Gods Church, the people is brought either into ſuch an amazedneſſe, as they thinke that any thing may bee made of the Scripture, or to ſuch an vnſetledneſſe in iudgement, as that they doe rather hunt after varietie of Teachers for their ſtrange manner of preaching, then ſeeke for ſound inſtruction for their owne better edifying. Thus haue you my iudgement touching the vſe of humane teſtimonies in the exerciſe of preaching.

[s] Acts 17.28. 1.Cor.15.33. Titus 1.12.

Prudenter & ſobrie zancle. Propriis pennis configimur.

[t] *Thuan. trip. hiſt. l.6.cap.17.* Deut.32.21.

Tanquam Arcbita crepitaculum.

Sed more ludentium Proijcit ampullas & ſeſquipedalia verba.

[u] Ioh.12.43.

Nymph. *I willingly agree vnto you in that which you haue ſaid touching ſome mens courſe of preaching: I haue ſometimes my ſelfe been at ſome mens Sermons which had the name of great Clerkes and learned men, and yet (it may bee mine owne dulneſſe was the cauſe) ſuch hath been their manner of handling, ſo full of Schoole points and tearmes and ſayings of men, that neither hath my iudgement been bettered, nor my conſcience any whit comforted. But I doe not yet ſee how you will make the parts of your owne ſpeech to agree: you ſay preaching muſt bee learned and eloquent, and yet you are ſtraite in allowing the vſe of thoſe things which may teſtifie learning, and garniſh and ſet forth your Sermons: for I tell you in the Countrey here you are not thought learned, nor yet eloquent, ſo*

long as you ſpeake nought but Engliſh, and withall common and ordinary words, and alleage nothing but places of Scripture, which euery man can ſearch out of the Bible as well as you: I pray you therefore reconcile theſe two, how there ſhall be that plainenesſe in your Sermons, and yet learning too.

How a ſermon may be plaine and yet learned.

Epaph. The matter is not what men thinke, but what men ought to thinke. It is poſſible for a man to be skilfull in the tongues, and yet to be farre enough off from being a learned man: and much reading, though it argueth induſtrie, and may bee a witneſſe of a good memory, yet it is no certaine argument of ſound iudgement. That man is moſt learned, who by his skill can make another man learned: for this is the end of preaching, to make men Schollers [x]: and hee is moſt eloquent, that can make him who heareth him vnderſtand that which he himſelfe conceiueth. The intent of learning, is not that men that haue it, ſhould thereby breed aſtoniſhment in their hearers, and gaine admiration to themſelues, but that by it they ſhould bee profitable and helpefull to thoſe which are without it. So likewiſe, the vſe of eloquence is not to bee as it were a miſt before a mans ſpeeches, to cauſe him to bee the more hardly vnderſtood, but to giue luſtre (as I may ſo ſpeake) thereto, and to bring both light and delight to the dull apprehenſion of the hearers. And therefore whoſoeuer ſo preacheth, as that becauſe of the depth of his learning (as men call it) he paſſeth the capacitie of the meaneſt hearer: againe, whoſoeuer ſo ſpeaketh, as that his eloquence (as men tearme it) maketh him to be as it were an alient to his ordinary audience, ſurely the ſame is neither truly learned, nor truly eloquent, becauſe his learning not conceiued, profiteth not, and his eloquence not vnderſtood, benefits not. So that this being conſidered, that he is moſt learned, whoſe preaching is moſt profitable; and he moſt eloquent, whoſe manner of ſpeaking beſt entreth into euery ordinary conceit: it is an eaſie matter to reconcile theſe two, that our preaching muſt bee learned, yet familiar; eloquent, and yet ſo plaine, that it may be truly ſaid of it, that *if it be hid, it is hid to them that are loſt* [y].

[x] Mat. 28.19. *Non quid bene ſonet, ſed quid bene ſentiat & indicet quod oſtendere intendit. Aug. de doct. ch. l. 4. cap. 9.* *Auguſtine* is full to this purpoſe *de doct. chri. lib. 4. cap. 8.*

[y] 2. Cor. 4. 3.

Nymph. *Yet it will be thought, that preaching will grow into very great contempt, and ſeeme but baſe in the eyes of wiſe Men, if choiſe ſpeaking and quaint words, which in other diſcourſes are thought very commendable, ſhall bee baniſhed from your Sermons.*

Epaph. Why man, did you neuer heare of this phraſe, *The foolishneſſe of preaching* [z]? When the Goſpell was firſt preached in the world, the reaſon why it had ſo cold entertainement was this: The Iewes, they would either haue it confirmed by ſome extraordinary ſignes, or elſe they would not credit it (*The Iewes require a ſigne*) The Gentiles being men of great learning (as appeareth) they ſeeing *Paul* and the reſt comming after a very meane faſhion, men for their perſonage ſilly, for their profeſſion making ſhew to know nothing but only Chriſt, and the ſame crucified; and for their courſe and carriage in the miniſtry, plaine, auoiding purpoſely the inticing wordes of mans wiſedome, by and by ſcorned it, and deemed it folly to be carried away by a thing of that ſimplicity: (*The Grecians ſeeke after wiſedome:*) hereupon this Epithete was caſt by the reprochfull world vpon the beſt kind of preaching, to cal it *fooliſhnes*, & all for this once cauſe, that as for the ſubſtance of it, it is croſſing to mans reaſon, ſo for the faſhion of it, according to the world, it is cleane out of faſhion, only beautiful in this, becauſe it is not beautified with that, without which the nice and giddie world thinketh euery thing to be deformed. So that the opinion of men reputing it to bee but *fooliſhneſſe*, becauſe it wanteth that gariſh garniſhing which mens itching eares are much delighted with, ought to be no diſparagement to it in the ſight of thoſe that are truly religious: and I pray God giue vs all grace that are called to the Miniſtry, to be ſo ſet for the glory of God in the conuerſion of ſoules, that wee may more affect *ſoundneſſe of teaching*, *then fineneſſe of ſpeech*,

[z] 1. Cor. 1. 21.

and

and may thinke it *our best Arte to secret Arte*, and to take heede of that bastard eloquence, which this worst age of the world seeketh to make legitimate. It is a good aduice of *Ierome*, to auoide a pompous kind of speaking in theologicall discourses: *for a man* (saith hee) *that banisheth holy matters, as low and (as it were) a footestoole is necessarie, and not such as is thickned with artificiall framing of words.* It is no matter, though the Papistes continue to call vs in scorne Inke-Diuines, because of our close adhering to the holy Text, so long as the soules of Gods seruants shall receiue comfort by vs: for then I am right sure, this being sought for, the little flocke shall pray for vs, and the great shepheard shall bee good to vs.

Nymph. *You haue (at least to my vnderstanding) well removed this imputation of rude vnlearnednesse: I pray you therefore come to the next, which is that your manner of preaching is too austere: you haue nothing in your mouthes but hell and condemnation, and the iudgements of God, which (as some say) is the next way to bring men vnto despaire.*

Epaph. I confesse indeed, that there is a great error committed by some, whose zeale doth sometimes so far ouer-carry them, that they forget the Apostles rule, of *suffering the vnlearned patiently* [a]: and it may not vnfitly be said to many such, as Christ said to his disciples, when they would needes haue had leaue to *command fier to come downe from heauen, to consume them that would not receiue him; they know not of what spirit they are* [b]. Yet notwithstanding, the conceit of the most, who would haue nothing but peace preached to them, when as it may be truly said to them, as *Iehu* said to the seruant of *Iehoram, What haue they to doe with peace?* is not at any hand to be giuen way vnto. It is meete for a Preacher to take heed, that *he breake not the bruised reede, or quench the smoaking flaxe* [d]: so it is meete also to beware, how he *taketh the childrens bread, and cast it to whelpes* [e]. The course warranted to vs by the Scripture, is this: first, to endeauour the softning of our hearers hearts, by bringing them to the sight and sense of their owne wretchednes, before wee aduenture to apply the riches of Gods mercie in Christ Iesus. The preaching of the Gospel is compared by our Sauiour himselfe vnto the *sowing of seed* [f]: as therefore the ground is first torne vp with the plough, before the seede be committed to it; so the *fallow ground* [g] of our hearts must first bee broken vp with the sharpenes of the law, and the very *terror of the Lord* [h], before we can bee fit to entertaine the sweet seede of the Gospell. They who desire *as liuely stones to be made a spirituall house, euen the habitation of God by the spirit* [k], must yeeld themselues to be squared and hewne, and smoothed by the well applying of the law: that so they may become fit to *be coupled together* with the rest of *the building*, and to *grow vnto an holy temple in the Lord* [l]. Wee must haue our *mouthes stopped* by the law, and in our owne feeling stand *culpable before God* [m], and euen as it were *concluded vnder sinne* [n], before we can bee admitted to thinke our selues to haue any the least interest in the *glad tidings* [o] of the Gospell. To preach mercy and grace vnto them, which feele no need of mercy, and know not the worth of grace, is no better then to *cast pearles before swine* [p], and to expose the louing kindnesse of God vnto contempt. *The person that is full, despiseth the hony comb*, saith *Salomon* [q]: and what doth a proud Pharisee, or a churlish *Nabal*, or a scoffing *Ismael*, or a politick *Gallio*, care to heare of *the breadth and length, and depth, and height* [r] of the loue of God in his son Iesus? the doctrine of that nature, is as vnfitting such *vncircumcised eares* [s], *as the snow the summer, and the raine the harueste. Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe* [t]. So long as men will be *like an horse, and a mule which vnderstand not* [u], and manifest their folly by *hating knowledge* [x], and by *making a mock of sin* [y]; what other thing should they haue, but that which of right belongeth to them? let the soule be once humbled, and brought *to hunger, and thirst after righteousnes* [z], and then *a word in season* [a] will be *as cold waters to a weary traueller*, and as *good newes from a far country* [b]: then will mercy be as welcom as *the raine vpon the mowne grasse, and as the showers that water the earth* [c]. Besides,

We

[a] *Non ornamenta sed doctrinamenta. Aug. de doctr. Christ. l. 4. c. 19. magnæ est artis celare artem. Phalerarum gratiorum in theologicis tractationibus; da ueb. sakris tractanti pedes, si gratia necessaria est, non qua verborum compositione frondescat. ad Damasum. Atramentales theolog. Eckius.*

[b] 2. Tim. 2. 24.

[c] Luke 9. 54. 55.

[d] 2. King. 9. 18

[d] Esay 42. 3.

[e] Mat. 15. 26.

[f] Matth. 13.

[g] Ier. 4. 4.

[h] 2. Cor. 5. 11.

[i] 1. Pet. 2. 5.

[k] Ephes. 2. 22.

[l] Verse 21.

[m] Rom. 3. 19.

[n] Gal. 3. 22.

[o] Luke 2. 10.

[p] Matth. 7. 6.

[q] Prou. 27. 7.

[r] Ephes. 3. 18.

[s] Acts 7. 51.

[t] Prou. 26. 1.

[u] Verse 3.

[x] Psal. 32. 9.

[y] Prou. 1. 22.

[z] Prou. 14. 9.

[a] Matth. 5. 6.

[b] Esay 50. 4.

[c] Prou. 25. 25 Psal. 72. 6.

we find it true by common experience, that the greateſt part are ſo dead in ſin, that if a Preacher ſhould deale after ſome ſuch milde faſhion, as old *Eli* deale
o 1.Sam.2.23 with his ſonnes o, his ſermon will but be like a dreame when one awaketh: the hearer haply, when he is gone will thinke he heard ſomething, but hee knoweth not what, and becauſe he was reproued but ſoftly, he will imagine that he ſinned but ſleightly, and ſo will let all ſlip as eaſily, as it came gently. So that a man that intendeth to do any good in this frozen generation, hee had need to be rather
f Mark 3.17. *Boanerges, one of the ſonnes of thunder* f, then *Bar-Ienah* g, the ſonne of a doue. In
g Mat.16.17. the Prophet *Ieremy* we reade that the *word* of the Lord is *like an hammer* h: now if
h Ier.23.29. you adde that to it which *Salomon* ſaith, that *the words of the wiſe are like nailes* i, it
i Eccl.12.11. will follow thence, that he which is a wiſe maſter-builder in the Lords houſe,
k 2.Tim.2.15 and *a workman that needeth not to be aſhamed* k, when he handleth this ſame hammer of the Word, he will be ſure to driue the nailes of his exhortations to the head, that they may leaue ſome impreſſion in the hearts of thoſe which heare him. Well then, this is the ſubſtance of my opinion in this point: I would haue a preacher to preach peace, and to aime at nothing more then the comfort of the ſoules of Gods people, yet I would haue him withall frame his courſe to the manner of Gods appearing to *Eliah*: the Text ſaith, that firſt *a mighty ſtrong windrent the mountaines, and brake the rocks*: then, *after that came an earth-quake, and*
l 1.Kin.19.11. *after the earth-quake came fier: and after all theſe, then came a ſtill and a ſoft voice* l. After the ſame manner, I would not haue the ſtill and milde voyce of the Goſpell come, till the ſtrong tempeſt of the law hath rent the ſtony hearts of men, and
m Hab. 3.16. haue made their *bellies to tremble, and rottenneſſe to enter into their bones* m, and to cry
n Eſay 38.14. with that good King *Hezechiah*, *O Lord it hath oppreſſed me, comfort me* n: or at the leaſt, becauſe our auditories are mixt, conſiſting of men of diuers humours, it ſhall be good for him to deliuer his doctrine with that caution, that neither the humbled ſoules may be affrighted with the ſeueritie of Gods iudgements, nor the profane and vnrepentant grow preſumptuous by the abundance of Gods mercy:

Nymph. *Indeed I am verily perſwaded, that this courſe which you haue named is the beſt: for to this beſt agree thoſe properties of the Word which the Apoſtle makes mention of, to wit*, Sharpeneſſe and entring through, to the diuiding aſunder of the ſoule
o Heb.4.12. and the ſpirit, and diſcerning of the thoughts and intents of the heart o. *But yet in the world this is a courſe that few like not of.*

Epaph. No maruell: for (as I haue in part told you before in the beginning of our conference) it is the greateſt enemy vnto that which men loue beſt, and that is their owne ſinne, vntill God be pleaſed to *put a new ſpirit within them, and*
p Ezec 11.19 *to take the ſtony heart out of their bodies* p; there is nothing that they doe *hate* more,
q Pſal. 50. 7. then to *be reformed* q. But the truth is, that though no reproofe *for the preſent ſeemeth to be ioyous but grieuous* r, *yet at the length*, when men are better aduiſed, *he that*
r Heb. 12.11. *rebuketh ſhall find more fauour, then he which flattereth with his lips* s. Yea, and the time
s Prou.28.23. will come, that thoſe who now cannot *ſuffer wholſome doctrine* t, will curſe the day
t 2.Tim.4.3. that euer they knew, or heard thoſe *ſweet tongued* u chaplaines, and ſoothing *Zid-*
u Ier.23.31. *kiahs* x, which haue *ſowed pillowes vnder their arme-holes* y, and haue *cauſed them to*
x 1.King.22. *erre by their flatteries* z, and they will alſo crie ſhame vpon thoſe, whom they now
y Ezech.13.18 thinke too cholericke and cenſorious, that they did not ſpeake more thorowly
z Ier.23.32. vnto them: therefore whatſoeuer mens acceptance is, it is beſt for vs to order the matter ſo, by ſpeaking directly to the reproſe of ſinne, that we may be pure
a Act.20.26. from the *bloud of all men* a; and that no man who liueth vnder our miniſtery may haue cauſe in the day of the Lord to impute his ſlowneſſe in repenting to our too cold, too milde, and too couert manner of reproouing.

Nym. *But what ſay you now, ſir, to the third accuſation: which is, that you make your preaching too cõmon, and ſo by that meanes draw it into contempt, & make it to be the leſſe eſteemed among men? I can tel you, there be many that are preachers thẽſelues be of that opinion.*

Epaph.

Epaph. I am the more ſory: and to tell you what I thinke plainly, I am of that mind, that thoſe which blame often preaching as a fault, what colour ſoeuer they may ſet vpon it, yet they do it chiefly for the couering of their own ſhame, that their negligence may not bee taken notice of. I remember the old fable of the Fox, who hauing had a miſchance and loſt his taile, cõming into the aſſembly of the beaſts of the ſame kind, fell to perſwade them, euery one to cut off his taile, pleading the cumberſomneſſe and waightineſſe of it, with mauy the like circumſtances: but the matter comming to further ſcanning, it was found, that the wily Fox did it onely to couer his owne deformity, which (if to be without tailes had once bin a faſhion) ſhould neuer haue been eſpied. I leaue you to applie it. Onely I would wiſh all ſuch ſo minded, to follow *Hieromes* counſell, in which he admoniſhed one *Calphurnius*, vpon ſome ſuch occaſion as this, *that if he wanted teeth himſelfe, he ſhould not be enuious againſt thoſe which were able to eate.* When one counſelled *Moſes* to ſilence *Eldad* and *Medad*, imagining that their *Prophecying in the hoaſt*, might haue eclipſed *Moſes* his credit; *Moſes* liked not the aduice, but wiſhed, that *all the Lords people were Prophets*[b]. But leſt I ſhould ſeeme too tart againſt this kind of men (of whom yet there is ſome hope) I will be content to examine their reaſons, becauſe (as I gather by your ſpeech) they ſeeke (as the Prouerbe is) *to be mad with reaſon.*

Ne veſcentium dentibus, edentulus inuideat, Epiſt. 84.

[b] Numb. 11. 27 28, 29.

Cum ratione inſanire.

They ſay, the ouercommonneſſe of preaching, will breed contempt of preaching. Firſt of all, ſuppoſe it fareth with ſome, in reſpect of preaching, as it did with the vnthankfull Iſraelites [c], which loathed the Manna, wherwith the Lord ſo miraculouſly fed them in the wilderneſſe; ſo they alſo ſeeme to be (as it were) glutted with the continuall vſe of the word preached: yet this can be no reaſon why a diligent and frequent Preacher ſhould remit any thing of his former induſtry, and ſpeake more ſparingly, drawing his Sermons into a ſmaller number, then he was wont. It was a worthy ſpeech of *Chryſoſtome*, that worthy and induſtrious Preacher: *Although* (ſaith he) *I am not ignorant, that I ſpeake in vaine, yet I will not giue ouer; for in ſo doing I ſhall be excuſed with God, although none would heare me.* It is truly ſaid, that there are three very good mothers, which haue three very bad daughters, and they are theſe: 1. Truth, which yet in the world breedeth hatred: 2. Peace, a great bleſſing of God, and yet through our corruption it cauſeth idleneſſe: 3. Familiaritie, and the common vſe of a good thing, which is notwithſtanding moſtly recompenced with Contempt. And yet this is not in the nature of theſe things, but only in our corruption. For as the nature of God is ſo perfectly good, that he doth turne euen very euill things into very good things (as he made the malice of the Iewes, in putting his Sonne to death, to be a meane of our ſaluation) ſo, our nature is ſo abſolutely euill, that it turneth very good things into euill, as ſometimes *the grace of God into wantonneſſe* [d], & Chriſtian *liberty into an occaſion vnto the fleſh* [e], and ſo in theſe particulars which I haue named. Now becauſe truth is generally hated, ſhall men therefore baniſh it from their ſpeeches, and frame their tongues to flattery? Becauſe many abuſe the bleſſing of peace, ſhall we therefore voluntarily raiſe tumults, or deſire God to put an end to our happy daies of quietneſſe? There is in the world no reaſon for it: neither is there any iuſt cauſe, why we ſhold go about to make our preaching as it were, ſomething more dainty, becauſe it may ſeeme, to ſome raw and ill diſpoſed ſtomackes, to breede a kind of fulneſſe and ſacietie. Secondly, if we looke better into it, wee ſhall ſee, that the true cauſe of mens contempt of preaching, is not ſo much the common vſe of it, as the ignorance of the worth and excellency of it. The Sunne, the Water, the Fier, what things more common, and yet what things leſſe deſpiſed? and the reaſon is, becauſe we all know, we cannot liue without them. Let men be once perſwaded of this, that neither the Sun, nor water, nor fier are more neceſſary for the outward man, then preaching is for the ſoule and ſpirit; and that where it is wanting, there *the people decay,*

[c] Numb. 11. 6.

Chryſ. in Cap. 3. Iob.

[d] Iude 4.
[e] Gal. 5. 13.

f Pro.29.18. decay f, then they will neuer be cloyed: or at leaſt, if ſacietie through the in-bred corruption of our nature creepe vpon them, by the remembrance hereof it will quickly be recouered. Thirdly, doe but marke what courſe of preaching it is, which it pleaſeth ſome to call ouer-common: namely, a ſetled courſe for euerie Sabbath, and it may be ſome weeke-day Lecture, as it is called vſually. Now I would faine ſee, how any man can ſay with reaſon, that this is ouer often. *Paul*
g 2.Tim.4.2. commandeth to *preach in ſeaſon* g. If this charge carry any waight, what better ſeaſon can there be, then the Sabbath, a day of leiſure, a day in which men if not for conſcience, yet for cuſtome, and becauſe of the lawes, aſſemble themſelues in one place, for the performance of one common duty and ſeruice vnto God? I remember it is premitted as a circumſtance to the hiſtoricall relation of ſome of Chriſts Sermons, that *when he ſaw the multitude, and great troupes reſorted to him, then he ſpake many things to them* h: and in another place it is ſaid, that
h Mat.5.1,13.2. ἤρξατο λέγειν. beholding the ſwarmes of people, and conſidering their ſpirituall wants, euen
i Mark.6.34. his very *bowels did worke within him, and hee began to teach them* i. So no doubt it is,
ἤρξατο διδάσκειν. and ought to bee with euery good Miniſter: hee cannot (as we ſay) find in his heart to diſmiſſe a multitude aſſembled to worſhip God, without ſome word of exhortation. Mee thinketh, that when a Paſtor of a Pariſh is come into the Church vpon the Sabbath day, and beholdeth his whole flocke gathered together as one man, hee ſhould euen imagine, that the very preſence of the people doe call to him, (as the *Rulers of the Synagogue* did to *Paul* and *Bar-*
k Acts 13.15. *nabas*,) that if hee *haue any word of exhortation for* them, hee ſhould *ſay on* k. So that, if to preach in ſeaſon, bee a Miniſter his dutie; and the fulneſſe of an aſſembly vpon the Sabbath bee a ſeaſonable occaſion, (as no man can deny it) I cannot ſee how ſo ſeaſonable an exerciſe, can bee charged with ouer-commonneſſe, or blamed as a meanes to make the word of God leſſe precious amongſt men. God requireth, that wee ſhould *call the Sabbath a delight to conſe-*
l Eſay 58.13. *crate it* l: now, how can that day bee hallowed and conſecrated as it ought, if ſo ſpeciall a part of Gods ſpirituall worſhip, as preaching is, be left out? how muſt not the whole other ſeruice of the day, bee euen as a lame and maimed ſacrifice before God? I know indeed it pleaſeth ſome to ſay, that the meeting of the people together to the hearing of the word preached (a phraſe ſcoffed at, as though
m 2.Tim.4.2. Mark.2.2. if it were not the language of the Scripture m) is not the chiefe inſtitution of the Lords day. But whatſoeuer mens idle conceits be, yet the truth is, that the moſt excellent parts of Gods ſeruice, conſiſteth in the exerciſe of his word: the faithfull diſpenſing whereof is the beauty of the Lords houſe, and the very life of the Sabbath. The other parts of Gods publike worſhip, do but as it were wait and giue attendance vpon this. For wherefore is prayer, but to prepare vs to the word, and to begge of God to beſtow thoſe bleſſings which are promiſed in the word? and if we wil credit the Scripture, men cannot pray, til by preaching they
n Rom.10.14. are taught to pray; *How ſhall they call on him, vpon whom they haue not beleeued? &c.* The place is known well enough. Againe, what is the vſe of the Sacraments, but to be ſeales to the word? The preaching of the word is the tenor of the couenant betwixt God and vs: the Sacraments are ſeales to aſſure vs of the performance of the gracious promiſes made vnto vs in the word. So that indeed the other ſpecialties of Gods worſhip are of no vſe, but only ſo far forth as they haue reference to the word. In the 2. of *Eſay* his Prophecy, where the ſtate of the Church of the Goſpell is deſcribed, the people are brought in, prouoking one a-
o Eſay 2.3. nother to aſcend *vp to the mountaine of the Lord, to the houſe of the God of Iacob* o. To encourage themſelues and other hereunto, they vſe this reaſon, *he will teach vs his waies:* no doubt in their meetings they were to vſe both praier & the Sacraments. But yet, that there they ſhould be taught, was vſed as the principall motiue; be-
p Pſal.147.19 cauſe, as to be taught the waies of the Lord, is the principall bleſſing p, ſo obediently to heare, is the principall ſeruice. Wherein *hath the Lord ſo great pleaſure,*

as

as in this, *when his voyce is obeyed* [q]; and how can his voyce be obeyed till it is knowne? and what other ordinary meanes of knowledge shall wee trust vnto besides preaching? Seeing then the Sabbath day is a fit time in regard of peoples assembling together, and seeing also the preaching and hearing of the word, is a maine part of the worship of God, and by consequence especially intended in the first institution of the Sabbath, he that endeuoureth to entertaine his people euery Lords day, with the opening and applying the Scriptures, cannot iustly be accused to be one, who by too much familiarity draweth the ordinance of God into contempt. And if examples bee of any force herein, they be not wanting: of old *Moses was read and preached in the Synagogues euerie Sabbath day* [r]. That which our Saviour did at Nazareth, is said to haue been his custome [s]. *Iustin Martyr* testifieth, *that the reading and opening of the Scriptures lasted ordinarily for an houre long euery Sabbath day.* *Tertullian* reports, *that in his dayes* (and they were neere the times of the Apostles, as were also *Iustins Martyrs*) *there was no publike meeting, in which before the dissoluing of it, they were not fed with holy sermons.* *Augustine* saith of *Ambrose*, *that he preached euery* Lords day. And I remember the speech of a reuerend Bishop of this land, namely, *that a Minister can no more enter into the Church vpon a Sabbath day without preaching, and not bee guiltie of a damnable sinne, then* Aaron *could enter at any time into the Congregation without death, in case he sounded not his belles when hee entred.* And further, *that he committeth the sinne of a dumbe dogge, who passeth ouer a Sabbath without preaching, and in so doing, causeth also the people to pollute the Sabbath day.* You see examples and iudgement in this case not to be despised.

[q] 1. Sam. 15. 22.

[r] Acts 15. 21.

[s] Luke 4. 16.

Sacris Sermonibus. Omni die dominico. Babington.

Nymphus. *Well, suppose it be yeelded vnto, that it be good to continue the exercise of Preaching euerie Sabbath day, yet it may seeme superfluous to draw the people to hearing vpon the weeke-dayes, when men are otherwise in their worldly affaires to bee imployed.*

Epaph. That is it which I was now next about to speake of: I cannot say it is a matter of necessitie for a Minister to tie himself or his Auditors to a week-day sermon: yet if a Preacher bee willing so to bestow his paines; and the people, in respect of their dwelling together, as in Cities and greater Townes, be ready to *redeeme some time* [t] for so good a purpose, I hold it very commendable. When *Paul* and *Barnabas* preached at Antioch, we reade, that *the Gentiles besought them, that they would preach those words to them, in the space betwixt that and the Sabbath day* [u]. Now though I will not say, that that example is a Law, yet I must needes say it is an allowance to such a course: and that which was commendable in them, cannot deserue blame in others of Gods Children, who are willing to diuert some of their time allowed for outward businesses to spirituall occasions; as namely for the increasing of their knowledge, and for the *edifying themselues in their most holy Faith* [x]. Neither can such a course be more an occasion of bringing preaching into contempt, then the established order for meeting on Wednesdaies and Fridaies to prayer and reading of the Scriptures, can be or is an occasion to make these good exercises to bee despised.

Of weeke-day Lecture.

[t] Ephes. 5. 16.

[u] Act. 13. 42. εἰς τὸ μεταξὺ σαββάτον. *Intra proximè sequens Sabbatum.* μεταξύ. *inquit.* Beza.

[x] Iude 20.

Nymphus. *I haue heard some say, that it is sound and learned preaching which wee that are the people must wish for, and not often and continuall preaching: and that the word of God is compared to raine, which though it be in measure profitable, yet in abundance maketh* the seede rotten vnder the clods [a]. *In like manner, they say that preaching in moderation may doe much good: but if it exceede, may bee an occasion of barrennesse among the hearers.*

[a] Ioel. 1. 17.

Epaph. It is a wofull thing, that men should so farre stretch their wits to deceiue their owne soules, and to beguile others also. I would we had all learned the Apostles rule, *not to doe any thing against the truth, but for the truth* [z]. To satisfie you touching this that you haue named, hauing obserued it (as you say) out of

[z] 2. Cor. 13. 8.

the ſpeeches of ſome: it is worth the marking, how Satan in his ſubtiltie vnder the colour of allowing and vrging ſound preaching, would ouerthrow diligent preaching? therein building vpon a falſe ground, namely, that a man cannot preach often, and preach ſoundly too; which how falſe it is, the vnreproueable labours of many induſtrious Miniſters in this land, are a ſufficient witneſſe. It is a wiſe and holy ſpeech of *Salomon*, & may be well applied to this purpoſe, *A ſlothfull hand maketh poore, but the hand of the diligent maketh rich* [y]: and againe: *There is that ſcattereth and is more increaſed: but hee that ſpareth more then is right, ſurely commeth to powertie* [z]. Men of excellent gifts many times, whileſt, either in niceneſſe (fearing to hurt their bodies) or in pride (being as it were vnwilling to make themſelues too common) they are more ſparing in this exerciſe of preaching (which is the glory of a Miniſter) through the iuſt iudgement of God loſe their former perfection, and as through diſuſe they grow leſſe willing, getting a kind of habite of negligence, ſo alſo they become leſſe able to doe good in the Church of God then they were before. Now, when preaching (through default of often inuring themſelues vnto it) becommeth more irkſome (they being to ſeeke in many things when they fall to make preparation for it) then ſtraite, becauſe of their owne vnaptnes (the iuſt puniſhment of idleneſſe) they conclude, that thoſe who preach ſo often (as they call it) preach careleſly without ſtudy and without learning. On the other ſide, men (it may be) of meaner (yet commendable) gifts, who remembring the *neceſſity which is laid vpon them*, and the woe which ſhall follow, *if they preach not the Goſpell* [a], doe euen deuote themſelues and all their ſtudies and endeauours to the ſeruice of the Church, and doe ſo *long after* their people *from the very heart roote in Ieſus* [b], that for their ſpirituall furtherance they could becaame to *deale* euen their *owne ſoules* [c] vnto them: ſuch I ſay, through the bleſſing of God vpon their holy labours, doe ſo increaſe in iudgement and in zeale, and haue ſuch a *doore of vtterance opened* vnto them, *to ſpeake the myſterie of Chriſt* [d], that as they themſelues, placing a kind of felicitie in the doing of their duty, find in themſelues a certen facultie in that heauenly exerciſe, ſo the Church of God committed to them, is inſtructed by their ſoundneſſe of doctrine, and whetted on by their zealous exhortations. So that to ſay, that ſound preaching is for the peoples behoofe, and not frequent preaching, is a meere colluſion, preſuppoſing that which is moſt falſe, namely, that ſoundneſſe of doctrine and oftneſſe of teaching cannot goe together. How little I approue of raſh aduenturing vpon this kind of exerciſe, that which I haue ſpoken formerly may witneſſe: and how ſmall reaſon there is to ſeparate theſe two, profitable preaching and often preaching, I referre it to any indifferent iudgement.

y Prou.10.4.
z Chap.11.24
a 1.Cor.9.16.
b Phil.1.8.
c 1.Theſ. 2.8.
d Col.4.3.

Nymph. *But becauſe ſome that are reputed learned, affirme that often preaching is not ſo much for the peoples profit: ſhew me I pray you ſome good reaſon to the contrary, that I may be able both to preuaile againſt mine owne backwardnes, when I begin to grow wearie of diligent hearing, and to prouoke others alſo, when I ſhall behold them as it were glutted with multitude of ſermons.*

Epaph. There is a certaine diſeaſe which we are al more or leſſe infected with: our Sauiour Chriſt calleth it *ſlowneſſe of heart* [e]: this euill ſickneſſe beeing accompanied with a kind of ſpirituall ſleepineſſe and lethargy, maketh vs (as it were) a very lumpe of ſluggiſhneſſe, ſlow in attention, ſlow in vnderſtanding, ſlow in remembring, ſlow in practiſing. Firſt for attention, we ſee it by euerie daies experience, how like the moſt of our hearers are vnto the idols of the heathen, of whom the Pſalme ſaith, that *they haue eares and heare not* [f]. It is true that *Elihu* ſaid to *Iob*; *God ſpeaketh once or twice, and one ſeeth it not* [g]: many excellent things are ſpoken which wee obſerue not: we heare generally with the *hearing of the eare* [h], ſo that wee haue all neede to haue that of the Prophet often vrged, *Hee that heareth, let him heare* [i]: that ſo wee might endeauour to fetch

e Luke 24.25
The neceſſitie of often preaching.
f Pſal.115.6.
g Iob 33.14.
h Iob 42.5.
i Ezech.3.27.

vp

vp our hearts to our eares, that one ſound may at once pierce them both: this is our ſlowneſſe *in attention*: there is nothing that is heard more idly, then that which ought to be liſtened vnto moſt carefully. Secondly, for conceit and vnderſtanding, our ſlowneſſe therein, equalleth our ſlothfulneſſe in the former: many points are taught, and that with as much plaineneſſe as is poſſible; in which notwithſtanding *he that ſpeaketh* ſeemeth as it were *a Barbarian vnto vs* [k]. That ſame *naturall man* which *perceiueth not the things of the Spirit of God* [l], ſometimes beareth too great a ſtroke within vs: ſometimes alſo (God permitting it for our better humbling) *the god of this world blindeth our minds, that the light of the glorious Goſpell of Chriſt cannot ſhine vnto vs* [m]. The blind man whom Chriſt healed at *Bethſaida*, when his ſight began in ſome degrees to be reſtored, being asked *if he ſaw ought, he looked vp and ſaid, I ſee men walking as trees* [n]: he ſaw at the firſt not diſtinctly, but after a confuſed manner. I apply it thus: Wee are all by nature blind in the beſt things, and *becauſe they are ſpiritually diſcerned* [o] of our ſelues, we cannot ſee them: now when it pleaſeth God (*which commandeth the light to ſhine out of darkneſſe*) to *ſhine in our hearts* [p], we haue at the firſt but as it were a certen glimpſe of heauenly matters, the preciſe and exact knowledge is not by and by attained. Thirdly, touching memory, how great weakneſs there is in it, I call euery mans conſcience to witnes. Indeed we ſee how ſurely and how long men can remember matters of the world. The vncharitable and malicious man will remember an euill turne many a yeere, waiting ſtill an opportunity to reuenge it. The old man hath ſo freſh an impreſſion of the toyes and vanities of his youth, that he will make you as perfit a relation of them with euery circumſtance, as if they had been done but yeſterday. The couetous worldling, though perhaps he can neither write nor reade, nor hath any to keep his reckonings, yet he can remember all his bargaines, all his conditions in bargaining, all his dayes, houres, and places, either for the paiment or receit of any thing. The young man or woman can ſoone learne without booke many a ballad or idle loue-ſong, tending to the increaſing or ſtirring vp of vncleannes: and ſo it fareth in other particulars. But come now to matters of religion and piety, alas how true is it that the conceit of them is as ſoone gone from our minds, as the ſound from the eares? When *Dauid* enquired of *Ahimaaz* comming from the Camp, touching *Abſalon*, his anſwer was, *I ſaw a great tumult, but I knew not what* [q]. Like to this will be the anſwer of a great many, when at their returne from the houſe of God, they are demanded touching the particulars there deliuered: they will ſay, they ſaw a man ſpeaking, and heard the noiſe of his voice, and beheld his geſture, *but they know not what*, they can tell little of that which was vttered by him. Laſtly, for ſlowneſſe in practiſe, it is long before (after long hearing) we are brought to incline to a good duty, and yet after ſome good diſpoſition to it, there are ſo many delayes, and ſo many pul-backs, yea and after a reaſonable beginning ſo many fallings backe, and ſo much *waxing weary of well doing* [r], that we are too well like *Salomons ſluggard*, who it may be maketh many offers of riſing, yet whilſt he crieth, *Yet a little ſleepe, a little ſlumber* [s], the time ſtealeth away, and his *vineyard is all growne ouer with thornes* [t] for want of husbandry. This is our drowſie ſickneſs of *ſlownes of heart*: The beſt ordinary remedy againſt this diſeaſe, is often preaching, as you ſhall ſee, if you will examine it. Continuall calling vpon, at laſt through a kind of importunitie will win vs to attention. Often repetition of the ſame points will both cleare the vnderſtanding, and ſettle the iudgement alſo. *It grieueth me not* (ſaith *Paul*) *to write the ſame things to you, and for you it is a ſure thing* [u]. That which after many times deliuery is ſtill committed to forgetfulneſſe, yet at the laſt it is laid vp *in the midſt of the heart* [x], and the negligence and backwardneſſe of many yeeres, yet in the end (*the words of the wiſe* Preacher being *like goads* [y]) is drawne vnto ſome comfortable perfection. If often preaching may lawfully be complained of, who haue iuſter cauſe

[k] 1.Cor.14.11
[l] 1.Cor.2.14.
[m] 2.Cor.4.4.
[n] Mark.8. 23,24.
[o] 2.Cor.2 14.
[p] 2.Cor.4.6.
[q] 2.Sa. 18.29.
[r] Gal.6,9.
[s] Prou.6.10.
[t] Prou.24.31.
[u] Phil.3.1.
[x] Prou.4.21.
[y] Eccl.12.11.

to grone vnder the burden of it, then wee that are Miniſters? For beſide the waſting of the bodies health, and the conſuming of the vital parts thereof, what a griefe is it to a mans ſoule, to *lift vp his voice* [z] to them which will not heare? What a death and toyle to make infinite repetitions of the ſame principles? What a vexation to *beate the aire* [a]? What a diſcouragement and euen the killing of a mans heart, to haue to doe with thoſe whoſe *necke is an iron ſinew, and their brow braſſe* [b]: and yet though theſe things might make a man to reſolue with *Ieremie*, to *ſpeake no more in Gods name* [c], yet we haue no ſuch commiſſion to giue ouer, but we are commanded ſtill to be *inſtant* [d], *with all long-ſuffering, proouing if God at any time will giue repentance* [e]. If a Preacher ſhould put forth ſuch a queſtion to Chriſt touching preaching, as *Peter* did touching *forgiuing* [f]; and ſhould ſay, *Maſter how long wilt thou that I preach vnto a ſtiff-necked and obſtinate people? vnto ſeuen times?* I doubt not but he would returne him the like anſwer that he did to *Peter*, *I ſay not vnto thee, vnto ſeuen times, but vnto ſeuentie times ſeuen times*. When *Peter* and his company had trauelled in fiſhing all night, and had taken nothing, *neuerthelеſſe at thy word* (ſaid he to Chriſt) *I will let downe the net* [g], The Lord hath called vs to be *Fiſhers of men* [h]. And though it be a great heart-breaking to haue laboured long to ſmall purpoſe, yet for our Maſters ſake there is further triall to be made, hoping that yet at the length that long expected draught will come, and accounting our ſelues happy, and all our paines well beſtowed, if with all that we can doe, we ſhall gaine one ſoule vnto God. To ſhut vp this point, then if we ſhal duly weigh our own backwardneſſe, and withall the Miniſters duty, of whom that inſtant diligence is required, we ſhall then ſee, that it is much and often preaching which we muſt wiſh for, beſeeching the Lord to pardon that aboue all things, if we ſhall find the word (through the common vſe of it) to grow vile before vs:

[z] Eſay. 58.1. *Occidit miſeros crambe repetita magiſtros.*
[a] 1. Cor. 9.26.
[b] Eſay 48.4.
[c] Ier. 20.9.
[d] 2. Tim. 4.2.
[e] Chap. 2.25.
[f] Mat. 18.22.
[g] Luk. 5.5.
[h] Matth. 4.19

Nymph. *You haue ſaid well to this point, onely you haue forgotten the ſimilitude of the raine, which may bee ſome occaſion of doubt to vs that are common men, both becauſe wee finde in the Scripture the word of God to bee compared to the raine, and becauſe alſo in common experience wee feele the inconuinience of too great abundance of raine.*

Epaph. I had not forgotten it, though if I had, it were not much materiall, it beeing indeede (but for the ſatisfying of your minde) ſcarce worth the anſwering. Wee haue a rule in Schooles, *that borrowed ſpeeches doe make no grounded arguments*; and for Scripture ſimilitudes it is certen, that by preſſing euerie thing that is applied by the Spirit of God for ſome ſpeciall illuſtration, a man ſhall runne into a world of abſurdities; according as the Papiſts in their violent wringing of many parables, to giue ſome colour to their vile opinions, affoord vs no ſmall number of examples. It is true, the Word of God is in the holy Scripture compared to raine [i], and that very fitly: becauſe as the raine falling vpon the Land, maketh it either more fruitfull or more barren, according to the nature of the ſoyle vpon which it falleth; *ſo the word that goeth out of the mouth of the Lord, doth not returne vnto him voide*, but it becommeth either *the ſauour of life vnto life, or of death vnto death* [k] to thoſe which heare it: making the children of God more *zealous of good workes* [l], and the wicked more outragious. I do not find in the Scripture the ſimilitude of raine, when it is applied to the word, to haue any further meaning: and therefore to ſtretch it further according to a mans owne priuate fancie, is to forget the Apoſtles rule of *vnderſtanding according to ſobrietie* [m]; and wilfully to continue in ſuch a practiſe, is no other but to *peruert* the *Scriptures to a mans owne deſtruction* [n]. The Lord doth in the Scripture threaten it as a plague, to *take away the Prophet* [o], and to *ſend a famine of hearing the word* [p], and he promiſeth it alſo as a bleſſing, to *giue Paſtors which ſhall feede the people with knowledge and vnderſtanding* [q], and *watchmen which all the day and all the night continually ſhall not ceaſe*: but I doe not remember that euer I read, either often

μὴ ἁπτόμενον τῶν μὴ ἐοικότων.
[i] Eſay 55. 10.11.
[k] 2. Cor. 2.16.
[l] Titus 2.14.
[m] Rom. 12.3.
[n] 2. Pet. 3.16.
[o] Eſay 3.2.
[p] Amos 8.12.
[q] Ier. 3.15. Eſay 62.6.

often preaching threatned as a curſe, or ſeldome and thinne preaching promiſed as a bleſſing. And ſurely, if, as abundance of raine, ſo abundance of preaching were a puniſhment, I doubt not but the good lawes of our Church, which haue preſcribed a prayer againſt ouer-much raine, might well ſet downe the ſame courſe in reſpect of much preaching: from which notwithſtanding, euery honeſt mans eares would abhorre. And therefore I will bee bold to conclude, that this reaſon preſſing the ſimilitude of raine and moyſture, to the waſhing away of diligent preaching and hearing from out of Gods Church, is a very dry reaſon, which though it may appeare to haue ſome taſt of wit, yet hath ſcarcely any ſmacke of honeſty.

Nymph. *I pray God therefore we may remember to make the prayer which our Sauiour taught vs namely, that* the Lord of the haruеſt ſhould ſend forth labourers into his haruеſt[f], *and that he would ſo furniſh them with gifts of knowledge, of vtterance, and of zeale, that they may vrge and call vpon vs continually: for (as you truly ſaid) we are ſo ſlow and backward that except we be daily pricked forward and rouzed vp, we ſhall grow cold, and careleſſe, and be euen frozen vpon the dregs of our owne ſecuritie. I know Sir, that in good manners it is now high time to forbeare troubling you any further, yet I would gladly craue your direction in one thing more; and that is this: for mine owne part I thanke God, I both do, and euer (ſince I had any taſt of goodneſſe) haue loued preaching, onely I find a great defect in my ſelfe that I cannot ſo profit by it as I would, and as I ſee many doe: I am bold therefore to intreate you to ſhew me how and by what meanes I may heare profitably, both for the ſetling of my iudgement, and for the increaſe of holineſſe in my common converſation. The humours of many men, are herein very ſtrange: ſome ſay, that there are ſuch differentes of opinions among you that bee learned, that a common man knoweth not which of you to beleeue: others hold an opinion, that it is not for priuate or diuers perſons, to take vpon them to argue or iudge of thoſe things they heare; ſo that the onely reſolution of the greateſt part is, that it is the ſafeſt and wiſeſt way, either not to heare, or elſe if for ſatisfying the lawes they muſt heare, yet not to giue credit. Beſides, there are many of vs which heare vſually, and yet are little bettered by it: their knowledge is but* vaine ianglings[t], *and their converſation not much differing from the irreligious multitude: they are like the Fiſh in the Sea, which howbeit it liueth in the ſalt water, yet is without all taſte of ſaltneſſe. So though they liue vnder a ſetled miniſtrie (which is* the ſalt of the earth[u]) *yet being taſted, will be found vtterly without any true ſeaſoning. Now if it might be, I would bee loth to be in this number: and therefore my laſt (though not my leaſt) ſuite vnto you, is to affoord me your beſt counſell in this caſe.*

[f] Mat. 9.38.

[t] 1. Tim. 1.6.

[u] Mat. 5.13.

Epaph. I muſt needes commend your good care in this matter: for indeed whatſoeuer men thinke, there is nothing ſo full of danger as is idle and vnprofitable hearing. Thoſe things which are in their owne nature beſt, being ill vſed, become moſt hurtfull. Hearing is the ordinance of God to draw vs vnto him-ſelfe: but being vſed careleſly and vnprofitably, it turneth to our greater condemnation: and therefore you cannot be too carefull herein. It is true, that men pretend many things, whereby to ſhift off the diligence which is required in this behalfe: but their pretences being examined, will become lighter then vanity it ſelfe. They ſay, wee that are Preachers cannot agree among our ſelues; that is not abſolutely true: for bleſſed be God, many of vs doe *proceed by one rule*, and doe *minde one thing*[x]. Beſides, ſo long as we liue here in the world, our vnderſtanding is mixed with the darkneſſe of ignorance, and by reaſon thereof, there cannot chuſe but bee differences of opinions in ſome things euen amongſt the beſt. Take me three or foure, or halfe a dozen, which are dim-ſighted, and cannot ſee without ſpectacles, if you ſet them to deſcrie a thing a farre off, they will be of diuers and contrary opinions touching it: now Saint *Paul* ſaith, that in this life we doe but ſee, *as in a Glaſſe darkely*[y]: and therefore our iudgements in all things at all times cannot bee the ſame. Moreouer, it pleaſeth the Lord ſometimes for their puniſhment, which haue *not receiued the loue of the truth*[z], and

[x] Phil. 3.16.

[y] 1. Cor. 13.12.

[z] 2. Theſ. 2.10.

for the diſcouery of thoſe *which are approued* [a], to giue leaue vnto Satan to *bee a* [b] *falſe ſpirit in the mouthes of* ſome [b], and to ſuffer them to *come* amongſt vs in *ſheepes clothing*, though *inwardly they are rauening wolues* [c]. Now the poſſibilitie of being deceiued when we heare, ought rather to increaſe our care in hearing, then to be an occaſion of vnwillingneſſe to heare: This may be manifeſted by a plaine ſimilitude: *Salomon* exhorting vs to bee carefull to obtaine the knowledge of Gods truth, deliuereth his exhortation in theſe words, *Buy the truth* [d]: from this kind of ſpeech I reaſon thus: If a man wanting neceſſaries, as meate and rayment, and being aduiſed to furniſh himſelfe from the market, ſhould make this anſwer: The world is ſo full of deceit, that a man knoweth not whom to truſt, thoſe which ſell, many of them will not ſticke to beguile their owne fathers, and the trickes and deuiſes that tradeſ-men haue are infinite, ſo that it is twenty to one but a man in chafering with them ſhall be beguiled: I had rather therfore goe neare the wind, and want neceſſarie prouiſion, then put it to the aduenture of buying. If (I ſay) a man ſhould pleade thus, what would we thinke of him, but that either he were very fooliſh, or very froward? And indeed wee might well ſo eſteeme him, becauſe we know, that the fraud of others muſt be preuented rather with care and circumſpection, and not vſed as an occaſion of abridging a mans ſelfe of neceſſaries. Is not he then as much as a foole, who wanting the ſauing knowledge of the truth, and being called vpon to repaire vnto the houſe of God (which is as it were the Lords market, in which the hid treaſures of wiſdome and knowledge are laid open to the view and offered freely to the vſe of all men) ſhall eſtſoones pleade the deceiueableneſſe of falſe doctrine, the corruption of many Preachers, the ſhew of ſome contrarieties among them? Yes verily, for is he to depriue himſelfe of the neceſſary foode of his ſoule, becauſe it may be for lacke of care, that in ſtead of hoping to bee fed, hee may bee poyſoned? Nay rather, he is to become the more wary, the more diligent in prayer, the more exerciſed in the Scripture, that when hee commeth to buy the truth he may not be deceiued.

[a] 1. Cor. 11. 19
[b] 1. Kin. 22. 22
[c] Mat. 7. 15.
[d] Prou. 23. 23

Nymph. *Truly you ſay well: onely it ſeemeth you build vpon a falſe ground (at leaſt in the opinion of ſome) namely, that we which are priuate men, may iudge of that which wee heare, and examine it whether it be the truth or no: I deſire therefore that you would proue that point well vnto me.*

Epaph. Indeed it is the opinion of Poperie, that it is not for euery particular perſon of himſelfe, to examine, trie or iudge, which is true or falſe doctrine, who is a true or falſe doctor: and it is a principle in that Church, *that it ſufficeth a common man to giue his conſent to the Church, and to beleeue as the Paſtors beleeue.* But all the true Miniſters of Ieſus Chriſt are of another iudgement: for howſoeuer we doe vrge all reuerent reſpect to the preaching of the word, as to the ordinance of God, yet we take not vpon vs to *haue dominion ouer the faith* [e] of our heares, as though we would bind them to giue credit to euery thing we ſpeake, by the authoritie of our name (as *Ambroſe* his words are) therefore becauſe wee ſpeake it. And in truth there is nothing more manifeſt in Scripture then this, that the people ought iudicially to examine the doctrine taught, before they dare to entertaine it. *Paul* to the Galathians ſaith thus, *Though we or an Angell from heauen, preach vnto you otherwiſe then that which we haue preached vnto you, let him be accurſed* [f]. Now if he which preacheth contrary to the reuealed truth bee accurſed, ſurely the caſe of him which giueth credit to him muſt needs be dangerous: and therefore for the auoidance of the danger, it is meet for *euery man to be fully perſwaded in his owne mind* [g], *that he may diſcerne things that differ one from another* [h]. The Theſſalonians are willed to *trie all things* [i]. Thoſe to whom Saint *Iohn* wrote, are counſelled to *trie the Spirits* [k]. *Salomon* hath branded him for a foole, who will *beleeue euery thing* [l]. It is a diſgrace for men profeſsing religion to be *like children carried with euery wind of doctrine* [m]. It is an honour to be like the

Gentlemen

Rhem. Teſta. vpon 1. Iohn 4. 1. Priuate men may and ought to iudge of that which they heare.

[e] 2. Cor. 1. 24 Ambroſ. in 1. Theſ. cap 5.

[f] Gal. 1. 8.

[g] Rom. 14. 5. ἐν τῷ ἰδίῳ νοΐ.
[h] Phil. 1. 10.
[i] 1. Theſ. 5. 21
[k] 1. Iohn 4. 1.
[l] Prou. 14. 15.
[m] Eph. 4. 14.

Gentlemen of *Berea*, who *searched the Scriptures daily whether those things* which the Apostle taught were so [n]. Christ saith, that his *sheepe know his voice, and will not follow a stranger* [o]. What can be more expresse then these testimonies? Let any man consider the places and the parties to whom these commandements of taking triall of the doctrine were directed, and hee shall find that no one man is exempted from this duty of examining.

[n] Acts 17.11.
[o] Ioh.10 4,5.

Nymph. *Indeed me thinketh it standeth with some reason that we should trie the doctrine which we heare, before we credit it: for otherwise we may some be drawne into many errors: we haue a prouerb,* that a man must tell money euen after his owne father, *not in distrustfulnesse, as though we thought he would deceiue, but in wisedome, because vnwittingly he may be deceiued. No doubt we ought to be much more circumspect in matters of doctrine, because euen the best that teach, in that they are men, may erre, and because also in matters of that nature, to bee deceiued, is so exceeding dangerous. But all the matter is, how to iudge, and by what meanes to be able to know truth from falshood, wholesome from vnwholsome doctrine.*

A similitude like to this, in the same case *Chrysostome* vseth, hom. 13. vpon 2. Cor.

Epaph. Know this therefore for a truth, that in all cases and controuersies of religion, the Scripture onely must be admitted as vmpire, and euery thing must stand or fall at the determining thereof: for therefore hath the Lord commanded it to be written, and to bee made common to all, that by it all controuersies might be decided, all doubts resolued, all heresies confuted, all truth confirmed, euery conscience guided, euery mans life framed. Nothing is sound that is disagreeing from it, nothing vnsound that is consonant thereunto. We are well content to let that absurdity dwell with the parents of it, the Papists: namely, *that the Scripture is rather to bee termed an admonisher, then a Iudge:* let it bee their glory, to thinke basely of the written word, and to ascribe the authoritie of iudging to vnwritten verities and traditions, rather then to it; we haue learned, that *the Law* which is come *forth of Sion, and the word of the Lord that hath issued from Ierusalem,* must be *Iudge among the nations* [p]: and we are commanded to appeale still to *the law, and to the testimony,* assuring our selues, that there *is no light in them,* which *speake not according to this word* [q]. Wee find that our Sauiour himselfe stood to the iudgement and triall of the Scripture [r]: *Paul* submitted his doctrine to the same rule [s]: Wee reade the learned in former ages to giue the priuiledge of iudging onely to the Scripture. *Augustine* disputing with a chiefe Arrian, saith thus: *Let vs dispute by the authoritie of the Scriptures, which are indifferent witnesses to vs both.* And in another place: *The Epistles of Bishops giue place one vnto another, and Councels are mended one by another: but the canonicall Scripture, that is the rule of all, and must correct all. Basil* the Great demaundeth that against all Heretiques, the *Scripture onely bee the vmpire. Cyprian* saith, that the rules of all doctrines haue flowne from the Scripture. *Chrysostome* willeth his hearers *to fetch all things from the Scripture.* But what should wee stand vpon testimonies of men, when the fore-alleaged places out of the written Text are so apparant? Therefore to prepare you to the trying of the doctrines which you heare, hold this firme ground, *That all points must receiue their allowance from the Scripture.*

The Scripture the only iudge of Doctrine.

Commoniterium non regula. Bellar. Lmd. lib.1. Panop. cap.9.
[p] Esay.2.34.
[q] Esay 8.20.
[r] Iohn 7.39.
[s] Acts 17.2. Chap.28.23.
Aug. contra Max. Arrian. lib.3. cap.14.
Lib. de Pastor.
Bas. Epist.8.
Cyprian in ser. de Bapt. Chr.
Chrysost. Hom. 13. in 2. Cor. τας ἀπ' ἀυτων γραφας.

Nymph. *I could easily agree to you in this that you haue said, but that there is this difficulty therein, namely, how to make vse of the Scripture, and to apply it to this worthy purpose of finding out the truth thereby. You that are schollers, and haue the helpes of learning, and of the Arts and Tongues, may make better shift in these cases, then we plaine men of the countrey can. There is no man that preacheth, but he alleageth the Scripture, and so carrieth it, that it may seeme to be absolutely for him, in that which he auoucheth: so that vnlesse we be taught how to iudge by the Scripture, we shall still be in suspense.*

Epaph. You haue made a very needfull motion; and therefore, if you will listen to it, I wil acquaint you with that course whereof my selfe both in my priuate studies, and in hearing others publikely, haue had very comfortable experience.

How to make vse of the Scripture for the trying of the truth.

uate ſtudies, and in hearing others publikely, haue had very comfortable expe-
[x] Eccles.5.1. rience. Firſt of all, when you haue occaſion and oportunitie to heare, you muſt
[y] Eccleſ.4.17. remember *Salomons* aduice, to *take heede to your foote* [y], and to vſe ſome preparati-
on before-hand, praying the Lord *to open your eyes, that you may ſee the wonders of*
[u] Pſal.119.18 *his law* [u], and that his *Spirit of truth* may be with you, to *leade you into all truth* [x].
[x] Ioh.16.13. Secondly, you muſt labour by all meanes to ſubdue and ſuppreſſe the ſeeming
wiſedome of your owne heart, reſoluing to yeeld vp your ſelfe to whatſoeuer
the Lord reueales, though it bee altogether croſſing to your owne reaſon, and
[y] 1.Pet.5.5. diſpleaſing to nature. For as *God reſiſteth the proud* [y], and maketh them which *pro-*
[z] Rom.1.22. *feſſe themſelues wiſe, to become fooles* [z]: *ſo he will guide the meeke in iudgement, and teach*
[a] Pſ.25.9.14. *the humble his way, and reueale his ſecrets to them that feare him* [a]. Thirdly, when
you haue thus framed and fitted your ſelfe by prayer and humilitie, be ſure to
remember this rule eſpecially; namely, that that doctrine is the trueſt, which
makes moſt for Gods glory, moſt for the comfort and reliefe of a wounded
conſcience, moſt for the reſtraining and curbing of our corrupt nature, and fleſh-
ly affections. Marke a little, and I will ſhew you the reaſon of this rule. Firſt
[b] Prou.16.4. of all, the end why God made all things, was the glory of his owne name [b]: the
thing eſpecially aimed at by him, in that great and admirable worke (the re-
demption of mankind) and in all the particulars of it, euen from the firſt foun-
dation of it, his eternall election, vnto the laſt end hereof, our glorification in
heauen, is: *That no fleſh might glorie in his preſence*: but that *he that glorieth, might*
[c] 1.Cor.1. 29,31. *glory in the Lord* [c]. This being then the maine end of all Gods courſes, to keepe
[ga] κεγχρησιμ. the glory of all things entire vnto himſelfe, it muſt needes be, that that doctrine
is the moſt ſound, which doth not admit the leaſt impeachment of Gods glory.
Secondly, one chiefe end of the Scripture is, as to beate downe man, and cleane
to ſtrip him of all goodnes and inclination thereunto, for the keeping of Gods
glory whole vnto himſelfe, ſo alſo to put gladneſſe into all diſtreſſed hearts, and
[d] Pſal. 51.12. to bring the *ioy of ſaluation* [d] to all afflicted ſpirits. *Dauid* ſaith, it is one proper-
[e] Pſal.19.8. tie of the word of God to *reioyce the heart* [e]. And *Paul* affirmeth, that the driſt
of all the Scripture is, *that we through patience and comfort* thereof, *might haue*
[f] Rom.15.4. *hope* [f]. So that, look what doctrine bringeth the fulleſt comfort to a pooreſoule,
when it is euen at the depth of ſorrow, that muſt needs be wholeſome doctrine,
ſeeing it concurreth with the whole ſcope of the Scripture. Thirdly, one thing
principally intended in the diſcouery of *that grace of God which bringeth ſaluation*
[g] Tit.2.11.12. *vnto all men*, was, *that vngodlines and worldly luſts* ſhould be *denied* [g], that *the fleſh with*
[h] Gal.5.24. *the affections and luſts* ſhould be *crucified* [h], *that the body of ſin ſhould be deſtroyed* [i], and
[i] Rom.6.6. that *mortifying our members which are on the earth* [k], wee ſhould ſerue the Lord *all*
[k] Coloſ.3.5. *the daies of our life in holineſſe and righteouſneſſe before him* [l]. And therefore that
[l] Luk.1.74.75 doctrine which preſſeth vpon men, the moſt preciſe and ſtrict obedience to
Gods will, not giuing any the leaſt toleration to any the ſmalleſt ſinne, but ſtill
bridling mans naturall inclination vnto euill, that is the truth of God which e-
uery ſeruant of God ought to entertaine. Tell me now, vnderſtand you this di-
rection?

Nymph. *Yea truly, I doe in ſome meaſure vnderſtand it; yet if you ſhall pleaſe by one or two examples to ſhew the vſe of it, I ſhall the better perceiue it, and know the rather how, and after what ſort to apply it.*

Epaph. I will not ſticke with you for that: becauſe I am very willing to ſa-
tisfie you in this matter. For the firſt branch therefore touching the glorie
of God, take this example: Wee teach at this day, that *faith onely iuſtifieth*:
our meaning is, that the very thing which maketh a man ſtand righteous
before God, and to bee accepted to life euerlaſting, is, the imputed righ-
teouſneſſe of Chriſt Ieſus: which righteouſneſſe is appropriated and apply-
Bellarm. de Iuſtif.l.2.c.7. ed to vs onely by faith. Others (as the Papiſts) ſay, *that to the iuſtifying of a ſinner before God, two things are required, remiſſion of ſinnes, and the habit of inward righteouſneſſe,*

righteouſneſſe, that is to ſay, charitie with the fruits thereof. So that we exclude, they eſtabliſh the merit of mans workes. Well then, in this difference of opinion, there beeing learned men on both ſides, and Scripture alleaged on both ſides, you deſire to know which is the truth: bring them both to the touchſtone, and ſee which of the two maketh moſt for the glorie of God, and the matter will ſoone bee anſwered, the doubt will quicklie bee cleared. Conſider therefore how euen the Apoſtle *Paul* by this rule decideth this controuerſie: *By what law* (ſaith hee), that is, by what meanes of ſaluation, *is boaſting excluded?* Not by the law *of workes, but by the law of faith.* Hereupon hee concludeth, *therefore a man is iuſtified by faith, without the workes of the Law*[m]. And indeed the reaſon is excellent: for if man could by any of his owne doings, further his owne ſaluation, or procure the encreaſe of glory in heauen, he had then ſome matter of glorying, and might (as it were) account himſelfe the leſſe beholden vnto God. But iuſtification by faith onely, taketh all vtterly from man, and aſcribeth his whole ſaluation, the beginning, middle, and ending vnto the Lord: ſo haue you both an example of this rule, and warrant for it, beeing vſed by the Apoſtle to decide ſo great a controuerſie: and I am ſure that you ſhall finde it of very great vſe in many maine points of our religion. Secondly, for the ſecond branch of the rule, which is about the comfort and releiſe of a diſtreſſed and diſtracted conſcience; marke this particular for the manifeſtation of the force of the rule. It is taught and maintained in our Church, *that a Chriſtian man may bee vnfallibly certaine of his ſaluation in his owne conſcience in this life, and that by an ordinarie and ſpeciall faith.* Others there are (both Papiſts, and ſome alſo amongſt our ſelues) which hold *that the certaintie of ſaluation, which in this life can bee attained to, is onely coniecturall and probable, grounded onely vpon likelihoods*: and this certaintie they confeſſe to bee vncertaine, and ſuch as manie times doth deceiue. Behold, heere is a great controuerſie, and much is ſaid on either ſide: now you that are a priuate man, would gladly know, to which part you may ſafely encline, and what to reſt vpon, as the alone truth in this caſe. My aduice is therefore, that for your full ſatisfaction herein, you ſcan the matter by this rule: ſuppoſe a ſpirit deepely wounded, a conſcience ſet as it were vpon the racke, ſeeing nothing in God but Iuſtice and Maieſty, and a conſuming fier; finding nothing in it ſelfe but ſinne and corruption, and infinite matter of deſpaire, ſo that by this meanes it is brought to ſuch an exigent, that it knoweth not which way to turne, but is euen ready to crie out with *Paul, Who ſhall deliuer me*[n]? Enquire now which of thoſe two doctrines doth afford the beſt comfort in this wofull caſe, that will quickly appeare: for the one holdeth the conſcience in a continuall ſuſpence, the other laboureth to ſettle it in the firme aſſurance of Gods vnchangeable loue in Chriſt Ieſus: the one bringeth a plaiſter, but much too little for the ſore; telleth of the riches of Gods mercy, of the depth of his loue, of the vnſearchable ſufficiencie of Chriſts merit, but yet denieth the ſoule to bee aſſured of a particular intereſt into it, and by that meanes rather increaſeth then releeueth the anguiſh: the other applieth the medicine to euerie part of the wound, ſheweth Chriſt, diſcouereth the riches of Chriſt, and putteth the amazed heart into a full, aſſured, and comfortable poſſeſſion of Chriſt. So that whatſoeuer ſhall bee argued to the contrarie, you may bee bold to build vpon that which bringeth the moſt ioyfull and welcome tidings to an affrighted conſcience: that is beſt agreeing to the ſcope of the Scripture, that commeth neereſt to the nature of the Goſpell. Come now to the third branch, which is concerning the libertie of the fleſh, and let mee giue an inſtance of that alſo. There is at this day a doctrine (almoſt openly taught, or at leaſt tolerated by many that ſhould teach otherwiſe) namelie, *That a man may doe well enough, without ſo much preaching: that it is not a*

[m] Rom. 3. 27.

[n] Rom. 7. 24.

matter

matter of that great neceſſitie to frequent the places of Gods publike ſeruice, but that a bodie may doe well enough at home, with ſome priuate deuotions: that common men need not trouble themſelues greatly with the Scripture, or with knowledge in religion: that the religious ſpending of the Sabbath is a thing indifferent: that often communicating at the Lords table is not of any great importance, but that once or twiſe in a yeere is as good as euery day: that it is not good to be too forward in matters of religion, ouer-ſtraight in conuerſation: that God will beare with many ſmal matters, &c. On the other ſide, there is a doctrine that telleth vs, and proueth vnto vs, that if we deſire to walke, and to liue ſo as may pleaſe God, and as becommeth Chriſtians, we muſt make conſcience of often hearing the word, we muſt *as new borne babes deſire the ſincere milke* thereof, *that we may grow thereby* [o], neuer contenting our ſelues with any meaſure of knowledge: we muſt ſtriue and ſtraine our ſelues, though ſometime it be with ſome trouble and diſeaſing of our bodies, to come to the places of Gods worſhip, and *to giue attendance at the poſtes of the doores* of the Lords houſe [p]: wee muſt call the Sabbath *a delight to conſecrate it* [q], reſting not onely from labour, but from all things that may diſable vs, and make vs more vnfit for Gods ſeruice, either in reſpect of preparation before it, or of conference and meditation after it: wee muſt for the ſtrengthening of our faith, and the ſolemne remembring of the death of Chriſt often communicate: we muſt in our liues walke circumſpectly, with zeale and courage, and openneſſe in the practiſe of religion: we muſt make conſcience of the ſmalleſt ſinne, and neuer thinke we haue done enough in the duties of holy obedience. Here is againe a new queſtion, and you perhaps in ſome of theſe particulars, through the diuerſitie of opinions, may be vnreſolued. If you demand of me, how you may be ſtabliſhed: I referre you to this rule; ſearch and conſider which of the two tendeth moſt directly to the yoking and hampering, and reſtraining of mans naturall diſpoſition: that will ſoone appeare if you looke out into the world, and hearken how theſe doctrines are entertained; for the former, who ſo ſhall teach it, or ſeeme to approoue it, no doubt that man ſhall haue many followers, and many fauourers: for doth not euery man almoſt like it, and wiſh it, that there ſhould be leſſe preaching? that it ſhould bee free to ſpend the Sabbath, euery one as himſelfe liſteth? to receiue the Communion when men thinke good? to neglect knowledge? to baniſh the Bible out of their houſes, or elſe to let it like old harneſſe, ruſting for lacke of occupying? will it not by and by be receiued, that it is not good for men to be preciſe, to be ouer ſcrupulous, to ſtand too nicely vpon points? Surely, he that ſhould teach this, I might ſay of him, as the Prophet ſpake of old, *He were a Preacher for the people* [r]. But now for the other doctrine, ſee what an acceptation it hath in the world: *fie vpon it will one ſay: what a tedious thing is this to heare ſo many Sermons, what a trouble to come ſo often to the Church, what a miſerie to be reſtrained from our Sunday ſports, what a dull time will it be, and how long will the day ſeeme, if thus we be limited? What need ſo many Communions? what ſhould men bee ſo hot and earneſt in religion? if this once take place, farwell all mirth, farwell all good company, adiew to all thriuing, if this but hearkned vnto.* This is, and will be the intertainement of this doctrine: it will bee reputed as the Prophets Sermons were of old, euen *the burden of the Lord* [s]. So by the generall yeelding or gain-ſaying of the multitude, it may ſoone appeare, which of the two is the greateſt enemy to the fleſh: and therefore you both may, and muſt conclude with the latter doctrine, that this is from aboue, becauſe it meeteth with our corruption at euery turne, and is ſtill beating it downe, labouring to keepe it within compaſſe. And by this rule (to gaine it the more credit) *Paul* tooke vp the queſtion among the Galathians, touching the vſe of Chriſtian liberty, ſetting it downe for a ground; that it is then beſt vſed, when it is not *vſed as an occaſion to the fleſh*, but with a holy reſpect *to become ſeruants each to other by loue* [t]. Thus I haue (for your better vnderſtanding) giuen you an exam-

ple

[o] 1. Pet. 2. 2.
[p] Prou. 8. 33.
[q] Eſay 58. 13.
[r] Micha. 11.
[s] Ier. 23 33.
[t] Gal. 5. 13.

ple of euery branch of this rule, that you may know how to apply it; assuring you out of mine owne poore experience, that there are very few of the fundamentall points of religion, which directly concerne the worship of God, or our conuersation with men, but they may receiue their triall by this Canon, & may truly be said to stand or fall, according to the iudgement and verdict thereof.

Nymph. *I thanke you vnfainedly for this direction; yet touching this latter branch it seemeth to me that there may be some doubt made, because the Popish religion is bent to restraine and punish the flesh more then ours: for it imposeth many very straight things, and vnpleasing, as fasting, penance, going barefoote, pilgrimage, payings of money to purchase prayers when men are dead, and diuers the like: I pray you therefore cleare me this onely doubt, and then I am satisfied.*

Epaph. I say in one word of all these, as *Paul* did of things very like, *They haue indeed a shew of wisdome in voluntary religion, and humblenes of mind, and in not sparing the body* [u]: but yet another way they giue greater libertie: for when it is taught, that these things are meritorious, and of worth to do away many sins, what will not a man be content to doe, for a week or an houre, or a short time, for the remouing of the sinnes of his whole life? and who will not be content when he is dying, to giue all that away which he must needs leaue behind, for the deliuery of his soule from a supposed purgatory? Who would not goe an hundred miles on pilgrimage to the shrine of such or such a Saint, to be assured that it shall be his discharge for the remainder of his life? So that though these bodily impositions may seeme something straight one way, yet they giue treble liberty another way, and therefore may truly be said, rather to be an occasion to the flesh, then to limit the corruption of the flesh. [u] Coloss. 2. 23

Nymph. *It is very true, for what will a man feare to doe, so long as he is taught, and by teaching perswaded, that by almes-deedes and fasting (falsely so called) and some legacies bequeathed to religious vses (as they tearme them), or by conformitie to the penall iniunctions of a Priest, he may make sufficient satisfaction? therefore I hold this for answer enough to that obiection.*

Epaph. Well neighbour, to let that passe, and to follow the motion which you made, I must to the former rule adde one thing, which is this: Take heed by all meanes of such eares as the Apostle calleth *itching eares* [x], and of delighting *to get an heape of teachers*. It is a dangerous humour to affect variety of instructers, and it must needs cause distraction: it fils mens heads with a world of idle questions, and draweth them *into vaine iangling* [y]. It is Satans politie as long as he can, to hold men in ignorance, and in the contempt or neglect of *knowledge*: when he cannot preuaile that way, but men will listen to instruction, then he will endeauour to busie them with *profane fables, and vaine bablings, which breede questions, rather then that godly edifying which is by faith* [z]: that so hee may withdraw their thoughts, and steale away their harts from those things which ought principally to be looked vnto. Especially remember the aduice of *Paul* to his sonne *Timotheus*; *Continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them* [a]. Note the place. The Apostle presseth a stiffe and firme continuance in truths receiued, when as these two things concurre therewith; a mans owne perswasion; and the consideration of those which first taught vs. First, for a mans owne perswasion, I pray you to obserue it, lest I should seeme in stead of grounded setlednesse, to commend selfe-willed peeuishnesse. By being perswaded, *Paul* meaneth thus much, as if he had said to *Timothy*; *If it be an opinion which thou hast not suddenly entertained, but vpon good aduice, if it hath seated it selfe in thy iudgement, then, when as thou with care and conscience, with humilitie, with vsing the ordinary meanes, with prayer vnto God, with hearty desire to be guided in the truth, hast enquired after knowledge, surely thou oughtest not, being by these degrees brought vnto it, and in this maner perswaded in it, rashly and suddenly to forgoe it.* This is that which is meant by perswasion [x] 2. Tim. 4. 3. [y] 1. Tim. 1. 6. [z] 1. Tim. 1. 4. Chap. 6. 20. [a] 2. Tim. 1. 14.

in

in this place. A ſetledneſſe of iudgement, following vpon an orderly courſe to bring a man thereunto. The ſecond thing that muſt concurre, is the conſideration of the parties of whom we haue learned: as if *Paul* had ſaid, *Obſerue and marke well what kind of men they are, by whoſe Miniſtery thou haſt been inſtructed; if they be men, who by their fidelitie in teaching, and by the bleſſing of God vpon their labours, in vſing their Miniſtery to conuert many ſoules, doe carry with them the ſeale of their Miniſtery; stay if thine owne conſcience can witneſſe for them either of theſe out of thine owne feeling, then beware of a contrary doctrine: though I would not haue thee tie thy ſelfe to any mans authoritie, yet be well adviſed before thou alter thy iudgement confirmed by ſuch a Miniſtery.* This was *Pauls* meaning: and if you care to follow it, you ſhall in experience find it good counſell. Thus I haue acquainted you with the beſt courſe I know as yet, both for the firſt informing, and the after-ſetling of your iudgement in Gods truth.

Nymph. *I pray God to enable me by his holy Spirit, both to remember, and to practiſe this your good aduice, I will now make this onely requeſt: you know it is not enough for one to be a man of knowledge, vnleſſe he doe with knowledge ioyne obedience.* If you know
[b] Iol n 13.7. thoſe things (*ſaith our Sauiour*) bleſſed are ye if you doe them [b]. *Wherefore as you haue taught me how to heare profitably for the gaining of knowledge, ſo I pray you direct me how I may make good vſe of hearing for the gouernment of my life.*

How to draw things heard into practiſe.

Epaph. In the firſt place therefore remember, as to pray to be guided into all truth, by the Spirit of truth, ſo to beg of God to direct the Preachers tong, that hee may ſpeake vnto your conſcience, and that his Sermons may bee as a glaſſe, in which you may behold the very true eſtate of your owne ſoule. Se-
[c] Prou. 17. 20. condly, labour to put away from you that which *Salomon* cals a *froward heart* [c], that is, a heart that cannot beare reproofe: remember it well, and thinke ſeriouſly vpon it, that there can be no greater teſtimony of true wiſdome, then *to*
[d] Prou. 9. 8. *loue him that rebuketh you* [d]: and thereupon reſolue with your ſelfe before-hand, that whatſoeuer is ſpoken againſt your ſinne, be it neuer ſo tart or vnpleaſing,
[e] Iames 1. 21. yet you will *receiue it with all meekeneſſe* [e], and eſteeme it as a *precious oyle* [f]. Third-
[f] Pſal. 141. 5. ly, in hearing, endeauour when the Preacher hauing laid the grounds of his doctrine, cōmeth to application, to obſerue what is ſpoken by way of exhorting, what by way of reproofe, what with an intent to miniſter comfort: each point being referred to theſe heads, ſhall much the better be remembred. Fourthly, when you are departed from the Sermon, forget not to finde a time as ſoone as is poſſible, whilſt things heard are moſt freſh, in which to *commune with your own*
[g] Pſal. 77. 6. *heart* [g], and to ponder [h], and ſcanne, and *ſearch diligently* thoſe things which were
[h] Luke 2. 19. deliuered. This is that which we call meditation, an exerciſe which *Dauid* ex-
[i] Pſal. 119. 97 ceedingly delighted in [i]: it is the ſame to the mind, that digeſtion is to the bodie: that which we heare is by it made our own, ſo that the ſoule receiueth nouriſhment thereby. Now in the practiſe of this duty, it is good to conſider what things are preſently neceſſary, and what otherwiſe. Thoſe things which are of preſent vſe, art eftſoones to be laid hold vpon, and a certaine ſecret oth is to be
[k] Pſa. 119. 106 made betweene God and mans own ſoule [k], *to make haſt, and not to delay* [l], a ſpee-
[l] Verſ. 60. die and diligent execution; yea though the duty enioined, be both in ſhew painfull, and an enemy to worldly profit, an abridger of carnal delight, & a meanes by all likelihood to darken eſtimation and credit amongſt men. If it be a matter of ſpiritual conſolation, or of prouocation and encouragement to perſiſt in a good dutie, it muſt bee reputed as a chearing from heauen, and heart (as we ſay) to be taken thereby againſt all, either inward aſſaults, or outward diſcouragements whatſoeuer. As for other points, which may ſeeme not to be of ſo
[m] Pſal. 119 11 preſent vſe, they are not to be neglected, but to bee *hidden* [m] *and kept in the mid-*
[n] Prou. 4. 21. *deſt of the heart* [n], that they may not be to ſeeke when the Lord ſhal offer occaſion to imploy them. You muſt doe in this caſe as you do in houſhold matters: if you find an implement which you know not how forthwith to beſtow, you

will

will think it to be no charge to keepe it, once in ſeuen yeares it may ſerue for a purpoſe, for the which you would be loth to laeke it: ſo though ſome things which you heare, are not (as may ſeeme) preſently needfull, yet you muſt make conſcience ſafely to preſerue them, becauſe a time of vſe may come heareafter, in which, as it would be a grief to want direction, ſo the Lord (it may be) may then in iuſtice deny that, which formerly being offered, was entertained with contempt. In a word, looke to it that you be well furniſhed for all occaſions, & know it to be the chiefe duty, & the ſpeciall marke of a good Chriſtian, *to take heed* [o], and alwaies to *haue reſpect* [p] vnto the holy directions, which are ſoundly deliuered from Gods word: ſo ſhall you become *wiſe vnto ſaluation, and perfect vnto all good workes* [q]. This is the ſhorteſt & moſt familiar direction that I can giue you, for the religious gouernment of your life by the *forme of Doctrine* [r], which in the ordinary Miniſtery of the word ſhall be deliuered vnto you. Larger directions the many good bookes which good men haue written of that matter, will plentifully afford you. This may ſerue at this time, and it may be God will offer vs an occaſion to talke of this matter more at large hereafter.

[o] 2 Per.1.19.
[p] Pſal.119.6.
[q] 2 Tim.3.15.
[r] Rom.6.17.

Nymph. *I hope ſo too: and I ſhall for my part be ready to take any opportunity, being encouraged both by this your kindneſſe, and by the benefit and comfort, which I muſt needes confeſſe I haue receiued by this preſent conference. For this time therefore I commit you to God, whom I heartily beſeech ſo to bleſſe your labours in the Miniſtery,* that you may turne many to righteouſneſſe [s], and may take that heed vnto your ſelfe, and vnto learning, that you may both ſaue your ſelfe, and them that heare you [t].

[s] Dan.12.3.
[t] 1 Tim.4.16.

Epaph. I thanke you for your good prayer: I doe alſo deſire the ſame God for his Sonne Chriſts ſake, *to giue you* that good *vnderſtanding in all things* [u], *that you may be fulfilled with the knowledge of his will*, and that he would alſo *ſtrengthen you with all might through his glorious power*, that *you may be fruitfull in all good workes* [x], and *may keepe the profeſſion of your hope without wauering* [y] to the end. And ſo God be with you.

[u] 2 Tim.2.7.
[x] Col.1.9,10,11.
[y] Heb.10.23.

To him be glory for euer, of whom, and through whom, and for whom are all things.
Rom. 11.36.

AN ANSWER TO A POPISH RIME, LATELY SCATTERED abrode in the VVeſt Parts, and *much relyed vpon by ſome* ſimply ſeduced.

By SAMVEL HIERON.

MATTH. 10.17.
Beware of Men.

PHIL. 3.2.
Beware of Dogs.

The Fourth Edition.

AT LONDON
Printed by *Iohn Beale*, for *Ioyce Macham* Widow. 1619.

AN

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ſimple-ſeduced

by SAMUEL HIERON.

MARTIN. TOLT.
Bernard. Mon.
PHIL...
Bernard. Digs.

The Fourth Edition.

AT LONDON
Printed by John Beale, for Joyce Ma... ban
Widow. 1615.

To the Reader:



Censure me not ouer ſuddenly (I requeſt thee, Chriſtian Reader) for vndertaking that (now in this writing Age) which is all ready commendably performed by another. I am loth inough of my ſelfe to breake the auncient Law, which forbids to redoe things once done *, or to oppreſſe mens ſtomacks with twiſe ſudden Coleworts, as the prouerb is. The truth is, that vntill ſuch times, as I had both finiſhed this Reply, and let it goe ſo far out of my hands, that it was (in a manner) paſt my power to recall it, I neuer heard, that this Popiſh ballad, was elſewhere but in theſe weſterne parts, much leſſe that it was anſwered by another. For ſurely had I knowne it, I would neither haue delayed mine owne courſe in other imployments by framing it, nor haue ſtayed thee from looking into other more behoouefull treatiſes by publiſhing it. But now, ſith there is (almoſt) no other remedy but forth it muſt, I muſt pray thee to vouchſafe it to the beſt acceptance thou maieſt: intreating thee withall to conſider, that ſeeing the well neere breathleſſe body of Poperie, beginneth to entertaine ſome hope of a new Enliuing (though I dare aſſure thee it is but a lightning before death) nothing can be too much which tendeth in any meaſure to the furtherance of Romes long-deſerued, and fore-denounced ouerthrow. And ſo beſeeching God to encreaſe in thee a loue of his holy Truth, and a deepe deteſtation of Popery, I remaine*

* Acta agere.

Thy friend, if thou be *Romes* enemie, *S. H.*

To my much esteemed Friend, M. I. L.

YOV will wonder, I am sure (considering my profession) to see me become a Poet. And indeed I doe almost marvell at it my selfe, knowing my selfe to want the two principall furtherances of Poetry: *the one is Natures instinct* [a], which God in his holy prouidence hath denied me: *the other is a certaine retired freedome from all such businesses, which may breed distraction* [b]; which my publike calling, besides priuate encombrances, will not afford me. Yet notwithstanding, vpon this present occasion, I haue euen forced my selfe to this straiter course of verse-making; though I know, that for mine own ease (hauing to deale in such a distempered and vnruly Subiect,) that lesse-limited and freer kind of discourse, which Prose alloweth, had been more conuenient: because the rules of Cadence, and number (to which our English Poetry specially is confined,) doe many times so straiten an vnaccustomed Practicioner, that he is in hazard, either of obscuring the sense (which in a matter of this nature were something dangerous,) or of marring the Verse, (which to the apprehension of euery common conceit were very ridiculous.) But howsoeuer I haue erred in the carriage of this Verse, I hope, to you and to others, whose fauour, either because of their iudgement, or their honesty, I desire, this shall excuse mee: that meeting with our common Aduersary (who appeareth sometime in shape of a States-man, debating of Titles, and common-wealth affaires [c], sometime as a Petitioner to the King and Parliament [d], sometime as a plausible perswader [e], sometime as a Restorer of the holy Text, to the native purity thereof [f] sometime as a man of very tender conscience, giuing reasons why hee cannot come to our Assemblies [g], sometime as a Rayler at our gouernment, and an approouer of our open enemies [h]; that, I say, meeting with this time-seruing *Proteus*, in the fashion of a Rimer or Balladine, *and crept in* (as the manner of false bretheren is [i]) into both the hands and the hearts of many simple-seduced; *I haue endeauoured to make the Lettuce like the lips* (as the prouerbis) and to proportion my selfe vnto him in versing, to whom I am sure (without wilfull forsaking the plaine truth of God, manifested in Scripture) I shall neuer be like in beleeuing.

The seruice it selfe, which is here sent vs in by this Rennegate [k], is for substance agreeing with the rest of their Romish cates, though to say the truth) it hath come through the hands of a very homely and sluttish Cooke,

[a] They say, *Poeta nascitur*: If a man be not as it were a Poet borne, he shall neuer proeue excellent in that faculty.

[b] *Carmina secessum scribentis & otia quærunt. Ouid. de Trist.*

[c] Witnesse the *Quodlibets*, *Dolman*, &c.

[d] At the kings first comming and now since the Parliament.

[e] *Bristowes* Motiues, and Books of that nature.

[f] Them. Test. & Grego. Martin.

[g] Howlet.

[h] The word. *Quo teneam vultus mutantem Protea nodo?*

[i] Galet. 2. 4. *Similes habet labra lactucas.*

[k] He confesseth he was a Protestant.

Cooke, by whom it is neither ſeaſoned with wit nor argument; no, nor yet ſet forth after any good ordinary faſhion: but it is euen a very Gally-mawfrey of certen naked & indigeſted allegations (as it were the leauings and ſcraps of ſome other,) without either order or proofe; as though euery Papiſt were a Pope, and euery word of his mouth an Oracle. Belike, the ſlouen thought it good enough for thoſe, for whom it was prouided; as indeed it is for thoſe *which turne their eares from the truth, and are giuen vnto fables* [l]: and by ſome, vpon my knowledge (to whom I feare mee, *God hath ſent ſtrong deluſions, that they ſhould beleeue lies* [m],) it is highly magnified, as a ſpeciall Preſeruatiue againſt ſuppoſed Hereſie, and as a well-framed Sconce, which none of vs all is able to ouerthrow.

[l] 2 Tim. 4. 4.
[m] 2 Theſ. 2. 11

In regard whereof, knowing my ſelfe bound among others, *to contend earneſtly for the maintenance of the Faith* [n], I haue vndertaken this which you here ſee. For my deſire and true intent therein, it is beſt knowne *to him which ſeeth in ſecret* [o], and in his due time *will make the counſels of all hearts manifeſt* [p].

[n] Iude 3.
[o] Math. 6. 4.
[p] 1 Cor. 4. 5.

Touching the thing it ſelfe, how it is, and how well it is, I ſubmit it to the cenſure of the godly-wiſe; praying them, that with their fauorable (if not alowance, yet at leaſt) conuinces, it may paſſe to the vſe of thoſe, to whom it is intended: And among others, I haue directed it eſpecially to you, in part of recompence for a great deale of kindnes; intreating you to entertaine it with the like meaſure of loue, wherewith it is offered. And ſo beſeeching God *to fill you with the fruits of righteouſneſſe* [q], I commend you to his grace in Chriſt Ieſus.

[q] Phil. 1. 11.

Modbury. Auguſt, 20. 1604.

Your louing friend,

SAM: HIERON.

His Preface.

I Pray thee, Protestant, beare with me [a],
To aske thee Questions two or three:
And if an answer thou canst make,
More of thy counsell I will take [b].

Many sundry Sects appeare,
Now in the world farre and neere,
The Caluinist, the Protestant,
The Zwinglian, the Puritant,
The Brownest, and the Family of loue,
And many more which I can proue,
And the Romane faith truly,
Which you call Papistry.

And euery one confesse *Iesu*,
Saying that their Faith is true:
But amongst these, tell mee how
The Truth from fained lies to know.

All these in very deede,
Rehearse all Articles in the Creede,
And euery one of them saith,
That theirs is the Catholique Faith:
But this it is that I doe seeke [c],
To know the Church Catholique,
The Communion or Company
Of holy men in Vnity.

Protestants answer.

His Preface.

I May not (Papist) suffer thee,
Because thy Questions idle bee:
And if my counsell thou wilt take,
Then heare the answer I will make.

Thou tell'st of Sects that doe appeare,
And seemest the truth glad to enquire:
But euen in this I malice smell,
And see thy spitefull meaning well.

When thou these diuers Sects dost name,
Thou wouldst thereby our Church defame [d],
And make fooles thinke that we them lou'd,
When as with vs th'are not approu'd.

We doe not hang on Calums sleeue,
Nor yet on Zwinglius we beleeue:
And Puritans we doe detest,
If right the name you doe apply [e].

All giddy Sects, among vs crept,
We wish out of our Church were swept:
No name doe we delight in more,
Then that at Antioch giuen of yore [f].

But now what Sects you Papist haue,
I doe but thy owne witnesse craue:

Some

[a] *Indeed a man had needs to be very patient, that meaneth to heare thee.*

[b] *Yet I feare, that though thou were brayed in a Morter with a Pestell among Wheat, thy foolishnesse will not depart from thee:* Prou. 27. 22.

[c] *I beleeue, thou art one of those, which are euer learning, and neuer come to the knowledge of the Truth.* 2 Tim. 3. 7. *Take the Lantern which Dauid vsed, and then shalt soone find the true Church,* Psal. 119. 105.

[d] *I haue reason so to thinke, because the multitude of (supposed) Sects amongst vs, is a common imputation. See Brist. Motiues, pag.* 10.

[e] *Viz. If either by that name, we vnderstood these ancient Heretikes, called Cathari, who dreamed of a state of perfection in this life, (so as Papists also doe) or else such factions ones among vs, which haue sought the spoyle and hauocke of the Church.*

[f] *Christians.* Act. 11. 26.

Some Capucines, some Franciscanes,
And some be called Dominicans:

Some Iesuites, some Seculars [b],
Some gray, some blacke, some white Friars:
And that your store may not be spent,
New Locusts still from Hell are sent [c].

Thou saist, thou would the Church find out:
So that I see thou art in doubt:
And so indeede Vncertenty
Is still the fruit of Popery.

Popish Rime.

Catholike.

IN your Bible I haue red,
the Church must through the world be spred:
For Christ he his Apostles sent
VVith power and Commandement,

That to all Nations they should goe,
To Preach and to Baptise also,
VVho hath done this? to know I wish:
For that is sure the Church of Christ [d].

And for example, let me know,
And if thou canst, I pray thee show,
VVhat Church did take in hand
The first conuersion of this Land [e].

And all other Countries euery where,
Throughout the vvorld farre and neere [f].
If this were not the Church of Rome,
Then will I be conuerted soone [g].

Saint *Paul* in his Epistle saith [h],
The Romanes had the Catholike Faith,
Saying it was renowned,
Spoken of, or published.

Through the world euer all,
Catholique, Vniuersall:
And if your Churches were euen so [i]
Then to your Churches I would goe [k].

Protestants Answere.

Catholike.

IN our Bible thou hast read:
Tis well in ours, for yours is fled,
And lurketh in a tongue vnused,
vvhereby poore people are abused.

The Church is Catholike, as you say,
And so say we: but why, I pray?
Because to it, it were disgrace,
To limit it to time or place.

It euer was, and so shall be,
Since Christ, excluding no degree [l],

It

[b] *The emulation and difference betwixt these two their Quodlibets doe shew.*

[c] Reu. 9: 3. *Those Locusts doe well represent the Popes Clergie: they were bred of the smoke of the pit, so are these of Heresie, Ignorance, and Superstition: they destroy the fruits of the earth; so these spoyle the Church.*

[d] *I hope thou wilt not say that Rome hath done this: the charge was given and vndertaken before Rome was conuerted.*

[e] *The Apostles Church, for ought you can proue to the contrary.*

[f] *Who but a Papist, would dare to say this?*

[g] *You build your Faith vpon a verie sure ground.*

[h] *Did* Paul *say that Rome should neuer denie the Faith?*

[i] *Our Church is a part of the Catholike Church: disproue it if you can.*

[k] *You may come to our Churches: the Pope giueth you leaue, so that you keepe your hearts to him.*

[l] *The reason why the Church is called Catholike.*

[l] Col. 3. 11. Act. 10. 34. 35.

It once was tyed vnto the Iewes,
But now no place g it doth refuse.

It is a very fond surmise,
Which you the Papist doe deuise,
To shut the Church within Rome wall,
And yet to call it generall h.

The very name which you pretend,
VVhereby your Church you would defend,
To all which doe the meaning know,
Doth quite your fancy ouerthrow.

You say, the charge, which Christ once gaue,
The Romists well performed haue:
But marke how thou thy selfe doest hurt,
And lay Romes honour in the durt.

That charge i was giuen first to them,
VVhich liued at Ierusalem k,
And thence the Gospell issued out l,
As *Esay* told m, the world throughout.

By them the Nations turned were n,
And thence of Christ Rome first did heare:
Yet now the place o which others call'd,
To Turkish Empire is enthrall'd.

So though't were true, which is not so,
And neuer shall be prou'd I know,
That Rome to Christ the Nations brought,
Yet this your reason vvere starke nought.

But now (perhaps) Rome doth, y oule say,
Bring home the wanderers to the vvay.
Indeede the Spaniards louing Gold,
Haue brought the Indians to your fold.

The Frogs from Euphrates came out p,
I meane, the Iesuited Rout,
Doe spread themselues in each country,
To draw men to disloyalty.

They counsell Subiects kill their Kings,
Stabbings they vse and poysonings q.
Christ gaue no such commandement,
VVhen first he his Disciples sent.

Of this conuersion if you boast,
VVhereby poore soules, Hell hath engrost,
I yeeld it you full willingly,
It vvell agreeth vvith Popery.

To draw Disciples is no marke,
For so doth many a fained Clarke r.
The Church to truth vvhich doth conuert,
VVee doe embrace vvith all our heart.

Thou sayst, Romes Faith once ouer all
The vvorld was famous (so saith *Paul* s)
And Rome did first conuert our Land,
And hereupon you greatly stand,

g Austine *saith it is Catholike, because spred ouer the world*, Ep. 170. *and thereto agreeth the Scripture*, Act. 1. 8.

h *Catholike and Generall are all one: and therefore one of their owne Councels saith, The Romane Church is not the Vniuersall Church, but of the Vniuersall Church*, Basil. Con. sy. 3.

i *Viz. of preaching through the world.*

k *The Apostles* Math. 28. Act. 1.

l Act. 8. 1.

m Isa. 2. 3.

n *We reade in Histories, as in* Eusebius *and others, how the Apostles deuided themselues into all the quarters of the World.*

o *Ierusalem.*

p Euphrates *was a great riuer running neer the old Babylon in Chaldea, & was the defence of y City.* Cyrus & Darius *could neuer take the City, vntill by policy they dryed vp the riuer. Now in a spirituall sense, it doth signifie the honour, wealth and authority of Rome, which hath of later yeeres decayed exceedingly, and doth daily; and the frogs, mentioned in* Apoc. 16. 13. *doe well resemble the Iesuits, who feeling* Euphrates *to dry vp, bestir themselues, and are croaking like frogs in euery corner, labouring to maintaine the Popes authority.*

q *Our Country and times afford store of examples to proue this.*

r 2. Pet. 2. 1, 2. Act. 20. 30.

s Rom. 1. 8.

Romes

Romes faith indeed once bare the bell,
And so it did deserue it well:
But Rome's not now as heretofore;
That faithfull Citie's made a whoore [t].

[t] Isa.1.21. *So it was said of Ierusalē, which had more excellent particular promises then Rome can alledge any.*

If new Rome now, were as the old,
Then we with Romanists would hold.
If Rome become Christs enemy,
Then we from Babylon must flie [u].

[u] Apoc.18.4.

To say that Rome is therefore sound,
Because of old it was renownd,
It may a Papist satisfie:
But men of iudgement it deny.

Paul neuer Rome did magnifie,
As he did those of Thessaly [*]:
Yet now that Church is cleane defac't,
And there the Turke himselfe hath plac't.

[*] See 1.Thess.1.3.4,5,6,7,8.

The Asia Churches [x], famous once,
Are turned to a heape of stones:
The golden lights [y] of Saint *Iohns* age,
Are now become euen Sathans cage.

[x] *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea,* Apoc.1.11.

[y] *Those seuen Churches were represented by seuen golden Candlesticks,* Apoc.1.20.

Proue thou, that Rome hath not declinde
From th'ancient Church by *Pauls* reſinde:
And then Ile say, thou hast done more,
Then euer Papist did before.

But for first turning of our Nation,
I trow thou nam'st it but for fashion:
For they that looke in History,
Thereof can finde no certainty.

[z] *Niceph.lib.2.cap.40.*

Simon Zelotes, as some say [z],
Did first Christs Gospell here display,
Euen whilest that Emperour did raigne,
By whom our Sauiour Christ was slaine [a].

[a] *Gildas Lib. de victoria Aurelij Ambrosij*

Some say, that he of Arimathy [b],
In the yeare of grace sixty three,
From France by *Philip* [c] was sent ouer,
To vs the faith for to discouer [d].

[b] Ioseph, *who buried Christ.*

[c] Philip *the Apostle.*

[d] *So saith* Gildas *also.*

Hereto agreeth a learned man,
That ancient Clarke *Tertullian*,
That by th'Apostles Britany
Was turn'd to Christianity [e].

[e] Tertul. *in his booke against the Iewes, amongst other places conuerted by the Apostles, reckoneth diuers parts of France, and Brittaine: So doth Origen, Hom.4. vpon Ezechiel.*

Pope *Elutherius* long agoe [f],
As his Epistle plaine did shew [g],
Vnto King *Lucius* hither sent,
Ere *Ethelbert* was king of Kent [h].

[f] *About the yeere of Christ,* 180.

[g] *This Epistle hath been found out of the Auncient records of the Kings of England.*

[h] *Which was about* 600 *yeares after Christ.*

We hold the faith that then was taught,
But you the same doe set at naught:
When Rome the Truth doth once forsake,
Then we of Rome our leaues must take.

[i] *Eleutherius referred King Lucius to the Scriptures, cleane against the Papists course now, and called him Gods vicar in his kingdome: whichtitle the Pope alone doth now challēge.*

If that our Church were Catholicke,
To come to Church thou wouldst not sticke.

If

If of the word thou kneweſt the ſence,
Thou ſoone would'ſt leaue that fond pretence.

Our Church that truth doth firme embrace,
Which all thoſe hold in euery place
Who leauing mens Traditions cleane,
Vpon the Scriptures onely leane [k].

k *That is truly Catholike which euery where, alwaies, and by all (viz. true Chriſtians) is beleeued. Vincen. cont. Her. c. 3. Let Papiſts proue, that the word Catholike being taken in that ſenſe, ours is not a Catholike Church.*

Popiſh Rime.

Prophets.

SO ſaith the Prophet Malachy,
There ſhould be offered far and nye,
A cleane Oblation or Sacrifice [l],
From place where now the Sunne doth riſe,

To the going downe of the ſame:
And what is that, I pray thee name?
If it be not the holy Maſſe,
I will be a Proteſtant as I was [m].

l *When you reade, Altar, & Sacrifice, you thinke ſtraight that makes for Maſſe; not knowing, or not ſeeming to know the language of the Scripture.*

m *If thou hadſt bin of vs, thou wouldſt haue continued with vs. 1. Iohn 2. 19.*

In the eighteenth Pſalme I found,
The whole world ſhould heare their ſound [n]:
And if this marke you doe not want,
Preſently I will recant.

n *Namely, of the Apoſtles, and their doctrine: proue our Doctrine to diſagree with theirs.*

Proteſtants anſwer.

Prophets.

THou cit'ſt a Text of Malachy [o],
Hoping to proue thy Maſſe thereby,
Alas, the reaſon is but ſmall,
And helpes that Idoll not at all.

o Mal. 1. 11.

* In it God threatneth the Iewes,
Who their great Priuiledge did abuſe,
And thought the Lord was tied to them,
And vnto their Ieruſalem.

* *The opening of the place of Malachy.*

The Prophet tels, that God elſewhere
Will find out thoſe, which ſhall him feare,
And in an order without blame,
Shall call vpon his holy name.

Speaking to their capacity,
The Legall tearmes he doth apply [p]:
And cals our Goſpell like Seruice,
A pure and ſpotleſſe [q] Sacrifice.

p *So Ioel 2. 28. the holy Ghoſt foretelling the ſpirituall enlightning which the people ſhall haue vnder Chriſt, doth deliuer it vnder the names of viſions and dreames: which notwithſtanding were not ordinary in the times of the Goſpell.*

q *Pure in Chriſt, being accepted of God, through him. 1. Pet. 2. 5.*

What ground is here then for the Maſſe?
It ſtill remaineth, as it was
A groſſe deuice, defaming Chriſt,
VVho is our true and onely Prieſt [r].

r *See more of this hereafter, in ſpeaking more directly of the Maſſe.*

The ſpeech of Dauid of the Skyes [s],
Vnto the Apoſtles, Paul applies [t],
And ſaith, their ſound went farre and neere,
As in the ſtories doth appeare.

s *Pſal. 19. 3. But according to their account, Pſal. 18.*

t *Rom. 10. 18.*

Tell me, I pray, what good to you,
This place you haue alledg'd can do?
It maketh nought for Popery,
Or for your idle trumpery.

Indeed the infamous Fame is spred,
Of Antichrist your hideous head.
And all Gods children him doe see,
The man of sin [r] alone to bee.

[r] 2. Thes. 2. 3.

Th'Apostles Faith was farre disperst,
And here in England was rehearst.
Sith then our doctrine is the same,
To it belongs part of their fame.

Popish Rime.

Continuance.

THis is another marke most sure,
The Faith of Christ must still endure [*],
According as our Sauiour said,
When for Saint *Peter* he had praid;
Simon, thy faith shall neuer faile,
The gates of hell shall not preuaile [*],
The holy Ghost your comforter,
Shall remaine with you for euer.
And I my selfe, your surest friend,
VVill be with you vnto the end:
Saint *Paul* hath the like speech,
There shall be alwaies men to preach:
Apostles [p], Doctors, and the like,
In the Church Catholike:
If this be not the Church of Rome [q],
Then will I be conuerted soone.

[*] *Christs Faith must endure, therefore Rome is the true Church. A hot argument: as though the Christian faith could endure no where but at Rome:*

[*] *True, the gates of Hell shall not preuaile against the Church of Christ: but Christ in despight of the Diuell will haue a Church vpon earth: what makes this for Rome?*

[p] *Some say they are Apostles, and are not*, Reu. 2. 2.

[q] *Because you say it, wee are bound to beleeue it.*

Protestants Answer.

Continuance.

YOu say, Christs faith must still endure,
I yeeld that nothing is more sure:
And alwaies God a Church will haue,
Though thereat Satan rage and raue [s].
It glads my heart, that Christ hath praid:
Thereby I know my Faith is staid [t]:
The comfort of Gods holy Spirit,
Is each good Christians sole delight.
This proues, there still a Church shall bee,
And herein thou and I agree:
To proue the Church tied to one Sea,
Requireth yet a better Plea.
The Faith of Christ may still abide,
Though Rome should into Tibur slide:
Gods Spirit is free, and is not bound [u]
VVithin the lists of Romish ground.
VVhen thou canst proue by holy writ,
Christs Faith to Rome by charter knit,
Then shall thy tale some credite find,
VVhere now it turneth all to winde.

[s] *Mat. 16. 18. and that is the vttermost which can be collected out of that place.*

[t] *Luke 22. 32. Christs prayer there belongs to all beleeuers as well as to Saint Peter, Iohn 17. 20.*

[u] Iohn 3. 8.

But

But yet continuance is a Note
Of Gods true Church: and *Paul* hath wrote
That there should still some teachers be *:
In some we this fulfilled see.

I say, continuance is no signe,
To proue a Church to be diuine;
VVe may not thinke each doctrine sure,
VVhich doth for many yeeres endure x.

Must not the tares be let to grow,
Till it be time the corne to mow y?
And Antichrist shall long time stay,
Euen till the very iudgement day z.

The Arrian heresie yeeres did stand,
Two hundred more then one thousand a:
And so since Mahomet first was seene,
A thousand yeeres haue numbred been.

Romes name endures, but Rome is chang'd
And hath from Christ it selfe estrang'd:
Quit thou Rome from apostasie,
Or name not perpetuitie.

Pauls words doe proue b, that certainely
The Church shall haue a Ministry:
And that there shall be some to feed
The flock of Christ at euery need:

But that these Pastors here or there,
Shall alwaies sit in beauty cleare,
This fond conceit, not one more word,
The holy Scripture doth afford.

Indeed in Rome there diuers be,
That beare the name of Prelacie:
Better we *Pilates* may them call,
Seeking the Churches funerall.

You call your Pope a Shepheard great;
But where is his spirituall Meate?
I doe not heare that he doth preach:
That would his greatnes much impeach.

Such are his carnall Cardinals,
Or rather bloudy Canibals c,
They eate the fat, and skin the Flocke,
And liue vpon the Churches stocke.

An idle signe, a Shepheards Crooke d,
In hand they beare, but cannot brooke
To preach the word (a Pastors grace)
That duty fits not their high place.

The key of knowledge they withdraw e,
And from Gods people steale f Gods law,
And mens deuises g on them thrust,
Making them vnto fancies trust.

These are Romes Pastors: wofull sheepe,
VVhich left are to the wolues to keepe.

* Ephes. 4. 11. &c.

x *It is true that the truth shal continue: but yet it holdes not backward, that whatsoeuer continueth, is Truth. The Diuell is a lyer from the beginning.*
y Matth. 13. 30.
z 2. Thes. 2. 8.
a *Yea, and it was so generally receiued, that it was said, the whole world was become an Arrian.* Hieron. dialog. contra Luciferianos.

b Ephes. 4. 11. &c.

c *The people that liue vpon mans flesh.*

d *The Pastorall staffe, made in fashion of a Shepheards crooke.*
e Luke 11. 52.
f Ierem. 23. 30.
g *They teach Traditions to be equallie reuerenced as the Scriptures,* Conc. Trid. sess. 4. dec. *& Lindanus calleth them the foundation of faith.* Panopl. lib. 5. cap. 2.

Thou Shepheard great and Biſhop chiefe [h],
Come quickly [i], quell this Romiſh thiefe.

Papiſts Rime.

Viſible.

ANother marke there is moſt cleare,
The Church of God muſt ſtil appeare,
As a City on a hill [k],
Seene and continue ſtill,
As a light on a candleſticke,
So is the Church Catholike:
Our Sauiour ſaith, if one offend,
And will not be ruled by his friend,
Tell all the Church without delay [l]:
And if he will not then obay,
Doe thou eſteeme ſuch a man,
An Heathen or a Publican.

Is not that the Church, wherein we ſee
Two hundred Biſhops thirty three,
To haue ſucceeded each other,
Since the time of Saint *Peter* [m]?
Shew me this marke in you [n],
And I will ſay your faith is true:
If this be not in the faith of Rome,
Then will I be conuerted ſoone.

Proteſtants Anſwer.

Viſible.

THou tel'ſt a tale incredible,
How that Gods Church is viſible:
And by the Biſhops Catalogue,
VVouldſt prooue the Romiſh Synagogue.

The errors heere together lapt,
By which the ſimple are entrapt,
All which your fained Church doth hold,
I meane in order to vnfold.

The Catholike Church defin'd aright,
Cannot be ſubiect to our ſight:
It is th'Elected company [o],
And Chriſt his choſen Family [p].

Of this, one part in heauen liues [q],
The other here with Satan ſtriues [r],
The part aboue (youle not deny)
VVith mortall eyes none can deſcry.

The ſame is true of that below,
It is vnſeene by vs alſo:
How with mine eyes I might diſcerne,
And ſee th'Elect ſaine would I learne.

Vpon their perſons we may looke,
Whoſe names are written in Gods Booke [s].

[h] 1.Pet.2.25.&4.5.
[i] Reuel.22.20.

[k] *Some wreſt the Scriptures to their owne deſtruction, 2.Pet.3.16. Take heede.*

[l] *Would you haue vs goe to Rome with euery complaint? It ſeemeth ſo; for you tie the Church to that See.*

[m] *You muſt firſt proue, that Saint Peter was Biſhop of Rome.*
[n] *Thou thy ſelfe ſayſt, there haue been ſucceſſiuely 63. Biſhops in England, ſince Peter: then either ours is the true Church, or elſe ſucceſſion of Biſhops is no ſure marke.*

[o] 1.Pet.2.9.
[p] Ephes.3.15.
[q] *Called the Church Triumphant.*
[r] *Termed the Church Militant.*

[s] *The Booke of life, Phil.4.3.*

But

But as for their ſpirituall being,
It is a thing doth paſſe our ſeeing.

Parts of Chriſts Church, you Papiſts make
Euen thoſe whom God wil quite forſake:
Which if the matter be well ſcand,
Cannot with any Scripture ſtand.

Of the true Church Chriſt is the head [q],
In him can be no members dead [r]:
His Church a Garden [s] cloſed well,
In which no Reprobates can dwell [t].

So that, if fitly we will ſpeake,
The ground you lay is very weake:
In calling it a marke moſt cleare,
That Gods true Church muſt ſtill appeare.

Of Churches nam'd in ſeuerall,
In Cities, or elſe Nationall,
We yeeld ſometime they may be ſeene,
Though ſomtime they are darkned cleane.

Sometime the Moone with cherefull light
Shines in the height of heauen bright [u]:
Sometimes with clouds 'tis ouerſpred,
And in the Wane cleane vaniſhed.

So is the Church in ſafety ſtill,
Although not alway viſible:
Sometimes it ſits in glory great,
Sometime it hath no certaine ſeat.

The Woman, which to Deſert fled,
From Satans rage to hide her head [x],
By all the learneſt full conſent,
The Church on earth doth repreſent,

The famous Church of Iſrael,
Where God did promiſe ſtill to dwell [y],
Was drownd ſo in Idolatrie,
And ſuperſtitious ſlauerie,

That all true worſhip being gone,
Elias thought himſelfe alone [z]:
And when Chriſt comes to iudge vs all,
Then faith on earth ſhall be but ſmall [a].

How is the Church a Citie then [b],
Rais'd on a mount, and ſeene of men?
And how a light ſet vp on high,
That all that will may it eſpie?

How ſhall we to the Church complaine [c],
If of the Church no ſhew remaine?
This is thy Popiſh reaſoning,
And Scriptures plaine miſconſtruing.

Chriſt doth the Apoſtles counſell giue,
Soundly to preach and well to liue,
Becauſe their places were in ſight,
And was their Office to giue light.

[q] *So doth Bellarmine, lib. 3. de Eccleſ. cap. 7. and the Rhemiſts in their annotations, vpon Iohn 15. 1.*

[r] Epheſ. 1. 22.

[s] *They are cald liuing ſtones.* 1. Pet. 2. 3

[t] Cant. 4. 12.

[u] *So Auguſt. appleth the place.* Contra Cref. Gram. lib. 2. cap. 26. *and Gregorie the great, who was a Biſhop of Rome, in his Commentary vpon that place.* Charitatis vallo circumquaque munitur, ne intra numerum electorum reprobus aliquis ingrediatur.

[x] *Aug. vſeth that ſimilitude. Epiſt. 48. and Epiſt. 80. and Ambroſe Hex. 4. C. 8.* Eccleſia ſicut luna defectus habet & ortus frequentes,

[y] Apoc. 12. 6. *So much alſo the Rhemiſts vpon that place do acknowledge.*

[z] Pſal. 132. 14.

[a] 1. King. 19. 10.

[b] Luke 18. 8.

[c] Mat. 5. 14.

[c] Mat. 18. 17.

The true meaning of theſe places.

They erring many might misse-leade,
Which in their steps might hap to tread:
If that their Doctrine were vnsound,
In falsehood many might be drownd.

It was in vaine for them to weene,
In doing ill not to be seene:
You are (saith Christ) vpon a mount,
To be well markt, make full account [c].

This shewes wherein our duty stands,
And what God lookes for at our hands,
VVho cal'd are to the Ministry,
To labour in Gods Husbandry [d].

But from hence how may proued be
The Churches visibility?
This place affords a slender proofe,
And little for the Popes behoofe.

Yet you perhaps will vrge it still,
The Pastors are set on a hill,
And called Light: euen so say I,
But all men can them not descry.

For those which want spirituall eyes [e],
Nor are by searching [f] Scriptures wise [g],
This mounted City cannot see,
Nor where these lightsome Pastors bee [h].

Christ bids vs we the Church should tell,
If things be not reformed well:
By Church, he meanes all such as be
Indued with Authority [i].

These Office-bearers all men see,
In times of setled Soueraigntie:
Yea, and among themselues th'are knowne [*],
VVhen th'outward state is ouerthrowne.

VVhen that was said in speciall,
You turne to Church in generall.
Thereby you may deceiue some fooles:
But soone it will be seene in Schooles.

This argument of outward state,
VVhich for a marke you intimate,
Against that thing doth strongly make,
VVhich you to proue doe vndertake.

Romes state hath somtimes been obscur'd,
And hath disgraces foule endur'd:
Burnt [b], sackt [l], some Popes imprisoned [m],
some glad to flye [n], some banished [o].

VVhere did your glorious Church abide,
VVhen Popes were glad themselues to hide?
Peace, peace, no more of this for shame:
Rome saith you will her cleane defame.

* Succession commeth next in place,
VVhereby thou seek'st thy Church to grace.

Your

[c] Thus Chry. & Theophilact. expound this place, Ἵνα μὴ ἐν ἀδήλοις ἐσμὲν τοῖς πολλοῖς, ἡ ἀναγκαία ταῦτα ἐν ὄρει, ἢ ἐπὶ πόλεως κειμένης φέρουσαν μόνον.

[d] 1. Cor. 3. 9.

[e] Ephes. 1. 13.

[f] Iohn 5. 39.

[g] Ephes. 5. 15. 17.

[h] This was the answere of Aug. to the Donatists. Tract. 1. in Epi. Iohan.

[i] The same which Paul calleth Presbyterion. 1. Tim. 4. 14. The Eldership.

[*] This answer the Papists cannot mislike: for they make vse of it for themselues. Rhem. in Apoc. 12. 6.

The error of this Popish Argument:

[k] By the Gothes. 547.

[l] By Charles Duke of Burbon, in the daies of Pope Clement the seauenth, whereupon was made that clause in the Letanie; Sancta Maria, &c. O holy Marie, pray for Pope Clement, &c.

[m] Iohn 14. Boniface 8. about the yeare 1304.

[n] Iohn 17. fled to Hetruria.

[o] Vigilius 18. and Gregory the ninth, about the yeare 1227.

[*] Succession.

Your turne Succeſſion cannot ſerue,
If from the Truth Succeſſion ſwerue.

The Iewiſh Church from Aaron,
A iuſt deſcent might ſtand vpon,
Euen when they crucifide our Lord:
And hated all that lou'd his VVord.

If we ſhall ſay, that Church was true,
Conſiſting of ſo vile a crue,
VVe caſt Chriſt and the Apoſtles out,
Among the baſe and damned rout.

The Grecian Churches at this day,
For their defence as much can ſay [p]:
Yet you of them doe giue this doome,
That in Gods Church they haue no roome.

Yet if Succeſſion were a ſigne,
VVhich your grand Captaine *Bellarmine*
Dares not auouch [q], I faine would ſee,
How Rome can proue her pedigree.

You call your Church Saint *Peters* Chaire,
As though the Pope were *Peters* Heire:
But if that ground we once deny,
VVhat Papiſt can it verifie?

You cannot proue by holy writ,
Peter at Rome did Biſhop ſit:
The onely place which you doe name [r],
Returneth to your greater ſhame.

The things you fetch from Hiſtory,
Touching this point, doe not agree [s],
And what our part hath herein ſed,
By Papiſts ſtands vnanſwered.

But if he Biſhop were indeed,
Tell me who next did him ſucceede?
Some, *Clement* [t], and ſome, *Linus* hold [u].
Thus your ſucceſſion is controld.

Once was a Pope ſuppos'd a man [x],
But prou'd in time a Curtezan.
Then either your Succeſſion ſhranke,
Or you muſt put her in the ranke.

VVhen Popes there were ſome two [x] or three [y],
VVhere then might your ſucceſſion be?
One Schiſme held almoſt forty yeare [z],
Pope againſt Pope, as doth appeare [a].

One Councell [b] did theſe Popes put downe,
And to another gaue the crowne:
VVhen theſe falſe Popes the place poſſeſt,
I thinke youle ſay Succeſſion ceaſt.

Popiſh Rime.

Vnity.

ANother marke there is truly,
The Church muſt haue vnity,

[p] *At Conſtantinople there hath been a perpetuall Succeſſion from S. Andrew.* Niceph. *At Alexandria frõ S. Mark.*

[q] *Bellarmine ſaith, it followeth negatiuely, that where there is no ſucceſſion there is no Church: but not affirmatiuely, that where there is ſucceſſion, there is a Church.* Lib. 4. de Eccl. cap. 8.

[r] 1. Pet. 5. 13. *The Rhemiſts ſay, that there, by Babylon is meaned Rome, and ſo they confeſſe Rome to be Babylon.*

[s] *Oroſius ſaith, Peter came to Rome in the beginning of Claudius raigne; Hierome in the 2. yeare. others in the 4. yeare: other, the 13. yeare. Damaſus ſaith, hee came thither in Neroes raigne; ſo that there is no certaintie in that which they make an vndoubted principle.*

[t] *The Popes decrees hold ſo.*

[u] *Dorotheus, Euſeb. lib. 3. cap. 4. Hieron. in Catalo.*

[x] *Iohn 8. Platina: The womans name was Gilberta, a Dutchwoman of Magentium.*

[x] *Two Popes together Anno 1083. & Anno 1058. and 1062.*

[y] *Bened. 9. Silueſt. 3. Greg. 6. all at one time: and at another time, Ben. 13. a Spaniſh Pope, Greg. 12. a French Pope, and Iohn 23. an Italian Pope.*

[z] *39. yeares.*

[a] *Let their owne Authours ſpeake.*

[b] *The Councell of Conſtance.*

As our Sauiour hath foretold,
One Shepheard and one fold:

One is my Spouse, one is my Loue,
One is my Darling and my Doue,
This is his Spouse, and at some time
He doth resemble it to a Vine:

His Father is the Husbandman,
A Branch is euery Christian.
This is his Body Mysticall,
The which he doth his Kingdome call:

VVhereof Saint *Peter* had the keyes *,
And his Successors haue alwaies x:
And likewise Saint *Paul* saith,
One Baptisme and one Faith.
And one Lord Iesu:
Haue no dissention among you.
If this be not the Church of Rome,
Then will I be conuerted soone.

* *What became of the Keyes, when Pope Iulius the second threw them into Tyber?*

x *As though no body did succeed Peter, but the Pope, who is rather the successor of Romulus then Peter; as Pope Hadrian the fourth said when he died.*

Protestants Answer.

Vnity.

TIs true, Christs Church is alwaies one,
Ty'd vnto him as head alone:
The parts thereof doe well agree c,
Like Children of one Family.

But yet not euery company,
Together linkt in Vnitie,
Must by and by be called good,
If truth by them shall be withstood.

To make a Calfe they all agree'd d,
All cry'd, *Let Christ be crucifi'd* e:
Great is Diana, with a shout
At once the people all cry'd out f.

Iohn said, they should yeeld to the Beast,
Euen from the greatest to the least g:
As Christ his City is but one,
So is the Diuels Babylon h,
The best sometimes doe disagree i,
Each man hath his infirmity:
Better the discord bringing light,
Then is agreement without right k.
Yet by this marke, if Rome be try'd,
It will fall hard vpon your side:
Your ioynt-consent we cannot finde,
Nor that you all are of one mind.

If we shall credit History,
You can not brag of Vnity:
Where twenty seuerall schismes haue bin l,
What harmony may there be seene?

c Acts 4.23.

d Exod. 32.1.
e Matth. 27.22.

f Acts 19.34.

g Apoc. 13.16.

h Vt est Dei vna ecclesia, sic est diaboli vna Babylō. Aug. de Ciui. dei.

i *Peter and Paul*, Gal 2.11.
Paul and Barnabas, Acts 15.39.
Chrysost. Theophilact. and Epiphanius, Augustine and Hierome, Cyrill and Theodoret.

k [illegible] Nazianz. Oratione prima de pace.

l *Genebrardus in Chro.*

The

The lawes which one determineth,
The Pope that followes cancelleth [m]:
Yet things by him abolished,
By next Popes are established [n].

And yet another [o] comes behind,
VVho with the former fault doth find,
And all which they did quite displace,
Reduceth to the former grace.

Thus one sage Councell doth decree,
Another saith it may not be [p]:
That which one Sect or Author likes,
The same another cleane out-strikes.

I know, you Papists doe agree,
To worke the Churches miserie:
So *Herod* was made [r] *Pilates* friend,
To bring our Sauiour to his end.

Some yeeld, as fearing to resist
(Such is the power of Antichrist:)
You may not call this Vnity,
But rather publike Tyranny.

Some ioyne because they doe not see
The very depth of Poperie:
To build vpon the Church beleefe,
Of lay Religion is the breefe.

Some for their ease and bellies sake,
Do to your Church themselues betake:
As Monkes, and such as Loytring loue,
Whom none but Romists can approue.

This is your Romish Concordance,
Among your selues at variance:
Though all for some respects are led,
To meete together in one head.

In one point more, I needs must stay,
Though nam'd of you but by the way.
Lest with a phrase of *Peters* keyes,
You dazell should the peoples eyes.

By Keyes, is meant the power to preach,
And in Gods truth the Church to teach [s]:
By it [t] Heauen is opened to receiue,
All those which truly doe beleeue.

It is the power to loose and tye,
VVhich Christ gaue to the Ministry [u],
It was intended vnto all [x],
Though spoke to one in seuerall.

VVhen

[m] *Stephen 6. abrogated all his predecessors decrees. Formosus tooke vp his body, cut two fingers of his right hand off, and buried him againe.*

[n] *The following Popes Theodorus 2, Romanus, Iohn 10. confirmed all Formosus his acts.*

[o] *After all, Pope Sergius disanulled their acts, tooke vp Formosus his body, and cast it into Tyber. Ex Polychron.*

[p] *The first Nicene Councell allowed Priests marriage, and the communion in both kinds. The Counsels of Constance and Basil forbade the Laity the vse of the Cup. The Councell of Trent forbiddeth both the Cup to the Laity, and marriage to the Clergy. The third Councell of Carthage pronounced him accursed, and called him the Forerunner of Antichrist, whosoeuer should terme himselfe Vniuersall Bishop; but now the counsell of Trent curseth him, who shall deny the Pope of Rome to bee the head Bishop of the world. The generall councell of Constantinople ouerthrew Images: The second Nicene Councel decreed them to be worshipped. Againe, the Councell of Franckfort, vnder Charles the Great, determineth it to be Idolatry, and accurseth the Nicene councel. Many the like differences might be alleaged.*

[q] *In Anno 1476. there was a great controuersie betwixt the Franciscanes and Dominicanes touching the conception of the Virgine Mary, whether she were conceiued in sin or not. The Dominicans held shee was, the Franciscanes the contrary: but Pope Xystus the 4. ioyning with the Franciscans, foure of the other were condemned and burned at Rome.*

[r] *Alph. de Castro. lib. 1. cap. 6. holds the Pope inferior to the Councell. The opinion of all the Iesuites at this day, is, that he is aboue the Councell. About the Eucharist they haue a world of differences among themselues; as whether Christ did consecrate when he blessed the bread and wine; or when he said, This is my body: whether so much bread as is taken only, be consecrated: whether the substance of the bread be annihilated, or changed into the substance of Christ: whether there be a bodily motion in the Sacr: whether the body of Christ in the Sacr. can be touched: how the accidents in the Sacraments are without a subiect: whether the accidents can be broken: whether they can nourish: whether the water mingled with the wine, be turned into Christs blood. Whence come wormes in the Host. He that would know the differences betwixt the Thomists, Scotists, and Occamists, let him reade Eras. Sti. contra Latomum, Luke 23. 12. Luke 11. 52.*

[s] *Viz. Preaching.* [t] *Therefore Ministers are said both to haue the Ministry of reconciliation,*

2. Cor. 5. 8. and the Ministry of Vengeance against disobedience. 2. Cor. 10. 6.

x *Our Lord, in the person of one, gaue the Keyes to all, to shew the vnity of all, Cyp. de simp. Prælatorum: and Leo, a Bishop of Rome, is of the same iudgement, In Sermone de Natiuitate.*

y *To binde and loose, is no other thing, but to declare Gods sentence, Hieron. in Mat. 16.*

z *Austin saith, hee answered for all, Hom. in Ioh. 124. and elsewhere often:* vnus pro multis respondit: *one made answer for all: and Lyranus,* Confessio Petri, erat confessio aliorum.

1. Cunctis claues Regni, &c. *All receiue the Keyes of heauen. Hier. lib. 1. aduersus Ioui.*

2. *So you say in the Creed, that Christ sitteth at the right hand of God: and yet you say also, he is in body present at the Masse.*

3 *Who made the Pope a Saint-maker?*

a *You stand so much vpon company, that you will rather goe to the Diuell, then want company.*

b *By Adams fall.*

c *Gallus Senonensis wrote aboue 400. yeares agoe, that Satan was let loose at Rome to destroy the Church. Tho. Becket a Romish Saint, acknowledged the common prouerbe to be true, that there is no right at Rome. The B. of Worcester, a Papist, told Philpot, that hee thought, the wickednes he saw in Rome made him an Heretike.*

VVhen to beleeuers we giue Hope,
Then is the gate of Heauen set ope:
VVhen mercies promise is repeald,
Then by the Keyes that Gate is seald y.

VVhen *Peter* did his faith confesse,
Th'apostles (by) did meane no lesse x:
And that which Christ to *Peter* spake,
VVe may not from the other take z.

Each true and faithfull Minister
Is *Peters* rightfull Successer:
Then speake no more of *Peters* keyes,
Except th'art sworne the Pope to please.

Popish Rime.

Holy.

THis you say in very deede,
When you rehearse the holy Creede 1,
One Church Catholique,
Holy and Apostolique.

This is another marke truly,
The Church of God must be holy:
Holy Men, Holy Seruice,
Ceremonies, Sacrifice:

Sacraments and Holy daies,
Are obserued in her alwaies:
As for the Saints and Martyrs all,
And Virgines, which you Saints do call.

I aske you when they liu'd and where,
VVhose names are in your Calender 2:
In what Religion they died:
By whom they were Canonized 3.

Proue that these agree with you,
And I will say your Faith is true:
If they were not your company a,
Then is your Faith an Heresy.

Protestants Answer.

Holy.

THou saist, the Church we holy call,
And so we doe acknowledge all:
What in the Creede our mouthes confesse,
Our hearts within beleeue no lesse.

The Purity, decayed before b,
Vnto his Church Christ doth restore.
That which is here in lesse degree,
The same in heauen shall perfit be.

If thou knewest Romes Impuritie,
Thou wouldst not brag of Sanctitie:
A sink of Sinne, a sea of Euill,
A place possessed of the Diuell c.

Your Popes beare names of Holinesse,
But none more full of VVickednes:

Let

Let Stories speake, enquire of them,
VVhat Popes haue worne the Diadem:
Some Heretickes [d], some Murtheres [e],
Incestuous some [f], some Sorcerers [g]:
Some noted for their cruelty [h],
Some for their monstrous Blasphemy [i].

One Pope [k] a famous Lemman kept,
VVhose Bastard to the Popedome crept [m]:
Another granted liberty,
To practise beastly Sodomy [n].

VVho but the Pope receiueth rent,
VVhich from the stewes to him is sent [o]?
Let Rome and Venice make report,
And all that thither do resort.

VVho hath in Metre vile expreſt
The sinne, which nature doth deteſt?
Let *Beneuentum* name the man [p]:
Doe thou disproue it, if thou can.

If this among your heads be found,
How shall we thinke the members sound?
Lord, blesse vs from such holy Popes:
And, Lord, make void all popish hopes.

Like to your Popes, your seruice is,
VVanting no store of blasphemies:
Which, lest the people should espie,
You hide in Latine secrecy.

I neede no better witnesses,
Then your allowed Portesses,
Your Missals and your Letanies,
And all your forged Psalteries.

VVhat we to God alone must giue,
That to the Saints you doe deriue.
God will not from his glory part [q],
Yet you to creatures it conuert,

Vnto the Saints you prayers make [r],
And beg saluation for their sake [s]:
You doe adore a piece of bread [t],
And make fond [u] prayers for the dead.

You kneele downe to a Crosse of wood [x],
Thinking thereby to purchase good:
And for some things you would haue done,
You pray the Virgin, charge her sonne [x].

[d] *Marcellinus, Pope, sacrificed to the Idols of the Panims: Platin. and Volater. Liberius Pope, an Arian. Plat. & Hiero. in Catal. scrip. Eccl. & in Chro. Anast. 2. Pope, an Acatian. Plat. Vigilius an Eutychian. Liber in breuiario. Honorius, a Monothelite, condemned by the Romane Councell, vnder Adrian 2.*

[e] *Pope Alexander 6. poysoned Gemes the Great Turkes brother, committed to his custody, Hiero. Marius, Munst. lib. 4. Cosm. Pope Hildebrand hired one to kill the Emperour. Benno Cardinalis.*

[f] *Ioh. 13. Pope committed incest with his two sisters: Luithprand. lib. 6. Hee was wounded in adultery, Platina. Alexander 6. lay with his owne daughter Vol.*

[g] *Hildebrand: so saith Benno the Card. Pope Syluester 2. gaue himselfe to the Diuell to be Pope. Pla. Ioannes Stella: many other were Magicians as Iohn 21. Benedict. 9. &c.*

[h] *Pope Alexander 6. cut off the hands and feete of one Mancinellus, because he wrote against his filthinesse. Ioh. 13. cut off the hands and noses of diuers Cardinals. Plat.*

[i] *Pope Hildebrand threw the Sacrament into the fier. Benno. Card. Ioh. 22. derided the Gospell, held the soules to be mortall, and was therefore by the Councell of Constance, 1. 2. sess. 11. called a Diuell incarnat. Leo 10. writing to Cardinall Bembus, calleth the story of Christ, a fable, Ioh. 13. called the Diuell to helpe him at dice, and dranke to him, Luithp. lib. 6.*

[k] *Pope Sergius 3.*

[l] *Marozia, wife to Guido.*

[m] *Ioh. 11. or as some count, Io. 12. see Plat. and Luithprand.*

[n] Sixtus 4. granted liberty to the whole family of the Cardinall of S. Lucy in the three hot moneths, Iune, Iuly, August, to vse Sodomitry. Wesellus Groningensis in a Treatise de Indulg. Papalibus, at the foote of the licence, was written *Fiat vt petitur*: Bee it as it is requested. [o] Euery common harlot in Rome paid a fee to Pope Sixtus 4. Agrippa in his declam. ad Louan. [p] The Archbishop of Beneuentum, Iohannes a Casa, Deane of the Popes Chamber, vsed Sodomy, and commended it in Italian Meter: the Booke was printed in Venice by Troianus Nauus: see the writing of Paulus Vergerius against this Archbishop.

[q] Isa. 48. 11. [r] There is neither commandement in the Scripture, that we should pray to Saints, nor promise, that if we doe pray to them, we shall be heard: vpon which 2. euery lawfull praier must be built.

[s] In their praiers vpon the saints daies, still those words come in, that by their merits we may haue profit, by their requests we may be deliuered, &c. And Lombard saith, the saints do *iuuare nos merito*, lib. 4. dist. 45. d. 10. [t] When it is carried in procession: for though it were true that the bread in the sacrament is turned into the Body of Christ, yet the sacrament being ended, it must needes returne to the formet nature. [u] They are fond, because touching the estate of the dead, there is no certainty. [x] All haile, O Crosse, our only hope, &c.

increase righteousnesse to the godly, and giue pardon to the guilty. In breuiario infra, *Heb.* 4 *Quad.* [x] Roga patrem, iube natum; iure matris impera, *Pray the Father, charge thy Son, command by the right of a mother:* In officio beatæ Mariæ. [y] *They say, that S. Francis could saue all that shall liue after him to the end of the World, throw his merits from euerlasting death.* Flosbeati francis. (conformat. S. Fran. Tho. *lib.* 4. *dist.* 4 *art.* 3. [z] 1. *Tim.* 2. 5. *That place prooueth, that there is but one Mediatour, as well as that there is but one God.* [a] *The forme of Absolution to Penitentiaries runneth thus: The passion of Christ, and the merits of the blessed Virgin, of S. Peter, and Saint Paul, and of other he and she Saints, be vnto thee in remission of sins.* [b] *Luke* 1. 48. [c] Cœli fenestra: Regis alti ianua, &c. [d] *Luke* 1. 47. [*] *What honor is due to the Saints,* [e] 1. *Cor.* 11. 1. [f] *Heb.* 13. 7. [g] *Gal.* 1. 23.

[*] *Holy Ceremonies.*

[h] *Who so readeth the Canon of the Masse, shall there see a world of idle and ridiculous ceremonies.*

[i] Ierem 19. 5.

[k] *They say indeed, that they haue the forme of the Masse, by the Tradition of the Apostles Rhem.* 1. *Corinth.* 11. *f.* 22. *but the truth is, that it was now a peece and then a peece, patched vp by their owne Popes. Sixtus* 2. *brought in the sanctus: Innocentius* 1. *the Pax. Leo* 1. *added this clause (A holy sacrifice and vnbloody Host:) Gelasius, the Prefaces, Collects, Gradualls. Symmachus, the* Gloria in excelsis. *Agapetus* 1. *Processions. Pelagius* 2. *nine Prefaces before the Canon. Sergius* 1. *Agnus Dei: and Gregory* 1. *confesseth, that one Scolasticus made most part of the Canon.*

Holy Masse or Sacrifice.

With Christ you doe saint *Francis* ioyne[y],
And so his glory doe purloine:
One Mediator we do [z] know,
You haue ioynd with him many moe [a].

We doe the Virgin Blessed call [b],
And say she passed Women all:
But when you call her, Gate of Grace [c],
We say Christs honour you deface.

The thing which made her spirit glad,
Was, that she such a Sauiour had [d]:
Can she on him commandment haue,
Whose helpe she needed her to saue?

[*] This honour to the Saints we giue,
VVe craue Gods grace like them to liue [e],
VVe care to keepe their memory [f],
And God in them we glorifie [g].

[*] Your Ceremonies idle be [h],
And sauour most of vanity:
You stand so much on outward show,
That you the substance ouerthrow.

VVith Images and pictures gay,
You steale the peoples hearts away:
VVell may you please the outward eye,
The spirit you doe not edifie.

A prety play, to see a priest
Tossing his God betweene his fist:
Such gestures, and such apish mowes,
Such warbling, and such antick showes;

Now bends, now ducks, now stands vpright,
Then turnes him to the peoples sight:
Now sighes, now twenty crosses makes,
And ore his head the wafer shakes:

Then washeth, then the Chalice lickes,
And shuts his Idoll in the pixe:
But still the man is much afeard,
Lest ought should hang vpon his beard.

Meane while, the vulgar in a maze,
Vpon the Caky Idoll gaze,
And knock and kneele, and think them well,
That they haue heard the sacring Bell.

Tell me, I pray thee, doth God will,
VVith such fond Rites his Church to fill?
They neuer came into his thought [i]:
Tradition onely hath them brought [k].

Your Rites and Masse do well agree,
Both full of grosse idolatry:
Both are vnholy, and vnsound,
Both wanting holy Scripture ground.

You say that in the Eucharist,
To God is offered by the priest,
A Sacrifice in wine and bread [l],
Both for the liuing and the dead [m].

[i] *Rhem. Heb.* 7. *sect.* 8. *Concil. Trident. sess.* 22. *cap* 1.

[m] *Conc. Trid. sess.* 22. *cap.* 2.

Looke

Looke first what Christ did institute [n],
And that one place shall you refute:
What he did, we must doe likewise [o]
There's no word of a Sacrifice.

By this (said Christ) *Remember me*:
That shewes he would not present [p] be.
We keepe such things in memory,
Which we behold not really.

The Priests of old did euery day
Some Offring on the Altar lay [q].
Christs holy Offring is but one,
Performed by himselfe alone [r].

If Christ shall often offred be,
We shall his sufferings multiply:
As on the Crosse he dyed not twice,
So ther's no second Sacrifice [s].

There's now no sacrificing Priest:
That Office rested vpon Christ [t]:
It comes to none successiuely:
'Tis his for all eternity [u].

How can a Masse a Pardon bring,
Sith 'tis a blood-lesse Offering [x]?
Christ hath procur'd Remission [y]:
What needs a new Oblation [z]?

See then your holy Sacrifice,
A thing without all warrantize:
Of Scriptures, or of Writers sage,
VVhich liued in the purest Age [z].

[*] The Sacraments in number twaine,
You eek't haue with a longer traine:
The seuen-headed Romish beast [a],
The two to seuen hath encreast.

Both Baptisme [b], and that holy Feast [c]
Commanded are by Christs beheast:
Shew me but one commandement,
To proue an other Sacrament [d].

Two in the Old [e], two in the New,
So shall we haue proportion true:
Name what in th'antient [f] Liturgy,
Your fiue false Symboles doe supply [g].

Those Sacraments which holy be,
You stayn'd haue with your pedlery:
In Baptisme, oyle, lights, spettle, creame,
Your Exorcisme, and coniur'd streame;

VVere these inuented by Gods Spirit,
Or found you them in holy Writ?
VVhence had you all that rituous store
VVs'd in the Masse, and nam'd before?

[*] You speake next of Festiuities,
And holy day Solemnities:

[n] Math. 26. 26. Mark. 14. 22. Luk. 22. 19. 1 Cor. 11. 24.
[o] *This doe ye*, 1 Cor. 11. 25.
[p] *Bodily.*
[q] Heb. 10. 11.
[r] Heb. 10. 12.
[s] Heb. 9. 25. 26. 27. 28.
[t] Heb. 7. 23. 24.
[u] *The office of a Priest, so farre forth as we vnderstand therby a Sacrificer, whom the Grecians call* Hiereus, *belongs onely to Christ, and cannot passe from him to any other, neither the name of Priest in that sense. but as the name of Priest commeth from the Greeke word* Presbyteros, *which signifieth an Elder, it cannot simply be misliked.*
[x] Heb. 9. 22.
[y] Heb. 9. 12.
[z] Heb. 10. 18.
[z] *The Masse, as it is now, was not in vse in the Church, 1200 yeares after Christ: it neuer came to the full perfection (though it was in hatching before) vntil the Counsel of Lateran, vnder Inno. 3.*
[*] *Holy Sacraments.*
[a] Reuel. 17. 7.
[b] Matth. 28. 19.
[c] 1 Co. 11. 24 &c.
[d] *No Father within an* 100: *yeares after Christ acknowledged seuen Sacraments of the new Testament: And* Augustine *saith, the Sacraments are* numero pauciſſima, *fewest in number. Ep. 118. Now, two is the least number.*
[e] *Viz. Ordinarie.*
[f] *Viz. The forme of Gods worship vnder the Law:*
[g] *The Sacraments of the new Testament, succeede the Sacraments of the old: if then they can name no Sacraments of the old Testament, in the place whereof their fiue supposed Sacraments should come, then they cannot iustifie them to be Sacraments.*
[*] *Holy daies.*

Thou think'st by this, with easinesse
To proue thy Churches holinesse.

Truth is, mens Conscience you enthrall [h].
To many an idle Festiuall [i]:
Youle haue them be as strictly kept,
As Gods one day by his precept.

Of feasts, some low, some higher be,
Some great, some lesser in degree:
Some double more, some double lesse:
A treble fault some to transgresse.

So with your doubling and redoubling stile,
The simple people you beguile:
The Lord is weary of your feasts [k],
And likes not your deuised rests:

All dayes are like in holinesse,
None holy more, none holy lesse [l]:
Paul thought his labour was in vaine,
Where daies distinctions did remaine [m].

Thou hop'st to put vs in some feare,
With speaking of the Kalender [n]:
Thou ask'st what faith all those did hold,
Whose names are found therein enrold?

I tell thee plaine, 'tis nought to mee.
What many a one there nam'd might be:
My faith's not so set on the Rack,
To seeke strength from the Almanacke.

Yet sure I am, what wee professe,
Some that are there, beleeu'd no lesse [o]:
Our faith and theirs doth well agree,
And you with them at variance be.

You Churches make and holy daies
Vnto the Saints, and Martyrs praise:
But vs which doe beleeue the same
You seeke to kill and to defame.

Thou ask'st who them canonized,
Whose names are there enregistred?
You say the Pope: I aske againe,
Wilt thou that fainting power maintaine [p]?

Can any mortall Creature tell,
VVho goes to Heauen, and who to Hell?
All iudgement, *Paul* bids vs forbeare,
Vntill the Lord himselfe appeare [q].

In Heauen to sit or high or low,
Is it in mans power to bestow [r]?
VVhat Bishop, can, or Saints inuest,
Or shut men from eternall rest?

Some one Pope doth a Saint enstall:
His grant another doth recall [s]:
'Tis but a silly dignity,
That's subiect to vncertainty.

[h] Bellarmine *saith, men are bound in conscience to keepe the Festiuities of the Church, lib. 3. cap. 10. prop. 3. and so doe the Rhemists*, Gal. 4. 1. 5.

[i] *Very neere 200. if we put these together which were determined of*, Concill. Oxon. sub Steph. *and which we reade in the marginall notes vpon the Rhemists Testament.*

[k] Isa: 1. 14.

[l] *The difference betwixt dayes, is in obseruation & vse, and not in the nature of the day: if one day had beene in nature holier then another, the Sabbath might not haue beene altered.*

[m] Gal. 4. 10. 11.

[n] *Saints canonized.*

[o] *As* Peter, Paul, Mary, &c. *and some there named which suffered persecution in the ten first persecutions of the Church.*

[p] *The custome of canonizing Saints was not heard of, til one thousand years after Christ, in the dayes of* Alexander. 3. *and* Gregory. 7.

[q] 1 Cor. 4. 5.

[r] Math. 20. 23.

[s] Bonifac. 8. *caused* Hermanus Ferrariens. *who had beene canonized for a Saint. 30. yeares before, to be taken out of his graue, and burned.* ann: 1300.

Among

Among your Saints often thoſe are ſeene,
Which to their Prince haue Traytors beene[r].
Though that our Church ſuch Saints deſpiſe,
To it, it is no preiudice.

[r] *As* Thomas Becket, *and* Elizabeth Barton, *called the holy Maide of Kent, and others.*

Popiſh Rime.

Heretickes.

OVr Sauiour warneth vs to haue care,
Of falſe Prophets to beware[b];
Which in his name ſhall come,
Not ſent, yet they ſhall runne[c]:

Theeues, not entring by the Doore[d],
That kill and ſteale, and keepe a ſtoore;
VVolues in ſhepheards clothing,
That kill the ſoule, and ſteale the tithing.

Dogges, Foxes, and Maſters of lies,
That new Sects will deuiſe,
Bringing in diſſenſion,
And heape thouſands to perdition.

VVhere haue you beene this many a yeare,
That none of you durſt once appeare?
Euer ſince our Sauiours time,
To whom did your light ſhine[e]?

VVhere did your principall Paſtor ſit[f]?
Who kept your keyes? who fed your ſheepe[g]
Shew ſome Churches you haue built:
I can ſhew many you haue ſpilt.

How might a man haue found you out,
To haue triall in a matter of doubt[h];
VVhere for ſo many a yeare,
No ſuch company did appeare?

Vntill *Luther*, a lying Fryer[i],
Vpon whom the Diuell had deſire,
Brake his vow[k], and married a Nunne,
And there your Sect[l] firſt begunne[m].

And fauoured in *Saxony*,
By a Duke that loued liberty:
And in King *Edwards* time truly[n],
It firſt infected our Country.

For a thouſand yeeres you ſay,
That Papiſtry did beare the ſway:
And during all that ſpace,
No Proteſtant durſt ſhew his face[o].

VVho kept[p] the holy Scriptures then
From the hands of wicked men?
VVho had authority to ordaine,
Our Prieſts and Biſhops againe?

For he that entreth without order,
As a thiefe doth kill and murder.
And one thing maketh me to muſe,
That no Prieſt you doe refuſe[q].

[b] *That makes vs take heed of you.*
[c] *There be many of your Church come among ſt vs to worke miſchiefe, before you be ſent for.*
[d] *A lively deſcription of the Popes Clergy.*

To thoſe which had eies to ſee it.
[f] *In Heauen.*
[g] *You haue butchered a good ſort of them.*

[h] *You be too proud to learne: it is the firſt leſſon you teach your Diſciples, to admit no conference.*
[i] *If* Luther *had continued a true Friar, he had neuer been good.*
[k] Herods *vow is better broken then kept.*
[l] *Our ſect is the ſame that* Pauls *was,* Acts 28. 22.
[m] *Either thou knoweſt this to be a lie, or thou knoweſt nothing.*
[n] *There were Engliſhmen in England who bare witnes to this truth, by ſuffering death for it long afore King* Edwards *time.*
[o] *The more they lay hid, the greater was your tyrannie: yet many then both ſhewed their faces, and loſt their liues.*
[p] *Indeede you kept them ſo faſt, that the people could haue no comfort by them.*

[q] *A very tale.*

[p] He that hath once beene an eager Papist, and is conuerted truly, is to be the better thought of; because hauing knowne the abomination of Popery, hee must needs detest it more.

[q] I beleeue you will not be so good as your word.

[r] A man neede not bee long in making you an answer.

[s] VVho made him an Apostle?

[t] This *Gregory* accounteth him the forerunner of Antichrist, who so should seeke to bee called Vniuersall Bishop: from this faith you are gone.

Being ordred by the Church of *Rome*,
But he was accepted soone:
If he would say the new Seruice,
He should haue a Benefice.

VVithout any further order,
And accounted for the better[q],
How can shee make a lawfull Priest,
If shee be not the Church of Christ?

Answer this, O Protestant;
If thou canst, I will recant[r]:
But while an answer you deuise[r],
I counsell all men that are wise,

To hold the faith maintained here,
The space of a thousand yeere,
Brought vnto vs Englishmen,
By our Apostle[s], Saint *Austen*;

VVho from *Rome* was hither sent,
VVhen *Ethelbert* was King of Kent;
VVho learned his faith of *Gregory*[t]:
His faith was kept successiuely,

By threescore Bishops and three,
Since Saint *Peters* time truly,
VVho learned his faith of *Christ Iesu*,
VVho is the Sonne of God most true.

Protestants Answer.

Heretickes.

THe Caueat touching Heretikes,
Doth make against false Catholikes:
We know full well that Popery,
Is but a Masse of Heresie.

Those errors which of old were hatcht,
Your Church together hath them patcht[u]:
On them shee puts a fairer name,
But in effect they are the same.

You raz'd haue the foundation
Of all truth and Religion:
You chang'd haue the sincerity
Of all the Grounds of Piety[x].

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[u] It maintaineth free will, and merit of workes, with the Pelagians. *Augustine.* The Pelagians helde children to be without sinne. *Aug. contra Iul. lib. 3. cap. 5.* So the Church of *Rome* saith; Concupiscence is no sinne. It holds imagery with the *Simonians*, *Basilidians*, and *Carpocratians*: and with the two latter, they secret their Religion. *Iren. lib. 1. cap. 23. Epiph. Haref. 24.* It alloweth praying in an vnknowne tongue with the *Osseni. Epiph. Haref. 19.* It accounteth marriage vncleane, with *Tatianus*, *Hæ. 46*: and condemneth wedlocke in their Priests, as the Manichees did in their chosen ones, *Aug. Ep. 74.* VVith the same Heretikes it vseth bread onely in the Communiõ. *Leo Ser. 4. de Quad.* and placeth fasting in the distinction of meates. *Aug. de Morib. Eccl. & Manich. lib. 2. cap. 23.* It thinks that all necessarie doctrine is not contained in the Scripture, with *Montanus*. *Ep. Har. 48.* It braggeth of inherent righteousnesse, with the *Cathari*. *Isid. Etym. lib. 8. cap. de Har. Christ*: It worshippeth Angels with the *Angelici*, *Aug. ad Quodvult: cap. 39.* It denieth the preaching of the VVord to bee a note of the Church, with the *Donatists*, *Aug. in variis locis*: and with them tieth the Church to one set place, *Cass. in Psal. 60.* It worshippeth the Crosse, with the *Armenians*, *Euthymius in Panoplia.* Thus in many other points it partaketh with the ancient Heretikes.

[x] As for example, first the Article of Iustification, the efficient cause of our saluation and righteousnesse, by the Scripture, is Gods loue and grace onely, *2 Tim. 1. 9. Tit. 2. 11. Ephe. 1. 5. Ioh. 3. 16.* The Papists say; God is moued by our preparing workes. So held *Malmend* in his disputation with *Bucer* at *Ratisbone*: so *Bonauenture lib. 1. sen. dist. 41. Quæst. 2.* Touching the matter of our Iustification, the Scripture propoundeth nothing but Christs obedience *Rom. 5. 19. & 10. 4.* The Papists place our Righteousnesse before God in our owne works & merits, *Con. Trid. sess. 6. c. 7.* For the forme (as Schollers cal it) of Iustification, it is by the

the Scriptures, the imputation of Christs righteousnes. 2 *Cor.* 5. 21. The Papists place it in our merits, Rhemist. 2. *Tim.* 4. *f.* 4. Secondly, it is a ground of Christiã religion, that the law cannot be fulfiled by vs, & that no man is to expect righteousnes or saluatiõ by it, *Rom.* 8. 3 *Act.* 15. 10. *Gal.* 2. 15. 16. & 3. 10. The Papists maintaine, that men may keepe the law. Con: Trid. *f.* 6. *c.* 11. Yea & that they may performe more then the law binds vnto: whence are sprung the works of supererogation, & indulgẽces, which that Counsel so highly prizeth *Sess.* 21. *c.* 9. A third ground of Religion ouerthrown by them, is, that eternall death is due to euery sinne. This the Scripture auoucheth, *Rom.* 5. 12. & 6. 23. *Ezek.* 18. 14. The Papists teach, some sins to be in their own nature pardonable, not deseruing death. *Con. Trid. sess.* 6. *c.* 11. From which opinion arose Purgatory. A fourth ground of Religion, is the certainty of saluation. That beleeuers may be certen of saluation, is the doctrine of the Scripture. *Rõ* 8. 38. *Heb.* 11. 1. *Luk.* 10. 20. The Papists deny & say, we can but haue hope onely, *Con. Trid. f.* 6. *c.* 9. & yet therein they confound themselues: for true hope cannot be deceiued, *Rom.* 5. 5. It is the Anchor of the soule, *Heb.* 6. 19. A fift ground is, that we cannot satisfie God for our least sins: The Scripture ascribeth all satisfaction to Christ, *Heb.* 1. 3. 1 *Pet.* 2. 24. *Reu.* 1. 5. The Papists maintaine that wee may & must satisfie, making satisfaction a part of Penance, *Con. Trid. f.* 14. *c.* 13. A sixt ground is, that the Scripture containes al doctrine necessary for our saluation. So saith the Scripture, 2 *Tim.* 3. 16. & the ancient Church. *Aug. lib.* 3 *cont. lit. Petil. c.* 6. & others. The Papists equall Traditions to the Scripture, *Con. Trid. f.* 4. A seuenth ground is, that the knowledge of the Scripture is needful to the people vnto saluation, & ought to be read of them: thereto accords the holy Text, *Ioh.* 5. 39. *Col.* 3. 16. The ignorãce therin is the cause of all error, *Mat.* 22. 24. The Papists forbid the people the vse of the Scripture, Rhemists Preface: & do all in the Church seruice in an vnknown tongue. Eightly, the Scripture teacheth vs to worship God alone, *Mat.* 4. 10. The Papists worship Angels and Saints, yea their Images and Relikes: Their distinction of *Latria*, and *Dulia*, will not serue them: for they pray to Creatures, and that is *Latria*: and they acknowledge that which they call *Latria*, to be due to the crosse, Tho. p. 3. sum. Quæst: 25. art. 4. & Andrad. lib. 9. Orth. expl. Ninthly, it is the Doctrine of the Scripture, that Christ, according to his humane nature, is onely in Heauen, *Act.* 3. 21. Papists say, he is bodily present in the Eucharist, *Con. Trid. f.* 13. *c.* 6. Tenthly, Christ ordained the Communion in both kindes, commanding to doe as he did, 1 *Cor* 11. 24. &c. Papists take the Cup from the Laity, *Con. trid. f.* 21. *c.* 1. Thus, as in these particulars, so in many other, it were easie to shew how the Church of Rome hath ouer thrown the maine points of holy Doctrine, and haue nothing left but the name of the Church, and a Title and shew of Religion.

Thou fall'st now to a railing vaine,
And would by this thy Pope maintaine;
Leaue idle termes, and shew some Reason,
Els all these words come out of season.

Shew thou what sects we doe deuise,
And wherein we deliuer lies:
And prooue it so, that all may see,
Lest thou thy selfe the Lyer be.

Foxes and Dogges, and Wolues thou nam'st,
And Theeues, wherein thy selfe thou sham'st:
Or proue all this in vs is true,
Els we returne it backe to you.

They call'd Saint *Paul* an Heritike[x],
A Babbler[y], and a Schismatike[z]:
They said our Sauiour was possest[a],
And of his Preaching made a Iest[b].
Yet *Paul* no Heresie did teach,
Nor in the Church made any breach:
Nor yet our Sauiour had a Diuell,
He neuer did, or Preached euill.

[x] Act. 24. 14.
[y] Act. 17. 18.
[z] Act. 24. 5. and 28. 22.
[a] Ioh. 8. 24.
[b] Luk. 16. 14.

Let Scripture try wherein we erre,
We craue no other Arbiter:
Conuict vs once by such a iudge,
We will not at your railings grudge.

Now that thy store is almost spent,
Thou com'st to an old worne Argument:
Where was your Church some yeares agoe,
Before the world did *Luther* know?

If brisly now I should deny
The Churches Visibility:
It were a word sufficient,
To ouerthrow this prattlement.

Yet this I say, and will maintaine,
That euen when blindnes most did raigne,
Our Church a certaine being had,
Though not with outward beauty clad:

Like to that holy portion [c],
In that great superfition,
VVhich ouerwhelm'd all Israel,
After the Tribes from *Dauid* [d] fell.

Or as some eares of purer seed,
Amidst a field of noysome weed:
So God had some euen at that time,
VVhen Antichrist was in his Prime.

And now and then one brake the Light,
Euen in that long and irksome Night:
Like as the Sunne in lowring daies
Sometime sends forth his glittering raies:

Long time ere *Luther* yet was borne,
VVhom you our Founder name in scorne,
There were which shew'd their enmity,
Against your vile Idolatry [e].

But now the Lord hath let vs see
Your Antichrists deformity:
That all men might him fully know,
Before his finall ouerthrow.

Our Pastor chiefe [f] in Heauen did sit,
And so doth still, saith holy VVrit [g]:
On earth, vniuersall Priest,
None dare be call'd but Antichrist [h],

He that our Church and keyes had sought,
By tokens in the Scripture taught,
Our Church and keies he might haue found
Euen when the world was most vnsound.

Building of Churches nothing makes
For that which here thou vndertakes:
For then commend *Demetrius*,
VVho builded Shrines as Ephesus [i].

VVell may the heathen people boast
Of Piramees and Churches cost:
In houses made, God doth not dwell,
As holy Scripture doth vs tell [k].

Yet

[c] 1. King. 19. 18.
[d] Dauids *line*.
[e] Bertram *wrote against Transubstantiation*, anno 812. *A Bishop of* Florence *was condemned for teaching, that Antichrist was come*, ann. 1114. Arnulph. *was murthered in Rome, for preaching against the Pope and his Clergie*, ann. 1128. Henry *a Monke of Tolose, was against prayer for the dead, pilgrimage, creame, oyle, &c.* ann. 1137. Io. *of Salisbury, called the Clergy, Pharisies; the Pope Antichrist; and Rome, Babylon*, 1151. Gerard *and* Duleimus, *which taught the Pope to be Antichrist, were burnt, with* 30. *more, about the yeares*, 1161. 1165. 1166. *The Waldenses, which held in many points against the Pope, were in* anno 1167. *and after increasing in diuers places.* Almaris *a Bishop burnt in Paris, for holding against Transubstantiation, Images, Altars, and praying to Saints*, 1206. *Many in Sienna did preach the Pope to bee an Heretick, in the yeares* 1236. 1237. 1238. Grosted, *Bishop of Lincolne wrote against the Pope*, anno 1246. Arnold de Noua Villa, *against Masses and Sacrifices for the dead, taught that the Popes beleefe was the diuels beleefe*, ann. 1259. *All histories are full of the like examples. These few may serue for a taste, to satisfie an indifferent Reader, and to stop their mouthes who say none were heard of, of our Religion and Church, till Luther.*

[f] 1. Pet. 5. 4.
[g] Acts 4. 21.

[h] Gregory *the Great, a Bishop of Rome, said, that who so calleth himselfe, or desireth to be called Vniuersall Bishop, is the Forerunner of Antichrist*, Epist. ad Eulogium. *lib.* 7.

[i] Acts 19. 24.

[k] Acts 7. 48.

Yet neither all the Churches here,
Erected by the Papists were:
Nor are by vs abolished
Places where God is worshipped.

If priuate men haue euill done,
For it blame not Religion:
Those men that do Church-spoyling loue,
Our Faith and Church doth not approue.

Those Celles and Dens of idlenesse,
And Nurseries of wickednesse,
Vpon good causes were displac't,
As *Baals* Temples were defac't[l].

* A lawlesse vowe[m] of single life,
Luther well brake, and tooke a wife.
Better the pure and spotlesse bed[n],
Then by vncleane lusts to be led[o].

Better the maried Chastity[p],
Then violent Virginity:
They ought not single to remaine,
Who are not gifted, to containe[q].

Wedlocke it selfe cannot defile,
It hath an honourable stile[r]:
God doth it not to each man giue,
Without the mariage bonds to liue[s].

The forced vowes of singlenesse
Haue brought forth beastly filthinesse:
Thou maiest behold in History
The fruits of Monkish Lechery[t].

Thy poysoned tongue doth further reach
The noble Saxon to impeach:
Because to truth he did encline,
Thou callest him a Libertine.

When God was pleas'd to let him see,
How Christ his death hath made vs free,
Then did he deeme it slauery,
To beare the Romish tyrannie.

Though Antichrist did Rome possesse,
* You kept the Scriptures I confesse:
And in that long Apostasie,
Those bookes were in your custodie,

So I a Pirate false haue knowne,
To keepe the goods were not his owne,
And in the ship to rule and raigne,
VVhen the right owner hath beene slaine.

So did the Iewish Synagogue
Safely keepe *Moses* Decalogue,
And th'other bookes[u], when cruelly
They did Christ Iesus crucifie.

* The Pastors, which did first restore
The truth which lay long hid before,
Thereto were called lawfully,
And euen by your Authoritie:

[l] 2 *Kings* 10.

* *Touching* Luthers *Mariage.*

[m] *It is well called a lawlesse vowe, because it is of a thing which is not in mans power. If it be said that by fasting and prayer it may bee performed, and continency obtained; I answer, the gifts of God are twofold: Some common to all beleeuers, as Faith, &c: Some peculiar to some onely, as this of Continency: Now, if by fasting and prayer we labour for the first sort, wee shall in some measure receiue them: but wee haue not the like assurance for the gifts of the latter sort: because (it may be) the Lord is pleased otherwise to dispose. Now, to make such a vowe, is a sinne: but to persist in it, is a double euill.*

[n] τὴν ἀμίαντον *Heb.* 13.4.

[o] 1 *Cor.* 7.9.

[p] *Papists doe oppose mariage and chastity: but* Paul *bids young women to be chaste and subiect to their husbands. Tit.* 2.4.5.

[q] 1 *Cor.* 7.9.

[r] *Heb.* 13.4.

[s] *Mat.* 19.11. *And it is allowed to a Bishop, to be the husband of one wife,* 1 *Tim.* 3.2.

[t] *There were* 6000. *infants heads found in Pope* Gregory *his mote, as appeares by the letter of* Volusianus, *Bishop of Carthage or as some thinke, of* Huldericus (*Bishop of Augusta*) *to Pope* Nicholas: *against the forbidding of Priests mariage.*

* *Who kept the Scriptures.*

[u] *Viz. The Prophets and Psalmes: for so is the olde Testament diuided;* Moses *the Prophets, and Psalmes, Luke* 24.44.

* *Touching the calling of Ministers:*

You did them Priests and Doctors make,
And they from you this charge did take*,
That they the truth should soundly Preach,
And in the same the people teach.

Hereto you caused them to sweare,
That to the Faith they should adheare,
And neuer should errors endure,
That were against the Doctrine pure.

That whereunto you did them call,
Full well they haue performed all:
Truth they haue sought to propagate,
And heresies to ruinate.

As we account your Baptisme true,
And neuer do the same renue*:
So may you make a lawfull Priest,
Yet be not the pure Church of Christ:

We know that now you wiser be,
And sweare your Priests to Popery*,
And bind them to maintaine the state
Of your three-crowned Potentate.

See now (O Papist) thou recant,
Th'art answered by a Protestant.
I counsell thee, if thou be wise,
No new euasions to deuise.

Thy tale of *Ethelbert* of Kent,
Is but a slender argument‖:
It skils not whence the Faith was brought,
Or who it first amongst vs taught.

Let vs into the Scripture looke[a],
And duly search[a] that holy Booke:
Thence shall we know which Church to
And vnto which alone to cleaue. [cleaue[b],

These swelling words[c] of Vnitie,
Succession, and Antiquitie,
Are but poore groundlesse fantasies,
To blind the simple peoples eyes.

Though that an Angell thou shouldst see,
Let him (saith *Paul*) accursed be[d],
If from the Scripture he doth erre,
Account him not Gods Minister.

If one arise, and wonders showe,
Seeking the truth to ouerthrowe,
Though that might seeme a motiue strong,
Yet vnto him death doth belong[e].

If threescore Bishops here and three,
Haue beene with vs successiuely,
It either prooues our Church is true,
Or else that marke makes nought for you.

That faith, for which *Peter* was slaine,
Our English Church doth still retaine:
We heare the voyce[f] of Christ Iesu,
Who is the Sonne of God most true.

Finis.

THE DIGNITY

* *In their admittance.*

* *Yet it followeth not hereupon that Rome is a true Church: There is in the Papacy a certaine hidden Church, vnto it that* Sacrament *appertaines. Circumcision was vsed of old euen among the Samaritans.*

* *In their othes and admissions, they put in this clause. (The Catholike and Apostolike Church of Rome) which in elder times was not vsed.*

‖ *It is also answered before.*

[a] *Esay.* 8:20.
[a] *Iohn* 5.39. *Acts* 17.11.

[b] *We haue found Christ in the Scriptures; there wee must also finde the Church. Aug.* de Pastoribus.

[c] 2 *Pet.*2.18.

[d] *Gal.*1.8.

[e] *Deut.*13.1,2,5.

[f] *Iohn* 10.27.

To the right Worshipfull

Knights S^r. *Fardinando Gorges*, Commander of his Maiesties Fort at *Plimmouth*, S^r. *William Strode* of *Newingham*, S^r. *Warwick Hele* of *Wenbury*, S^r. *Christopher Haris* of *Radford*, and to the worshipfull *George Chudleigh* of *Strachleigh* Esquire.

RIght Worshipfull, *Let it not (I beseech you) be thought presumption in me, to present that now to your view by penne, which not long since, I commended to your eares by voyce. I am, among many others, thankfull to God, who hath put it into your hearts, both to commiserate, and to helpe the spirituall necessity of an vntaught Towne, by procuring the establishment of a weekely Lecture in it. I hope the Lord shall remember you in goodnesse, according to that which herein you haue cared to doe for that people. And I doubt not but the soules, which shall reape comfort by the Ordinance of God there, will blesse you, and God for you, acknowledging you his Instruments for their best good. It is fallen to my lot, by your chusing, to be one in this Preaching course: when my first turne came, I thought it fitting to hansell (as it were) the Businesse, by treating vpon the worth and necessity of that seruice, which the rest of my Brethren, and my selfe, were there called to discharge; that both they which wanted it, might vnderstand their Hazard, and they which enioyed it, might know their happinesse, if they might be so happy as to embrace it. This thing thus laboured in by me, (according to my measure) though it was gladly entertained by the most, yet by some it was not so wholly approued of, but thought in some particulars, to smell too much of selfe-opinion. This hath moued me (contrary to my first thoughts) to aduenture it by printing, vpon the Common Censure. I haue deliuered nothing in it, but that which I haue learned, partly in the Vniuersity, partly since by my poore studies in the Country, and that from the chiefest for Learning, Place, and Paines, in this our English Church; whereof I reioyce to be a Sonne; and wherein, it shall be my glory and my Crowne in the day of Christ, to haue been employed as a Minister. Now, I am bold, to shroud it vnder your patronage, in as much as your calling me to a Turne in this Lecture, was the occasion of its first Being, and you all likewise gaue countenance to it by your presence, (according as you haue respectiuely done the like to vs all, and I trust will doe still) when it was deliuered. If you shall please to accept as a fruit of my due respect to each of you in your places, it is all the recompence I looke for: In confident expectation whereof, I binde my selfe vnder my hand, to be*

Euer at your Worships seruice in the Lord,

SAM. HIERON.

From Modbury. 1616.

THE DIGNITIE of Preaching.

1 Thess. 5.20. *Despise not Prophecying.*

THe verse next before this, I handled not fatre hence, now well neere halfe a yeere agoe. My meaning was to haue there also treated, both vpon this & that which followeth, if there had beene opportunity. But now, this Lecture being well begun, (and I pray God it may so long continue) and my selfe being called to beare a part therein, I thought with my selfe, I could not chuse a more fit Text, wherewith, to set on with this vvorke, it being so direct to procure honour to this preaching businesse, which the gentlemen of these parts (for their owne good and the Townes) haue seemed so desirous of, and vpon which they professe to haue dependance. I delight not to be long in preambles, I am come hither to discharge the duty of a Preacher, not of an Orator. Thus then, it was *Pauls* aduice in the precedent verse, to euery one sensible in himselfe of the graces of Gods Spirit, such as doe accompany saluation, to beware of quenching them; and so accordingly to endeauour to keep life in them, yea, & to adde more heate vnto them, by all good meanes. Now a speciall meanes, both to continue and augment this sacred fire, is here prescribed, & it is this, not to *despise Prophecying*: so haue you of a short text the connexion in short. I cannot be profitable to you in discoursing vpon these words, vnlesse I make you to know, what that is, which is termed, *Prophecying*, and what not to despise *Prophecying*. In the strictest taking of the vvord, to *Prophecie*, is to foretell some future thing, and so accordingly they were anciently termed *Prophets*, to vvhom God reuealed his speciall purposes touching the after times. But now in the new Testament vve find this *Prophecying*, not so much to signifie a reuealing before hand, by diuine inspirement, vvhat touching States & Common-wealths, and particular persons shall ensue, as an expounding the Scriptures in such sort, as might best aduance the common benefit. Me thinkes I finde in *Paul* an exact definition of *Prophecying*; it is a speaking

The Coherence of the Text.

The openning of the words.

[a] 1.Cor.14.3. to men, to edifying, to exhortation, to comfort[a]. It is euen the very ſame which we name Preaching. I could ſo maintaine this interpretation, by the names of men, which deſerue reſpect, but *Paul*'s deſcription is warrant enough: whatſoeuer any ſay, diſcouering their opinion touching this words meaning here, they ground vpon the place of *Paul* which I haue named. Plowing therefore with the ſame Heifer, we may ſoone attaine to the depth of that, which may be thought the Riddle of this place.

Now not to *deſpiſe* here is to *honour*: for in this caſe there can be no third. He who doth not deſpiſe *Prophecying, doth honour it*; and he who doth not *honour* it, doth *deſpiſe* it. So that to come (as ſoone as I can) to the principall matter of this verſe, you may pleaſe to entertaine it, as it is preſented you in this forme:

The generall Doctrine. *That the exerciſe of preaching ought to receiue from vs all eſteeme.*

Wouldeſt thou that the ſpirit of God, namely, the ſauing graces thereof, might be conueied into thee, and preſerued in thee? Hoe; God hath giuen gifts vnto men, and hath furniſhed them with skill of right diuiding his holy and ſacred Word, Paſtors and Teachers for the gathering together of his Saints, and for the comfortable diſcouery of the ſecret of the Goſpell: ſee thou harken vnto theſe, and let their labour in the word, be ſweet and precious to thy ſoule. This is the effect of *Pauls* counſell here, which now that we haue found out, to the end it may be more vſefull, I am now a little further to enlarge. My proofe of this doctrine ſhall be made good by the declaring of two things. 1. That it is the expreſſe will and ordinance of God, that there ſhould be in his Church a certaine calling of men, ſet apart to this worke and ſeruice, of making the holy Scriptures vſefull to the people by the acte of preaching. 2. That this act of preaching is ſo ordained by God, that we haue no aſſurance in the world to attaine ſaluation, but by it. Theſe two points well cleared, will take away all doubt touching this doctrines truth. For if preaching be Gods ordinance, ſhall it not be honoured? and if we haue without it no hope of being ſaued, ſhall it not deſerue eſteeme? If then I ſhall be able to double theſe two points, I ſhall hope to procure an eaſie paſſage for the maine doctrine, into the heart and ſoule of euery one that heares me. So that you will not crie when I haue done, as they did againſt *Paul, Away with ſuch a fellow from the earth*[b]; but rather breake out into ſome ſuch note, as theirs that followed Chriſt; *Lord euermore giue vs this preaching*[c]. My firſt taske muſt be this, to make it to appeare, that God neuer purpoſed to leaue his holy Word to be no more but read, either priuately in mens houſes, or publikely in our Churches; but appointed there ſhould be men ordained, to expound the ſame by voyce, and to apply it to the occaſions and neceſſities of the people for their edifying. For this is the ſoule of prophecying, and the very life of preaching. It openeth the Scripture, to ſhew what it meaneth, it fits it to the particular vſes and caſes of the hearers. Now that there hath bin from the beginning a Calling of men, to deale betwixt God and man in the things of God, the courſe of the holy ſtory makes it plaine: In the daies before the Flood (beſides that, the firſt borne of euery Family vvas an officer of this kind) vve reade particularly of *Enoch* and of *Noah*; the one a Prophet by the teſtimony of S. *Iude*[d], the other a Preacher of righteouſneſſe by the vvitneſſe of S. *Peter*[e]. In the followving times, notvvithſtanding the ſmalnes of Gods Church for diuers yeares, yet that vvhich is ſaid of *Melchizedech*, that he vvas a *Prieſt of the moſt high God*[f], is an argument, of ſome ſuch ranke and condition of men as I now ſpeak of. As the people of God multiplied, and began to put on the ſhape of a Body politique: ſo this courſe became more euident, and more ordinary. Then the Tribe of *Leui* vvas deputed to a ſpeciall attendance vpon this functions, and from thence there vvas a continual ſucceſſion of men ſitting in *Moſes* chaire, vntill our Sauiours time. Chriſt vvhen he came, did not ouerthrovv this courſe, but eſtabliſht it. He appoin-

[b] Acts 22.22.
[c] Iohn 6.34.
[d] Iude, ver.14.
[e] 2.Pet.2.5.
[f] Gen.14.18.
[g] Deut.33.10.

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ted Apoſtles firſt [h], they being by him inſtructed in the things, which pertaine to the kingdome of God [i], and preciſe to ordaine nothing, but that which themſelues had receiued [k]: as they were diligent in reſpect of their perſonall induſtry, ſo they appointed ſuch as themſelues (in regard of the ſubſtance of their office) and gaue order (for the perpetuating of this courſe) *to make choiſe of faithfull men* ſtill to be employed in this ſeruice [m]: and *Paul* ſaith expreſly, *That Chriſt aſcended on high to giue gifts vnto men*, euen that there might be ſuch for the gathering together *of the Saints* to the end of the world [n]: now, as ſuch a calling was of old, and muſt continue till time ſhall be no more; ſo the ſpeciall intendment was to Teach. See for proofe in the old Teſtament, *Deut.* 33.10. 2 *Chron.* 15.3. and in the new, *Mat.* 28.19. Therefore, (as we gather by our Sauiours ſpeech to *Nicodemus*) they of this profeſſion were called *Maſters in Iſrael* [o], and after in the ſame ſort *Teachers*.

The matter of their teaching was in the old Teſtament termed *the Iudgement and Law of God* [q], and in the new, it is ſaid to be *whatſoeuer Chriſt hath commanded* [r], and more briefly the [s] *Word*.

The manner of their Teaching in the old Teſtament, is reported to be *Reading in the booke of the Law, diſtinctly giuing the ſenſe, and cauſing the people to vnderſtand the reading* [t]: in the new, *a publiſhing of the ſecret of the Goſpell* [u]: *a dealing vnto the people the Goſpell of God* [x].

Now in Teaching, it is manifeſt, that there is a further matter then the publiſhing to the people, by reading from out of the booke, the wordes & tenour of the Scripture. Euery ordinary man will quickly conceiue ſo much, out of the nature of the word, *Teach*: Doth a Schoolmaſter teach his Scholler in reading to him his Rule, vnleſſe he doe alſo cauſe him to vnderſtand it, and ſhew him how he may practiſe that vvhich is the purpoſe of it? Doth a man of occupation teach his apprentiſe his trade by propounding certen generall precepts, if he do not diſcouer to him that, which we terme the myſtery of his profeſſion in particulars? Thus far we are come in the proofe of this firſt branch.

It is the ordinance of God, that there ſhould be a Calling of men, to deale betwixt him and man; and that euery one called to this calling ſhould bee *apt to Teach* [y]. He that vvants this knowledge is no Prieſt *for me*, ſaid the Lord of old [z]. Agreeing heereto is the vvholeſome order of our Engliſh Church, in vvhich no man is admitted Presbyter, but he is firſt exhorted by the Biſhop, to conſider that his office is of great excellency, and of great difficulty, ſuch as hee cannot by any other meanes *compaſſe*, but *with Doctrine and exhortation taken out of the Scripture*: And then after he is asked, whether he is determined to inſtruct the people committed to his charge with the Scriptures, in the end (a Bible being deliuered into his hand) hee is willed to take authority to Preach the Word of God. And by the booke of common Prayer it is manifeſt, that none ought to adminiſter the Sacrament of the Lords Supper to the people, but he who may boldly ſay to the people, *If there bee any of you which cannot quiet his conſcience, but requireth further counſell or comfort, let him come to me, or ſome other diſcreet and learned Miniſter of Gods Word, and open his griefe, that he may receiue ſuch ghoſtly counſell, aduice, and comfort, as his conſcience may be relieued.* It is not meant, that he ſhould haue ſomewhat in him, who muſt openly in the congregation make ſuch an offer? Our learned men doe in their vvritings deride that of the Popiſh Decretals, which require litle more of a Prieſt, then to fetch out according to the rule of his Rubricke, the appointed ſeruice for the day. I muſt yet adioyne one thing more, before I quit this branch, namely, that this is alſo Gods ordinance, that of this ſort there ſhould bee ſome in euery Towne, and that the ſame ſhould performe this Teaching-ſeruice euery Sabbath. The ordinance for euery towne may be probably collected, out of the antient ſcattering of the tribe of *Leuie* through al the land,

h Luke 6.13.
i Act. 1.3.
k 1 Cor. 11.23
m 2 Tim. 2.2.
n Eph. 4.11. &c.
o Iohn 3.10.
p Epheſ. 4.12.
q Deut. 33.10.
r Mat. 28.20.
s 2 Tim. 4.2.
t Neh. 8.8.
u Eph. 6.19.
x 1 Theſ. 2.8.
y 1 Tim. 3.2.
z Hoſea. 4.6.

See the booke of ordination of Biſhops, Prieſts, and Deacons.

See the booke of common Prayer, in one of the exhortations to bee ſometimes vſed at the diſcretion of the Miniſter.

Decret. p. 1. diſt. 38. c. 5. Homilius per Circuitum anni Dominicis diebus & feſtiuitatibus aptas.

land, out of that which is ſaid, that they (*Viz.* the Leuits) taught all Iſrael [b]; and by that which is reported, that when Chriſt was teaching, there ſate by, Doctors of the *Law, which were come out of euery towne of Galile and Iudea, &c.* [c] More directly by that, that *Moſes was preached in euery city* [d]; and the Apoſtles ordained *Elders in euery Church* [e]: according whereunto was *Pauls* Iniunction to *Titus*, to conſtitute ſuch in each City [f]. Hereupon came the tearme of charges in the old Teſtament [g], and of flocks in the new [h]. Then the ordinance for euery Sabbath is iuſtly gatherable out of the former ſaying, *Moſes was preached in the Synagogues euery Sabbath day* [i], and it may be (without violence) concluded out of that commandement of the Apoſtle to *preach in ſeaſon* [k]: what better ſeaſon, then when the people reſt from al other ſeruices, & meet together in one place for holy duties? This courſe was held in the daies next following the Apoſtles. It is the report of *Iuſtin Martyr* that in his time, Reading & opening the word laſted an houre long euery Sabbath: & *Tertulian*, that there was not a meeting of the Chriſtians, wherein their ſoules were not fed with holy Sermons, before they departed. It was a decree of the Counſell of Mentz, vnder *Charles* the great, that there ſhould bee a courſe taken, that there ſhould not be one wanting, who ſhould vpon the Lords daies preach the word of God, to the vnderſtanding of the people: With this conſents that opinion of Reuerend Biſhop *Babington*, of reſpectiue memory, namely, that a Miniſter can no more enter the Church vpon a Sabbath day without preaching, and not be guilty of a damnable ſinne, then *Aaron* could goe into the congregation without death, in caſe, that at his entrance in he did not ſound his bels. And againe, he ſinneth the ſin of a dumbe dogge, who paſſeth ouer the Sabbath day without preaching, and therein maketh the people guilty of the prophanation of Gods holy day. Vpon this ground the Canons of our Church haue ordained, that euery benficed man (allowed a Preacher) ſhall preach one Sermon euery Sunday in the yeere: and againe, that euery Incumbent ſhall euery Sunday before Euening Prayer, examine and inſtruct the youth and ignorant perſons of the pariſh in the tenne Commandements, the Articles of the Beleefe, and the Lords Prayer. Theſe things I note, to preuent a conceit which ſome may haue, that I come hither to open a packe of Puritanicall ware, and to vent ſome priuate humorous opinions; you may ſee, that that which I auouch touching the ordinance of God in this point, is the iudgement of our Church. And thus haue I finiſhed the firſt part of my proofe, that preaching is Gods ordinance: It is his will, that the ability for it ſhould be in euery Miniſter; and the execution of it, in euery Congregatiou, euery Sabbath.

[b] 2 Chr. 35. 3.
[c] Luk. 5. 17.
[d] Act. 15. 21.
[e] Acts 14. 23. Κατ' ἐκκλησίαν.
[f] Tit. 1. 5. Κατὰ πόλιν.
[g] 2 Chr. 35. 3.
[h] 1 Pet. 5. 2.
[i] Act. 15. 21.
[k] 2 Tim. 4. 2.

Iuſt. Martyr. Apol. 2.
Tert. Apol. 3.

Juxta quod vulgus intelligere poſſit. *Babing.* on the Lords praier.

Idem vpon the Command.

Can. 45.

Can. 59.

The next part of my proofe is, that without dependance vpon preaching, we haue no aſſurance of ſaluation. To make this manifeſt, I demand whether we beleeue the Scripture? *That without Faith it is impoſſible to pleaſe God* [l]: and whether any other meanes be ſanctified by God to beget *Faith, beſides the hearing of a Preacher?* that I am ſure, is ordained to that end [m]: as for any other mainly deputed thereto (without this), I am ſure there is no iuſt euidence in al Gods booke. The Lord hauing Saints to gather, and to tranſlate out of the kingdome of darkneſſe, hath appointed and gifted Paſtors and Teachers to that end [n]: ſo much is apparant. And whereas the promiſe of ſaluation is limited onely to ſo many, *as God ſhall call* [o], (whereupon they which ſhall be ſaued, are termed a *called* company [p],) faine would I know whereto calling hath reference, but to a voyce? What voyce ſhall we thinke it to bee, but that which ſoundeth in the publike Miniſtery? Chriſts voyce wee will all yeeld it to bee, and ſo we may well, (*For his ſheepe heare his voyce* [q]:) and where is Chriſts voyce now, but in thoſe, who by their calling are in Chriſts *ſtead* [r]? and of whom hee hath ſaid plainly, *He that heareth you, heareth me* [s]. As we can haue no certenty of our Election, vnleſſe we *giue diligence to make our calling ſure* [t]: ſo what warrant

[l] Heb. 11. 6.
[m] Rom. 10. 14. 17.
[n] Eph. 4. 11.
[o] Acts 2. 39.
[p] Iude verſ. 1.
[q] Ioh. 10. 27.
[r] 2 Cor. 5. 20.
[s] Luk. 10. 16.
[t] 2 Pet. 1. 10.

rant hath any man to think e he is called, but by that meanes which God ordained to call the Gentiles? And what meanes find we that to be, other then this? [a] *Goe teach, Preach the Gospell to every Creature* [z]. What can be plainer then this? God hath *reconciled vs vnto himself by Christ, and hath giuen vnto men a Ministry of Reconciliation* [y]. Wee will sooney eeld that by this place it is proued, that there is no comming vnto God the Father, but by Christ: Shall it not be as strongly proued thence, that there is no ordinary accesse to Christ, but by the Ministry? What moued our Sauiour to pity the multitude, being without a shepheard, (*a labourer in the Lords haruest* [z]) was it not because they were in apparent hazard of saluation, being so destitute? Why is the Land of *Zabulon, and Nepthalim* saide to sitte in *darkenesse, and in the Region of the shadow of death*, vntill the light of preaching shone among them [a], but because the inhabitants were in the high way to hell, without Ministeriall instruction? Note that speech: *Israel, a long time, without God, and without a Priest to teach* [b]. No Priest to teach, no interest in God. There is no Logicke in the world to conclude otherwise. I am faine to stint my selfe in that, which I could say in this argument. I heare what men say, when they bee not able to elude the euidence of these testimonies. They obiect and cry out, *Oh Cruelty, oh Barbarisme!* Now you doe damne all that haue no preaching. I speake all this while of a way and course to which we are tied, and whereto we must trust, and out of which wee may not venture. I take not on me to priudice the power or mercy of God; I will not for a world say in a Pulpit, that there are none in heauen, which neuer heard a Sermon: I am not ignorant of Gods ableneſſe to saue, as hee pleaſeth I know God can giue bread from Heauen [c]; he can make one sute of clothes, or one paire of shoes to serue a mans turne forty yeeres [d], hee can cause the earth to yeeld corne without sowing [e], he can make one pitcher of oyle to pay a great deale of debt [f]. But what of this? No warrant hence for me to say, husbandry is not the ordinary meanes of hauing Corne; sowing and mending the ordinary meanes to preserue apparell; prouidence and industry, and endeuour to get money, the ordinary means to pay debts. Because the Israelites were fed with Mannah, may I lie vnder a hedge in the Sunne, looking till Mannah drop into my mouth? or because Corne once grew without sowing, goe sell away my Plough: And like *Salomons* sluggard [g], sheath vp my hands into my bosome, and renounce Husbandry? Or because of that of the Prophets widow, discharging debt by a pitcher of oyle, purposely run my selfe into debt many pounds, resoluing to leaue to mine Executor a larue of oyle to pay all? wee would laugh at such inferences, and thinke a man halfe mad, who should make such conclusions. And yet I know they are better a great deale then this; that because we doe not say, they are all damned which haue no preaching, therefore Preaching is not the ordinary meanes to seeke saluation by; I say these conclusions are better, because wee haue euidence of some, sustained in outward things by such vsuall meanes; but there is no certenty of any particular mans saluation, without ministeriall Teaching. As therefore notwithstanding Gods dealing with the Israelites, with *Hezechiah*, with the widow, I may boldly say, that he who trusts to be fed from Heauen, shall be sterued; and he who supposeth to pay his debts with a pitcher of oyle, shal rot in prison: So he who thinks to be saued without preaching, shall bee damned: We must looke to what God bids vs do, & not to what he, in his absolute power can doe. Gods extraordinary working is no impeachment at all to the truth of an ordinary rule. There bee some, which haue gotten that by the end, which *Augustin* reports, touching himselfe, how that he heard a voyce saying to him, *Take vp and reade, take vp & reade*. And so taking the new Testament, he fell suddenly at the first opening of the booke vpon that place: *Not in gluttony and drunkennesse, &c.* [h] And hereby it is supposed, *Augustine* was conuerted: VVhereupon

Obiect. *Answer.*

Obiect. Confess. lib. 8. c. 12.

[a] Mat. 28.19. [z] Mar. 16. 15. [y] 2. Cor. 5. 18. [z] Mat. 9. 36. [a] Mat. 15. 16. [b] 2 Chr. 15. 3. [c] Exod. 16 [d] Deut. 29. 5. [e] Isa 37. 30. [f] 2 King. 4. 2. [g] Prou. 26. 15 [h] Rom. 13.

upon they would conclude a possibility of turning a man, from the power of Satan vnto God, without preaching. Heerupon I answer, that who so shal say, that *Aug.* was not conuerted vntill he heard that voice, shal deliuer an vntruth. For it is plain, that *Aug.* had before that time been in spiritual affliction greatly exercised with a combat betwixt the flesh & the spirit, as appeares plainely in the chapter going before this, whereas hee reports the matter of the Voice: And when this Voice came, he was on his face weeping, and at prayer, earnestly confessing his sinnes, and desiring to be deliuered from them. This voice is rather to be reputed a confirmation, and perfecting of his conuersion, then the proper instrument of working it. If we would know whereby indeed he was conuerted, let himselfe be heard, whose report this is, That being a Rhetorician, he came to the City wherin *Ambrose* was Bishop, desiring there to professe Rhetoricke: whilest he was there, he would needs goe heare *Ambrose* preach, Not as a Teacher of the Truth, (so are his owne words) for hee thought there was none such to bee found among the Professors of the Christian Faith) but because he had vnto him shewed kindnesse. Now marke what he speakes, directing his speech to God: *To him I was by thee led vnawares, that by him I might through knowledge be led to thee:* And so he goeth on to shew, how by hearing him, whom (as he reports other-where) he heard preaching euery Lords day, he was brought by little and little ere hee was aware, neerer and neerer to the embracing of the truth. An excellent example for the confirmation of this point, that preaching is the meanes of a mans conuersion. And yet I adde, that in case it were true, that the reading of that place had beene the direct meanes of his turning, yet it were nothing to the preiudice of that which I now teach; for I would say (& well I might) it was extraordinary, & such whereof we can make no rule: and so indeed whensoeuer any man is brought to haue sauing grace, and true faith otherwise then by preaching, it is a course out of course; such wherein God will shew his power and mercy, and the freedome of his proceedings; not such whereupon he will haue vs simply and generally to relie. I returne then to my point, which is this: Wee haue no warrant to expect saluation any other way, then by dependance vpon preaching; neither may we (to speake of an ordinary course) perswade our selues wee are in the way of saluation, vnlesse we be sensible of our being set into it by this meanes. God doth diuers things (as it were) by way of preparing men to grace: such are afflictions, crosses, inward affrightments; but when all is done, and spoken that can be, to this we must come at last, that the maine worke (ordinarily) eyther by Preaching it is wrought, or not at all. What an absurd thing were it to acknowledge Preaching to be Gods ordinance, and yet to deny it to be simply necessary to saluation; and to mince it ouer with (I know not what) faire tearmes, that it is good if it may be had, and profitable for those who haue no other helpes, and the like? Why? What make wee of Gods ordinances? doe we account them only matters of conuenience, and not of necessity? For my part I know no more Scripture for Faith without preaching, then for saluation without Faith: I am sure that the same Spirit of God, which hath said, *Beleeue, that thou maist be saued*, hath also said, *Heare that thou maist beleeue.* You would all cry out vpon me (and you well might) if I should say, a man may bee saued without praying, and yet men are ready to account it halfe an heresie, to auouch that a man cannot bee saued without preaching: yet Saint *Paul* linkes these together vpon one string, *Saluation, Praying, Beleeuing, Hearing, Preaching, Sending*[i]. Men cannot be saued without praying to him that can saue: They cannot pray to him, without beleeuing on him; they cannot beleeue on him without *Preaching*: they cannot preach without *Sending*: and whom did God euer send, who was not able to diuide the word for the peoples edifying?

[k] *The things which God hath ioyned together, let not man separate*[k]. We will grant

Answ.

Confes. lib. 5. cap. 13. 14.

Non vt doctorem ueri.

Ad eum per te ducebar nescius vt ad te per eum sciens ducerer.

Omni die Dominico.

Sensim & nescius.

Rom. 10. 13. 14.

[k] Mat. 19. 6.

grant the beginning, (no ſaluation without prayer, no praying without faith) but wee will diſtinguiſh vpon the latter, (no beleeuing but by waiting on a Preacher which is ſent.) Thus (I hope) albeit I haue not ſaid ſo much as might be ſaid in ſuch an ample ſubiect, yet I haue ſaid enough to confirme the two things which I vndertooke: Namely, firſt, that Preaching (vnderſtanding thereby, as before, *a ſpeaking to men to exhortation, edifying and comfort*) is Gods ordinance: Secondly, that he hath not reuealed or warranted vnto vs any other way of being ſaued, other helpes with this: all frutleſſe and in vaine, with the neglect of this. Theſe two things being true, ſhall not the maine doctrine be true, that the preaching of the Word by men deputed of God to that ſeruice, doth deſerue eſteeme? Indeed as the whole worſhip of God deſerues honour, ſo this ſeruice eſpecially, as being the chiefe of all the reſt. It is more excellent then the adminiſtration of the Sacraments: *Paul* was ſent to *Preach*, not to *Baptize*[l], that is, to Preach was his maine errand; for baptize ſome he did, which he might not haue done, if he had not beene ſent. It is more noble then gouerning, and the adminiſtration of diſcipline, becauſe (as ſaith the Reuerend *Bilſon*) God gathereth his Church by the mouthes of Preachers, not by the ſummons of Conſiſtories: and *Paul* requiring *honour* to bee ſhewed to Elders ruling well, willeth it to be ſhewed eſpecially to thoſe that *labour in the Word and Doctrine*[m], as the perſons employed in the better buſineſſe. It excelleth reading as much as the Apothecaries bruſing and breaking the perfume, doth the preſenting it in lumpe; the Houſholders cutting the bread to the Family, the ſetting it downe in the whole loafe; the ſtirring vp of the whole fire, and the blowing it with the bellowes, the letting it lie couered in the aſhes: all which are the ſimilitudes to this end vſed by reuerend B. *Babington* in his expoſition of that petition of the Lords Prayer (*Thy kingdome come.*) It is more of worth then Prayer: for what but preaching ſhall direct to pray? And whether in reaſon ſhal be thought more excellent, our ſpeaking to God (which is praier) or Gods ſpeaking to vs (which is preaching)? and looke 1 *Cor.* 14: and ſee whether *Paul* doth not prefer prophecying before all other ſpirituall gifts, & makes it to be the chiefe, euen where he alſo ſpeakes touching Prayer. If then the worſhip of God is worthy of reſpect, the exerciſe of preaching moſt of all, as being indeed the beſt of all. It is worthily reiected as a popiſh barbariſme by learned *Morton*, that opinion, that the duties of the Sabbath ſerue not ſo much to edifie the people, as to ſerue the Lord: Which the Papiſts maintaine for the vpholding of that abſurd propoſition, that the hearing of a Maſſe is to be preferred before the hearing of the word. So that by the beſt of iudgement, the preaching of the Word is reputed the maineſt part of Gods publike worſhip. I ſay by the beſt of iudgement, becauſe it is not vnknowne to me, that to ſome, this giuing of the precedence vnto preaching aboue Prayer, ſeemeth harſh. But why ſhould it? If the queſtion ſhould lie betwixt the Word of God, and Prayer, whether were the more excellent? I ſupoſe it would bee yeelded by euery man, that the Word of God is (of the twaine) the more of worth. Now what is Preaching in true vnderſtanding, (it being carried and performed as it ought) but the Word of God? The text, is the word of God more abridged: Preaching, is the word of God more enlarged: If Preaching ſhall be excepted againſt, not to bee ſo certainely the word of God as the text, becauſe there is in Preaching, a worke of mans wit, & of his contriuing, wherein there is poſſibility of errour, I ſay the ſame exception may be made againſt the Text it ſelfe: becauſe, in bringing that, to be vſefull for the people, there is alſo an act of mans wit & labor, in tranſlating it, & man is as ſubiect to miſtaking, in tranſlating the Text, as in expounding it: but as the Text well tranſlated, is the word of God, & more excellent then Prayer: ſo is the Text well expounded, and well applied, the VVord of God, and ſo alſo of greater vvorth then Praier. And it is

[l] 1 Cor. 1.17.

Apol. pag 3. *ſ.* 300.

[m] 1 Tim. 5. 17.

Apol. 1 p. l. b. 2 cap. 21.

abſurd, to ſay that Prayer is the voyce of Gods Spirit in a man; whereas preaching is onely the voyce of a man: For a faithfull Preacher is no leſſe aſſiſted with the Spirit of God in preaching, then a good Chriſtian is in praying. And miſerable is the caſe of that Preacher, who is not ſenſible of the guidance of Gods Spirit in his miniſtry, euen as it is a poore comfort to him that prayeth, if he cannot feele the ſame Spirit to direct him in his praying. It is true (I confeſſe) which ſome ſay, that a mans performing of his duty, is better then his hearing it, and his knowing it: Now (ſay they) Prayer is the performance of a mans dutie: I anſwer, that though my doing my duty, be better then my hearing and my knowing it: yet Gods teaching me my dutie (which is by preaching) is better then my performing it. It is much ſtood vpon, that the Church is called the houſe of Prayer: indeed it is ſo: I hope they which ſay ſo, doe not thinke it is the houſe of Prayer only, but of preaching alſo, and of Sacraments. What is it then they vrge thence? This: that Prayer is therfore the moſt excellent ſeruice, Gods houſe being in a manner chiefly and mainely deuoted and conſecrated thereunto. A poore Collection. It is onely called the houſe of Prayer, not to exclude other ſeruices, or to giue Prayer the hand of all the reſt; but becauſe Prayer muſt accompany all the reſt: Preaching muſt not be without Prayer: Sacraments muſt not be without Prayer: that therefore which muſt goe with all the reſt, is in that phraſe (the houſe of Prayer) put for all the reſt. Neither is this ſpoken to diſparage Prayer any way, or to perſwade or countenance any either diſuſe, or diſeſteeme thereof, either in publike, or in priuate. Nay rather this ſhall bring Prayer into more requeſt, and into greater practice: For he, who is the moſt conſcionable in hearing, is ſtill the moſt conſtant, and the moſt deuout in Praying. I haue now done with the prouing of the doctrine. Euery way I hope it is cleere: Honour and eſteeme is the due of Preaching.

A double vſe.

1. For Miniſters.

There is much matter by way of vſe to be deriued hence: Firſt, this concernes vs that are Miniſters: ſecondly, this concernes all good Chriſtians generally. Firſt for vs Miniſters, this doctrine binds vs to maintaine by all good meanes the honor of preaching, and to beware how we do bring this reuerend and ſacred ordinance of God into contempt: of al men, it ſtands vs vpon to endeauor, that, that may bee duly eſteemed, which God commands not to be deſpiſed: It is the life and glory of our profeſſion: it were a ſtrange thing, if wee ſhould not care to bring it into diſgrace: I ſay it is the glory of our profeſſion: for when it may be ſaid of a man, he is a Miniſter, but no Preacher, it is like that [n] which is ſaid of *Naaman*[n], *he was a great man, & honorable in the ſight of his Lord, he was alſo a mighty man, and valiant, but a leper*. This is a (*But*) which darkeneth al the reſt: So that theron I infer, how much it behoues vs to labor to vphold the reputation of preaching, becauſe to be termed a Preacher, is the faireſt flower in our garland. Me thinks I ſhould not ſay much of this: & therefore I will rather apply my ſelf, to ſhew how we may ſaue this courſe from contempt, then to proue that we are in equity tyed therunto. Thus then, there are three things by which a Miniſter ſhall aduance the honor & eſteeme of prophecying. 1. Diligence in preaching: It is that which *Paul* calleth in one place, *labouring*[o], in another, a being *inſtant*[p], in a third, a *preaching the Goſpell with much ſtriuing*[q]: *It is the Lords worke*[r], *and curſed be he, that doth it negligently*[s]. It may be thought in the reaſon of fleſh & blood, that this is no meanes to make preaching honorable, but to auile it rather, in as much as (according to the old ſaying) familiarity breeds contempt, and excellent things, when they once become ordinary, are the leſſe regarded. If Sermons were dainty, & mens ſtomacks were kept ſharp, they would be more eſteemed. It is not ſo in this caſe, when the people are once brought to vnderſtand the neceſſity of preaching. (the neceſſity, I ſay, both for ſaluation, and for the worſhip of God, in as much as without it, ſaluation

[n] 2 King. 5. 1.

Three things by which a Miniſter ſhall promote the honor of Preaching.

1

[o] 1 Tim. 5. 17.
[p] 2 Tim. 4. 2.
[q] 1 Theſ. 2. 2.
[r] 1 Cor. 16. 10
[s] Ier. 48. 10.

Obiect.

Anſwer.

uation is in hazard, and the worſhip of God is maimed)ſurely then, the more they haue it, the more they will honour it; and the more frequently the *Kingdome of God* is preached, the more they will preſſe vnto it[t]. Looke into experience, and ſee, whether the ſeldomneſſe of this ſeruice doth not confirme the people in their opinion, of the no great neceſſity of it; which is the maine ground of contempt. Suppoſe a Pariſh haue an Incumbent reputed learned, but yet remiſſe in preaching, ſhall not his ſlackneſſe cauſe the people to conclude, that preaching is not ſo ſimply neceſſary as it is thought? will they not ſay, Our Miniſter is learned, and of iudgement, and *knowes what is what; ſurely if preaching were ſo vſefull, he would be more frequent in it then he is?* And what hath bred thoſe preiudiciall paradoxes to preaching, as that reading is preaching, &c. But the indiſpoſition of men of gifts to bee diligent in Preaching? The vnwillingneſſe and backwardneſſe of men to ſpend themſelues this way, hath cauſed (for the hiding of their ſhame) a ſtraining of wits, and a wreſting of Scripture, to proue the competency to ſaluation of a reading Miniſtery: ſuch ſpurious propoſitions had neuer ſeene the light, if diligence in this duty had vniuerſally beene made conſcience of. Therefore we muſt yeeld that, that which old *Latimer* (a man who ſacrificed his life in Gods cauſe) once blamed, vnder the witty tearme of ſtrawbery-preaching, is a ſpeciall meanes to lay the honour of preaching in the duſt. It brings a ruſt, yea and a curſe vpon our gifts, and begets a kind of habite of idleneſſe, & cauſeth the people to reſpect that little, which we performe but little: when I ſpeake of diligence, I do not meane that a man ſhould be euer & anon in the pulpit, for there muſt be a time of gathering, as well as of diſperſing; & there is a kind of mercenarie diligence in ſome, which is meete to be reſtrained: but this is diligence; a man is ready to take all occaſions to doe good; eſpecially bindes himſelfe conſtantly vpon Gods day to be buſied in Gods Word. Happy is that ſeruant, whom his maſter when he commeth ſhall finde ſo doing.

[t] Luk. 16. 16.

2 The manner of handling the word of God in preaching ſo as it is fit. *If any man ſpeake, let him ſpeake as the words of God*[u]: let him remember what hee hath in hand, and ſo deale accordingly. I remember how often *Paul* ſtands vpon his manner of preaching[x]: It is *Hoſeas* phraſe, *the great* or *honourable things of the Law of God*[y], yet may theſe be ſo vſed, as that they may ſeem baſe to thoſe that heare them. Wo be to that good meat that muſt paſſe the fingers of a flouen, before it comes to the mouth of the eater. I loue not to be forward to taxe any mans preaching, & therefore I will ſo ſpeake as ſhewing, rather what may be, then what is. There may be a preiudicing and an endangering the honour of preaching in handling it, two waies: One is to much exactneſſe: as when men ſtriue to haue euery word in print, and to ſtand in equipage; one neither higher nor lower, neither further foorth, nor more backward then another, and do affect termes more then matter: embelliſhing their Sermons with the gleanings of all manner of Authors, ſacred, prophane, any thing which may bee thought to ſmell of learning, & may raiſe an opinion of Eloquence, profoundneſſe, variety of reading in the hearers. Will, I ſay, this make preaching to bee deſpiſed? Rather it is like to procure admiration and reuerence, and to cauſe a kind of aſtoniſhment in the hearers: happely it may for the preſent draw ſome ſuch ſuperficiall reſpect to a Preacher, as that which is counted euen by the heathen a vanity in *Demoſthenes*: he ſaid it pleaſed him ſecretly, when as he went in the ſtreetes, he ſhould heare the women that carried water, ſay, *There goeth eloquent Demoſthenes*. Thus a man may be rewarded with ſome ſuch breath for this windy kind of preaching: but when it commeth to the touch, this ſhal be found to diſhonour Gods ordinance in true iudgement. For what is that, which indeed makes preaching honourable in the hearts of Gods people, but their vnderſtanding it, ſo as that they may feele the ſweetnes of it, and receiue com-

The ſecond way of honoring preaching, by Preachers.

[u] 1 Pet. 4. 11.
[x] 2 Cor. 2. 17. 4. 2. 1 Theſ. 2. 3.
[y] Hoſ. 8. 12.

Obiect.
Anſwer.

Tully termes him *Leuiculus Demoſthenes*. *Tuſ. Qu. Hic eſt ille Demoſthenes.*

comfort by it? That therefore which hinders vnderſtanding, muſt needes expoſe this courſe to a kinde of diſgrace: what contentment ſhall a man take in it, when he conceiues but little what it meanes? It comes in our ordinary congregations, to as litle purpoſe (ſuch a kind of teaching) as that which is ſaid in the Prouerb, Where one doth milke a goate, another holds vnder a ſiue. It may be the matter is good and excellent, but the hearer holds no more then a ſiue: becauſe nothing to any great purpoſe is vnderſtood. It is the pithie plainneſſe, which is the beauty of preaching. A text well opened, handſomely diuided, inſtructions familiarly raiſed, ſubſtantially proued by the Scripture, powerfully preſſed vpon the hidden man of the heart, faithfully applyed to the ſoule and conſcience of the hearer. This is the courſe which makes *manifeſt the ſecret of his heart, and brings him to fall downe on his face and worſhip God, and to ſay, that God is in the Preacher indeed* [a]. It is truly ſaid, that in ſome caſes *Iron can doe that, which Gold cannot*: and ſo that, which is by ſome in their nicenеſſe and curioſity accounted but a blunt kind of teaching, ſhall yet doe that, which the more glorious, and gliſtering and gaudy courſe could not effect. *The kingdome of God is not in word, but in power* [a]. I haue heard of a thing that fell out once at the Counſell of Nice. where a Chriſtian of no great learning in eſteeme, conuerted a learned man, whom all the learned Biſhops with all their skill and eloquence could not perſwade: the party won, brake out in theſe words: Oh you learned man, as long as the matter went by words, againſt words I oppoſed words; and that which was ſpoken I ouerthrew by the art of ſpeaking: but when in ſtead of words, power came out of the mouth of the ſpeaker; *words could not withſtand truth, nor man ſtand out againſt God.* Thus that plaine kind of Teaching, in which the euidence of the Spirit is to be ſeene, workes that which the more curious and refined eloquence could not doe.

Hic mulges hircum ille ſupponit cribrum: vtrique appoſitus?

[a] 1 Cor. 14. 25.

Ferrum poteſt quod aurum non poteſt.

[a] 1 Cor. 4. 20.

Ruffin. hiſt. lib. 2 cap. 3.

A ſecond way, by which in handling the word, preaching may be made contemptible, is in another extreame; namely, when the manner of dealing with the word, is ouer-ſlight too looſe, and ſuperficiall; a man vents raw, ſudden, vndigeſted meditations, ſuch as haue no manner of coherence, either with the text, or with themſelues: the text is rather torne, then diuided; rather toſſed, then handled; rather named, becauſe it is the faſhion to haue a text, then followed, for as that the hearer may ſee the courſe, by which all is drawn from the text. Heere a man makes a ſhift to rub out an houre, and to haue ſomewhat ſtil to ſay; he is much like the begger, of whom we ſay, hee is neuer out of his way, (though he be neuer in his way: ſo in this caſe, a man is neuer out of matter, though he ſpeakes neuer to the matter. This makes preaching ridiculous, and layeth it open (as it falleth from ſome mouthes) vnto a iuſt ſcorne. The common ſort happely eſpy not the weakneſſe by and by, thinking all well ſo long as one goeth on; but the more aduiſed holding it vp, (as it were againſt the light) ſee the rawneſſe and raggedneſſe, and independance of that which is deliuered. It is an honour to a Sermon, (when as the ſaying is) it ſhall ſmell of the candle, and teſtifie for it ſelfe, that there was afore-hand care to deale ſubſtantially, & to approue our ſelues to euery herers conſcience in the ſight of God.

Non poterunt verba reſiſtere veritati (or, virtuti) nec bomo aduerſari potuit Deo.

The third thing to bee taken heed to, that wee may preſerue the honor of preaching, is our manner of life. An euill life in Preachers cannot but cauſe preaching to be vile. I call it an euill life, not when a man failes in ſome things; *For in many things we faile all* [b]: but when a man maketh it to appeare by his courſe, that he makes no conſcience of framing his life according to his owne teaching: is ſtrict in the pulpit, and in the ſtreet diſſolute. There is a great readineſſe in many to picke quarrels with the liues of the beſt Teachers, and no doubt many things are ſlanderouſly reported touching ſuch. *Cruell witneſſes ariſe vp, and aske things they know not* [c]: but when men taking the ordinance of God into their mouthes, ſhall yet walke like men hating to be reformed, and

The third way for Miniſters to honour Preaching by.

[b] Iam. 3. 2.

[c] Pſal. 35. 11.

runne

run into the ſame exceſſe with others, and be juſtly taxable with open & ſcandalous euils; vvhat can more diſhonour preaching? Will it not cauſe it to bee reputed a meere toy? A man ſhall be ſeene to perſwade to that, which himſelfe ordinarily neglects; and to cry out againſt that of vvhich himſelfe doth make a common practiſe. *Let no man deſpiſe thee*, ſaid *Paul* to *Timothy*: how ſhal that be? *Be vnto them that beleeue an example* [a]. I haue heere a large field before me, but I would be loth to preuent my ſelfe in that I haue to ſay: and therefore I here ſhut vp this vſe, touching vs of the Miniſtery. Preaching deſerues eſteem, take wee heede how vvee expoſe it to contempt. Our diligence in diſpenſing the Word; our reuerend and weladuiſed handling the Word; our endeauouring in the eies of the people, to frame our liues according to the Word, ſhal vphold the credit of this worthy ſeruice: Men (though vve doe this) ſome will deſpiſe notwithſtanding & ſpeak contemptuouſly both of vs & of our miniſtery: yet in doing it, they ſhal be as the Heretike, of whom *Paul, vvho is condemned by himſelfe* [b].

[a] 1 Tim. 4. 12.

[b] Tit 3. 11.

I am now come to the ſecond vſe, which concernes all Chriſtians more in generall: All that profeſſe to expect ſaluation by Ieſus Chriſt, are bound to this duty, to ſaue preaching (as much as may be) from deſpiſing. This may be done (that I may not ſay all which might be ſaid, but may inſiſt only vpon the chiefeſt) by two things eſpecially. Firſt, by a conſtant & an vnwearied dependance vpon preaching, ſeeking by al meanes poſſible to enioy it. Haue we not reaſon to depend on it, when, *where it wanteth, the people periſh* [c]? And ſhall vve not honour it exceedingly, when our feet ſhall euen weare out the threſhold of that houſe, vvhere it is faithfully diſpenſed? And vvhen vve ſhall ſeeke knowledge at the lips of the Prieſts vvith ſuch earneſtneſſe, as if vvee were guided by the ſpirit which was in thoſe primitiue Conuerts, that cried out to *Peter* & the reſt, *Men and brethren, what ſhall we doe*? It will appeare that we eſteeme Gods ordinance, when we ſhall for the ſake of it neglect our profit, hazard our outward peace, ſeeme careleſſe of our credit, ſtraine our purſes, & be like the Merchant in the Goſpell, that partes with all that he hath, for one ſpeciall *Pearle* [d]. Great contempt is caſt vpon prophecying at this day, by default herein; I will not ſo much ſpeake of thoſe, who caſt no manner of reſpect vnto it, but openly and ordinarily, and in a ſort profeſſedly doe auoide it: but of thoſe which make ſome ſhew to eſteeme it. That is moſt pittifull, when ſuch as pretend a kinde of honour, ſhall yet by conſequent, be found deſpiſers. Firſt, ſome would (as they make ſhew) waite on this meanes, but they will make their own conditions: prouided that it comes home to them, that they may haue it vvithout trouble: Oh how glad vvould they be, had they a Preacher in their Churches, they vvould thinke it to bee none of the ſmalleſt portions of their happineſſe? But when it comes to the point of ſeeking out, and of trauelling to the Prophet with the Shunamite [e], or elſe of cutting off ſome of their ſuperfluities, & of ſtinting themſelues in other things, that they may draw to them ſome able Miniſter of the new Teſtament: then they begin to be as backward and ſorrowfull, as the rich man in the Goſpell, vvho vvas forward as he ſeemed at firſt, yet began to flinch, when he heard the charge of *ſelling*: and ſo they after a large commendation of preaching, and a faire tale of their eſteeming it, yet vvhile they are afraid of trouble, and reproach, and labour, and are loath to be at any charges, they ſtill content themſelues with an vnable Miniſtery. Heere is a faire honour done to Preaching. For ſhame if our hearts bee to it, (as woe be to vs, if they be not) let vs engage our ſelues for it. Remember what hath bin ſaid both & proued, there is no other ordinary way of ſaluation: and wilt thou not ſtraine thy body, thy purſe, thy credit, aduenture thy outward peace, doe any thing that thou maiſt be ſaued? It is not honouring of the ordinance of God, if thou canſt any way ſatiſfie and content thy ſelfe without it. I ſhall be thought (perhaps) to perſwade ſtrange things, and

[c] Prou. 29. 18.

[d] Acts 2. 37.

[e] Mat. 13. 46.

[e] 2 King. 4.

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(as may be thought) not iuſtifiable. But doe me right, I pray you, in indifference, conſidering what I ſay: Behold Luk. 6. 17. and marke what you finde there: *A great multitude of people out of all Iudea, and Ieruſalem, and from the ſea coaſts of Tyre and Sidon which came to heare him.* Did theſe ſay, *If this good man would come to vs, how glad ſhould wee bee?* But they went out to him, they left their blind guides, and followed this *Seer* where he was. I demand, is not this written for our learning? Can we ſay, It was not well that they did? were they not worthie of praiſe for ſo doing? then ſay I with the Apoſtle, *Whatſoeuer things are honeſt and of good report, thoſe things doe* [k]: And if this ſatisfie not, & you ſuſpect my iudgment, I pray you looke into the book you haue in your Pariſhes, the Workes of Biſhop *Iewell*, in his Sermons vpon this chapter, and vpon the 12. and 13. *verſes*: What ſhall we ſay of them that labour not, that doe neither Teach, nor Exhort, nor reproue, nor correct; that haue no care to doe their meſſage, and no regard to the people, what may I ſay of ſuch? God himſelfe ſaith, *They are dumbe dogges that cannot barke, they lie and ſleepe, and delight in ſleeping, they all looke to their owne way, and their owne aduantage, and euery one for his owne purpoſe* [l]. Chriſt calleth them Theeues and Robbers. They are vnſauorie ſalt, profitable for nothing, but to be caſt forth, and trodden vnder feet of men. *Woe is vnto me (*ſaith *Paul) if I preach not the Goſpell* [m]. Woe to the ſeruant, that wrappeth his Talent in a napkin, and encreaſeth not his Maſters gaine. God grant ſuch idle and ſlothfull Miniſters grace, to know their office, and doe it; If not, God giue the people grace to know them, and to ſhun them, and to flie from them. (So farre he.) Which wordes if they doe not teach, not to be ſatisfied without preaching, and to ſhun thoſe which are vnſufficient, and negligent in that dutie; for my part I muſt acknowledge, I doe not vnderſtand Engliſh. Let this then be our honour giuen to preaching, euen to ſtriue that wee may enioy it, and to put our ſelues to hard conditions, rather then to want it. And doe you of this Towne particularly take notice of it; ſee how God hath mooued the hearts of the Worſhipfull of theſe parts, to pitie your neceſſity; & to procure a courſe of preaching with you; not ſo much that you might reſt content with this, or ſay as *Micah* the Ephramite, when he had got a Leuite into his houſe, *Now I know that the Lord will doe me good, ſeeing I haue a Leuit to my Prieſt* [n], ſo now, *We are ſafe, we haue a Lecture in our towne.* No, if you ſhall not ſet together amongſt your ſelues, to haue it amongſt you on the Sabbath day, the day principally deputed to this ſeruice, for my part I ſhall thinke our paines here (in reſpect of you) to be vnprofitable.

[k] Phil. 4. 8.

[l] Iſai. 56. 10. 11.

[m] 1 Cor. 9. 16

[n] Iudg. 17. 13.

2 There is another kinde of dependance, which is alſo preiudiciall to the honor of preaching, and that is that, which is but by fits and ſtarts; ſomewhat eager happily at the beginning, but ſlaking by degrees, til it come to nothing: you will diſgrace it heere much, if filling the Church now at the firſt, you ſhall hereafter, like men whoſe ſtomackes are full, begin to grow wearie, and full of that which you now ſeeme to affect. Giue vs not occaſion to ſay hereafter, as Chriſt of *Iohn*; *Hee was a burning and a ſhining light, and you were willing for a ſeaſon to reioyce in this light* [o]. It is a thing to be ſuſpected: experience ſheweth that (as the ſaying is) euery thing is pretie when it is young; ſo ſuch exerciſes as theſe, are flocked vnto at the firſt, but after, men by little and little fall off: ſome will heare onely this man, ſome onely that man; ſome onely now & then, when they haue occaſion to come to towne; ſome neuer a whit: You will bring a diſgrace vpon your paines here, if you ſhall cauſe it to be thought that we haue cloyed your ſtomacks, and taken away the edge of your appetites. *Haue not the Faith of our Lord Ieſus Chriſt the Lord of glory, with reſpect of perſons* [p]: Make much of, and honour any mans endeauours that doth his dutie vpon his conſcience. This ſhall be your firſt way of honouring preaching, your manner of dependance vpon it, let it bee earneſt, painfull, conſtant: let it appeare that

[o] Ioh. 5. 35.

[p] Iam. 2. 1.

you

you will not hope to be ſaued, but by the meanes that God hath ſanctifyed.

The ſecond way by which you ſhall honour Preaching, is, yeelding obedience to that which is taught, and conformity in life to our preaching. It is not the bare *hearer, but the doer* withall, that ſhall be *bleſſed*[q]. There is no fouler ſtaine to preaching, then when they which ſay they loue it, and deſire it, and eſtreme and follow after it, and trauell to enioy it, ſhall yet make no conſcience of obedience to it: How doth this open the mouthes of gainſayers, and embolden them to their imputations vpon preaching, when they ſhall haue ſome colour to cry out, *There be none Worſe, more Proud, Wanton, Contentious, Couetous, Oppreſſing, Fraudulent, then the greateſt hearers?* When you walke not according to the rules you are taught, you make preaching and profeſſing, to be reputed the nurſery of vngodlineſſe, and the couert for all villany. And therefore, you that are of the firſt ſort, Gentlemen and Iuſtices, who haue laboured to draw Preachers hithee, and who now giue countenance to vs by your preſence, honour vs alſo (I pray you) with your holy practice: make it to appeare by your zealous execution of Iuſtice, when you ſit here vpon the buſineſſe of the Countrey, by your ſuppreſſing of groſſe diſorders, and that world of Alehouſes, that is; and which is the very neſt of all wickednesſe; and by the reformation of your followers & families; and principally by the Chriſtian cariage of your ſelues: and by the abatement of your exceſſes, vaine pleaſures, Epicuriſmes, ſwearings, and ſuch like: that you haue not drawne preaching hither for a forme, or out of a glory: but that in ſincerity of heart, you haue ſought your owne furtherance in the waies of piety. Let it not be ſaid, (as it will be, if you preuent it not,) *Behold here be ſuch and ſuch, euery weeke at Sermon, and yet how doe they liue; rather as Atheiſts, and enemies to Religion, then as godly Chriſtians?* And you of the Towne, who ſeeme to be glad of this erected courſe, reſolue with your ſelues, that you will ſet on with a generall reformation. Let vs ſee ſome fruit by our labours with you: giue no cauſe to haue it thought, you reioyce in this for outward reſpects; as to encreaſe your Market: and to draw company to your towne, or to vent your commodities, or that you may glorie: *Oh, we haue a Lecture too, as well as ſuch a Towne, or as ſuch*: But as other adioyning Townes ſhall bee beholding to you, for borrowing from your Church the light of *Doctrine*: ſo let them receiue from you the light of good example: And you all, whether Gentlemen, or Yeomen, or whatſoeuer elſe, I beſeech you in the feare of God, receiue not this grace of God in vaine: make ſome vſe of your comming, learne to practiſe that, by which your Families, through you, may be bettered: your Neighbours prouoked, eſpecially your own ſoules comforted in the day of Chriſt. Let not the lecture-day (now, whē the Sermon is ended) be made a day of voluptuouſneſſe, of quaffing, ſwaggering, diſorder: Goe not from the Church, to eate out, and eate vp one another in the market, by fraud and cruelty: *Runne not euery man to his race, as a horſe to the battell*; but let vs haue comfort to ſpend our Spirits among you, when we ſhall behold your good conuerſation in Chriſt, that wee all, both Preachers, and hearers, may reioice together at the laſt day, that we haue not run in vaine. If you faile in this, it is not your comming to heare vs, your commending vs, your reſpectiue ſaluting vs, your prouiding to entertaine vs, that can honour our Miniſterie: wee ſhall (notwithſtanding all this complement) hang downe our heads with ſhame, and ſay: You haue requited our labour with intolerable contempt.

The ſecond way of honoring preaching by common Chriſtians.

[q] Iam. 1. 25.

your will not hope to be heard, but by the meanes that God hath ordained.

The second way by which you shall honour Preaching, is by yeelding obedience to that which is taught, and conformity in life to our preaching. It is not the bare hearing, but the doing that shall be reckoned. There is no reason to praise preaching, when they which praise it, do not practise, and follow after it: and treasure it up, shall yee? no, but obedience to it: How doth this open the mouths of gainsayers, when your conversation shuts their imputations upon preaching, which they shall have colour to cry out, There is no power in your preaching, when we see no power of preaching found in your lives. When you shall find your hearts conforming to the rules you are taught, you make preaching and profiting to be the mistery of Godlinesse, and the courses for all vitall. And therefore you that are of the first form for Godlinesse and Learning, who are to labour to draw Preachers hither, and who now give countenance to your preachers honour (I may say) with your holy practice: make it appear by your zealous execution of Justice, when you shall see the spirit of the Country, by your neglecting of profit, disorders, and disreputes of Religion, and which is the very root of all wickednesse, and by the profanation of your followers & families, and principally by the Christian carriage of your selves: and the abstinence of your excesse, vanities, swearings, and such like that you have not drawne people from a form, or out of a glory: but that in sincerity of heart, you do begin your owne lustrance in the waies of piety. Let not be (if it will please your Honours) but Bethel here shall and may every week, many more receive instruction, and encrease to Religion, then in early And you of the Temple, who seeme to be glad of this erected course, rejoice with your lines, that you will see on with a generall reformation: Let us become lust by our labours with you: give no cause to haste through, rejoice in this for our inward helpe (yes to encrease your Markes and to company to your towne, or to vent your compositions, or that you may glorie: Oh we have a Colony to send, we have a Towne or Parish adioyning Townes shall be beholding to you (for borrowing from the Church the light of Religion: to let them receive from you the good example. And you all, whether Gentlemen, or Yeomen, or what other, I beseech you in the feare of God, receive not this grace of God in vaine: make some vse of your comming: learne to practise that, by which you shall throughly you may be bettered: your Neighbours provoked, especially your own loves confirmed in the day of Christ. Let not the last-day (we write the Scripture is ended) be made a day of voluptuousnesse, of quaffing, swaggering, disorder. Goe not from the Church to cards, and dice, and other sports in the market, by fraud and cruelty: Remember carry me to be free from a day of Sabbath, but let us have comfort to spend our Sabbaths among you, when we shall behold your good conversation in Christ, that we all, both Preachers and hearers, may rejoice together at the last day, that we have not run in vaine. If you faile in this, it is not your comming to hear us, your commending us, your receiving salutings us, your providing to entertaine us, that can honour our Ministerie: wee shall (notwithstanding all this complement) have downe our heads with shame, and say: You have required our labour with intolerable contempt.

THREE SERMONS,

Full of neceſſarie Aduertiſements and gracious Comforts, for all thoſe *whoſe care is to worke out their owne Saluation* with feare and trembling.

By *Samuel Hieron.*

Luke 17.3. *Take heede to your ſelues.*

AT LONDON

Printed by Iohn Beale. 1619.

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By Samuel Hieron.

Luke 17. 3. Take heede to your ſelues.

AT LONDON
Printed by Iohn Beale. 1620.



To my verie Honourable good Lady, the Lady *Margaret Hele*, of *Wenbury in* Deuon.

MAdam. *This Sermon, whereof, when it was preached your eares did partake, is heere now in another forme presented to your hands. It seemed welcome to you then: I hope it shall not be vnpleasing now. You shall finde it here faithfully related, according as I speake it: and albeit the matter cannot be so liuely from the pen, as from the tongue, yet if it wrought any thing vpon your heart when you heard it, the hauing of it by you, to looke on (at some of those times, which I trust you doe conscionablie and constantly bestow on priuate exercises,) shall not be vnprofitable. I thought to haue respited the publication of it, vntill God had giuen opportunity to accomplish the whole Text, (I meane the two next verses to this heere opened) in the place, to which I was culled to handle this. But some other occasion (which your La. will guesse, though I say nothing) haue moued mee to doe otherwise. And yet that it might not goe altogether alone, I haue accompanied it with two other Sermons, in the generall matter thereof very well agreeing to it, not long since preached, in my weekely course in my owne Cure. All three together, I respectiuely offer heere vnto your Ladiship, as a testimony of my continuall desire, to helpe you onwards in your wel-begun iourney towards Heauen. It were folly for me to commend what my selfe haue done, yet for the maine subiect of these three Sermons, I am without boasting any way in my selfe boldly say, it is the most behouefull point, which your Ladiship,*

or any other good Chriſtian can be buſied in. To ſeeke aſſurance of hauing the Spirit, to endeauour the cheriſhing thereof, when it is felt, to be vnderſtandingly aware of Satans practices to extinguiſh it, to labor to bring the ſoule to a reſolued and wel-grounde reſting vpon the power and grace of God, through Ieſus Chriſt, what a neceſſarie taske is this? that the more your Ladiſhip ſhall take paines herein, the greater ſweetneſſe ſhall you find in Religion, and the more reſt for your ſoule. Thus hoping your Ladiſhip will accept of this ſmall Gift, though not as a recompence, yet as an acknowledgment of that much, which in many reſpects I owe vnto you, I pray God to increaſe your feeling and care, in and for that which theſe Sermons doe perſwade: and ſo reſt,

Your Ladiſhips in my beſt obſeruance,

From Modbury, 1615.

SAM. HIERON.

The ſpirituall Mans Taſk.

1 THES. 5.19. *Quench not the Spirit, &c.*

MY firſt thoughts vpon this Text, after I had determined the handling of it at this time, and in this place, were accompanied with the remembrance of that ſaying of *Salomon* [a], *A three-fold cord is not eaſily broken*: me thought I beheld here ſuch an holy twine, artificially made vp by Saint *Paul*, of three ſeuerall threeds, as being made vſe of for the faſtning of the ſoule of a Chriſtian to his God, cannot quickly be diſſolued. For ſurely he, who feeling in himſelfe the graces of Gods Spirit, ſhall be conſcionably carefull not to quench them, and to that end ſhall honour prophecying, and in his reſpectiue dependance thereupon, ſhall diligently examine what he heares, that, that which is good indeed he may obediently entertaine, well may I apply to him that ſaying of the Pſalme [b], *He that doth theſe things ſhall neuer be moued*, nothing ſhal be able to preiudice the ſaluation of his ſoule. Thus briefly, to poſſeſſe you with a conceit of the ſpeciall worth of this Scripture. My prayer is that to the dignity of the place, both my handling, and your hearing, may be anſwerable.

[a] Eccle. 4.12.

[b] Pſal. 15.5.

I loue not to be curious about diuiſion: to the eares of that which S. *Peter* [c] cals *the hid man of the heart*; the plaine ſong doth alwaies make the beſt muſicke. Thus then, here are three verſes, of which the firſt giues occaſion to the two later, and the two later, are appurtenances to the firſt. The Apoſtle giuing a charge, not to *quench the Spirit*, immediatly giues direction how, and by what meanes to keep it in, *Deſpiſe not propheſying*: ſpeaking of propheſying, leſt whatſoeuer is preſented to vs in the ſhape therof, ſhould eftſoones bee honored: hee annexed acaution touching tryall: Embrace nothing before triall, and make much of that which is found to be good vpon triall. This is the ſtate of this place. I will take euery thing in that order wherein it comes, and proceed ſo as the time ſhall ſuffer.

[c] 1 Pet. 3.4.

The order of the place.

The firſt charge heere giuen, vppon which doe hang the other two, is, Not to *quench the Spirit*: Intreating vpon which ſhort, yet plentifull precept, my firſt and ſpeciall worke muſt bee to examine what is meant by the word *Spirit* in this place; for the word *quench* being ſo familiar as it is, needs no great inquirie. Touching *Spirit*, *Auguſtine* in two ſeuerall places expounds it, of the third perſon in the bleſſed Trinity, whom we call the holy Ghoſt or Spirit: and vrgeth this place againſt thoſe who denied the third perſon, whom he termes quenchers of the ſpirit, becauſe, as much as in them lyeth, they aboliſh the being of the holy Ghoſt: in the iudgement of the learned, this expoſition is a litle too much forced: For the verie courſe and current of the place, may ſhew that the Apoſtle had an aime at ſomething within our ſelues, which he would not haue vs quench, & had no purpoſe here to maintain the miſtery of the Trinity.

The expoſition of the words. *Epiſt. 23. ad Bonifacium lib 2. con. Epiſt. Par. c. 13.*

Some fanaticall and Anabaptiſticall humours, who ſtand much vpon reuelations, and I know not what inſpirings, endeuor to make vſe of this place, for giuing countenance vnto them, & would haue the *Spirit* here to betoken thoſe extraordinary diſcouries which they dreame of; theſe (forſooth) muſt not bee quenched, that is, muſt not be repreſſed, but cheriſhed, & allowed of, and men not ſo preciſely tyed to the words and letter of the Scripture: But how far this is from the Apoſtles minde, the following verſe plainely ſheweth, where hee commends prohecying: that is, interpreting of the Scripture, as a meanes for the continuance of the heate and light of that ſpirit, which he here perſwades not to quench: and therefore intends no ſuch inſpirings which ſhal ouerthrow the neceſſity of the Scripture, or promote that which contradicts the Scripture. So that there is no doubt to be made, but that by Spirit, are meant here (according to *Theophilact*) *the giftes and graces of Gods Spirit*. So is the word vſed often in holy Scripture, as *Rom.* 8. 9. where is not ment the very eſſence of the third perſon, but as the ſame Apoſtle ſpeakes elſe where, *the fruits of the ſpirit* [d]; ſuch things as are wrought by the Spirit of God, by the power of the holy Ghoſt, in the hearts and ſoules of thoſe that are the Lords.

[d] Gal. 5. 22.

In reference to this, a man regenerate is ſaid to haue *a new ſpirit put into his bowels* [e]; yea, *to be ſpirit* [f], to haue *receiued of the ſpirit* [g], to *liue in the ſpirit* [h], and all becauſe the Spirit of God hath a working in him, of renuing, ſanctifying, enlightning, &c.

[e] Ezc. 11. 19.
[f] Ioh. 3. 6.
[g] 1 Ioh. 4. 13.
[h] Gal 5. 25.

Now, to *quench the Spirit*, is, *to put out, to weaken, to abate the power and working of thoſe graces*: ſo then, *Quench not the ſpirit*, that is, *You that feele your ſelues to haue receiued the graces of Gods Spirit, and to bee furniſhed with thoſe ſpirituall bleſſings in heauenly things, with which God is wont to accompliſh his Elect, looke to it, that through your neglect and careleſneſſe, theſe good things in you bee not extinguiſhed, rather labour you their encreaſe, and the helping of them ſtill forward to more perfection.* Thus is the ſenſe.

Now wee haue gotten that, let vs proceede to enquire what we may gaine and gather hence as matter of inſtruction. It ſeemes to me, that there be two ſpeciall points of doctrine to be collected from theſe words: 1. *That it is poſſible for a man hauing the Spirit of God, to know that hee hath receiued it.* 2. *That it is neceſſary for him that doth know hee hath receiued it, to beware how he quencheth it.* The former of theſe two, I raiſe thus, *Quench not the Spirit*, ſaith the Apoſtle: I demand, Is it poſſible for any man to make conſcience not to quench it, vnleſſe he knoweth touching himſelfe that he doth enioy it. The care to preſerue a commodity, may perhaps not vnfitly be learned before a man hath it; but it cannot poſſibly be practiſed before poſſeſſion: and how can a man in common reaſon, ſettle himſelfe to that care, before he be ſure and ſenſible of his hauing it? It is in vaine to aduiſe a man not to *quench the Spirit*, if he cannot aſſuredly know himſelfe to haue receiued it. May not a man otherwiſe very iuſtly reply thus vpon this charge: Alas, you ſpeake of not *quenching the ſpirit*; but where is it? I doe neither know now, nor ſhall euer bee able to know, whether this Spirit which you talke of, be in me, yea, or no.

The firſt Doctrine.

Me thinkes I ſhould not ſay much concerning this. There cannot bee framed a ſurer conſequence then this. A man may and muſt make conſcience, Not to *quench the ſpirit*, therefore a man may know himſelfe to haue receiued the Spirit. This which is ſo plaine by this Text, is as apparent elſe where in holy Scriptures.

That there are ſome whom God endoweth & enclueth with his ſpirit, I truſt I need not proue. I haue ſaid ſomewhat to that effect already: *Paul* ſaid to the Romans, *Yee haue receiued the ſpirit of adoption* [i], *he hath giuen (vs)* ſaith he, (ioyning himſelfe with others, and others herein with himſelfe) *the earneſt of the ſpirit* [k]: *God hath euen giuen you his holy Spirit* [l]. Now, that they which haue receiued

[i] Rom. 8. 15.
[k] 2 Cor. 5. 5.
[l] 1 Theſ. 4. 8.

receiued it, ſhould be aware of their receiuing it, how can it be made queſtion of? *I thinke that I haue alſo the Spirit of God* [m]. Wee muſt not thinke (*thinke* there) to be a word of ſurmiſe, as it is ſometimes in our ordinary ſpeaking oppoſed to certainty of knowledge, as when a man ſaith, *I thinke* it is ſo, but I cannot tell: but here, I thinke, is all one with that Engliſh of ours, I trow I haue, &c. Or, I take it, &c. [m] 1 Cor. 7. 40

For had this been a word of doubtfulnes, how would it but haue been a preiudice to the Apoſtles aduice giuen to the *Corinthians*? They might haue ſaid well, When we ſee him more ſure of his hauing the ſpirit of God, then wil we make a little more account of his counſell. Looke then, *Paul* knew: & as it was not appropriated to *Paul*, to haue the ſpirit (for it is the common promiſe of al that are Chriſts [n], ſo neither was it his peculiar, to know ſo much. I ſhewed you how in this point of hauing the ſpirit, and ſo of ſpeaking confidently touching hauing it, he ſorts himſelf, with others of Gods faithful ones [o]: The truth is, the ſpirit wil make it ſelf to be felt, & perceiued where it is: it hath ſuch workings within a man, which cannot be ſecreted. It is a *ſpirit of life* [p], can a man liue, & not know it? I confeſſe his knowledge herein, in reſpect of the outward working thereof, may be ſometimes intermitted, as when one is in a ſwond, or a ſleepe: & ſo there be fits & moodes, in which this knowledge of the preſence of Gods ſpirit, is more obſcure, and leſſe feeling. But in the generality, the hauing of life cannot be vnknown to him that liues; & ſo vndoubtedly, as bodily life giues euidence of it ſelf, ſo doth ſpirituall life alſo. The ſpirit of God where it is, comforts, inſtructs, guides, leades, enlightneth, ſanctifieth, is an earneſt of a future inheritance, can theſe things bee wrought in a mans ſoule, and he not know it? There is as great an alteration effected in a man after the entrance of the ſpirit into him, as was in *Lazarus* when he was raiſed to life out of the graue: or as in *Bartimeus*, when his ſight was reſtored, or as in the Creple at the Temple gate, when his feet and anklebones receiued ſuch ſtrength that he walked and leaped, and praiſed God [q]. A man was dead, and the ſpirit quickneth him, hee was blinde and ignorant, and his cogitations darkned, the ſpirit enlightneth him, hee was not able to moue a foote in the path of righteouſneſſe, the Spirit makes him nimble and actiue to runne the way of Gods commandements.

[n] Rom. 8. 9.

[o] 2 Cor. 5. 5.

[p] Rom. 8. 2.

[q] Acts 3.

How can theſe things be vnknowne? I will voluntarily abridge that plentie, which doth euen preſſe vpon me herein, the caſe is ſo plaine, that it needs not much confirming: I will rather haſten to the vſe, which I hope ſo many of vs as deſire to feare God, ſhall finde to be exceeding profitable.

The Vſe. Is it poſſible for a man to know himſelfe to haue the ſpirit of God, and is it not then neceſſary for euery man to make enquiry into himſelfe, concerning this? If I may know this, I would fain know what warrant I haue, not to ſeeke to know it. Parhaps thou wilt ſay, It is no great matter, whether thou haue the ſpirit of God or no, and ſo it is of no great behooſe to vſe enquiry. Oh far be it from thee ſo to thinke, Harke what is ſaid [r], *If any man haue not the ſpirit of Chriſt, the ſame is not his*: there is no part in Chriſt without the fruition of his Spirit. Looke then how much it ſtands thee vpon, to vnderſtand whether or no thou ſhalt be ſaued, ſo much alſo it concernes thee to know whether or no thou haue Gods Spirit. And who ſo feeds himſelfe with an hope of being ſaued, & yet cannot tell whether he haue receiued the ſpirit of God or no, he feeds himſelfe with the wind, and truſts to that which ſhall deceiue him.

[r] Rom. 8. 9.

And now conſider here, what iuſt occaſion is giuen mee, to lift vp my voice like a trumpet, and to cry loud againſt thoſe, who neuer in their liues did ſeriouſly put this queſtion to their owne ſoules; (Haue I the ſpirit of God?) I am afraid there is ſcarſe one for an hundred, that is not guilty of this neglect. I would all you that heare mee ſay this, this day, would doe as our Sauiours Diſci-

Diſciples did when hee tould them that one of them ſhould betray him, euery
[f] Mat.26.21. one was afraid of himſelfe: Is it I, ſaid one: is it I ſaid another[f]: So when you heare a generall imputatiõ laid vpon the times concerning this, of looking into mens ſelues, whether they haue the Spirit of God or no; oh, that euery one of vs might be iélous of himſelfe, and ſay to his owne heart; What, and am I one that am remiſſe herein? No doubt, our hearts would ſmite vs herein, as *Dauids* did him[t], and happy ſhould ſuch ſecret ſmitings be; they would be like the
[t] 2.Sam.24.10 [u] Pſal.141.5. *precious balme*[u], ſuch blowes would cauſe the blewneſſe of the wound, which
[x] Prou.20.30. *Salomon* ſaith, ſerues to purge out the euill[x]: ſhould we once fall to an earneſt communing with our ſelues concerning this; this good I am ſure would follow, that we would neuer leaue preſſing and vrging queſtion vpon queſtion, till we had gotten ſome aſſurance in this matter. Well, my truſt is through the mercy of God, this which I haue ſaid ſhall not bee vtterly in vaine, but ſome that heare me ſhall be moued to this inquirie? therfore for the furtherance and help of ſuch, I will enlarge this vſe; by teaching how a man may certenly ſatiſfie himſelfe in this demand: *Haue I the Spirit of God or no?* I will not herein goe beyond the kenning of my Text: I find a fire herein my Text, at which I may eaſily light ſuch a candle, as ſhall abundantly direct vs in this ſearch.

How a man may know himſelfe to haue the ſpirit of God.

The terme of quenching heere coupled with the ſpirit, is an argument, that the Spirit of God is of a fiery nature: Quenching is the peculiar to fier: Now in fier we doe all conceiue two things; firſt, a light; ſecond, a heate. Theſe two in this element are inſeparable: ſo that to apply it to our purpoſe, briefly (that I may not as we ſay burne day light, by diſcourſing further touching fire then is neceſſary) if we would be aſſured of our hauing the Spirit of God within vs, there is a ſpirituall light, and a ſpirituall heate, to be inquired for: the ſpirituall light is ſpoken of, *Eph.*1.18. *Viz.*: it is, when by Gods giuing the Spirit of VViſdome and reuelation, *The eyes of the vnderſtanding are enlightened, &c.*
[y] Epeſ.5.8. Man by nature is euen darkneſſe it ſelfe[y], *A very beaſt by his owne knowledge*[z]; [z] Ier.10.14. [a] 1.Cor.2.14. *he perceiueth not the things of the Spirit of God*[a]: Now vpon his being endued with the Spirit, that God, who at firſt commanded the Light to ſhine out of
[b] 1.Cor.4.6. darkneſſe, cauſeth a ſhining to breake into his heart, by giuing the light of
[c] 1.Iohn 2.20 knowledge[b]: This is that *Oyntment from him that is Holy*[c]. Hereupon the
[d] Epheſ.5.8. regenerate are ſaid to bee *Light in the Lord, to bee the Children of the Light*[d],
[e] 1.Theſ.5.5. *the children of the day*[e].

So then to this firſt iſſue, we are now come. My demand to my ſoule is, haue I the Spirit of God? I am taught here to ſay, Sure if I haue, I am indued with ſpirituall light, where is then my knowledge in the things of God? where is my vnderſtanding in the things of Chriſt? Am I ſenſible of the falling away of the ſcales of ignorance from the eies of my minde, feele I how the myſt of my naturall darkneſſe is diſperſed and diſpelled, and how I am called into a *maruellous light*[f]? Are not now the ſecrets of Religion, ſuch riddles and ſuch vnſauory obſcurities to me, as they haue been in times paſt? Cannot my conſcience witneſſe with me in theſe theſe things? Surely the Spirit of Chriſt Ieſus is not in me, I am yet none of his, I am yet a limme of the kingdome of darknes, a ſeruiter of the prince of darkneſſe, and if I continue ſo, vtter darkneſſe muſt needs be my portion, and I cannot eſcape it.
[f] 1.Pet.2.9.

What a matter of terrour is this, for all ſuch as hate Knowledge, as pleaſe to nouzle themſelues in ignorance, which truſt to it as to the ſafeſt courſe, as if they had ſome ſpeciall gift of ſmelling out the way to heauen in the dark: ſuch deſpiſe the key of knowledg, & thogh they be neuer ſo often & ſo vehemently called vpon with the words of *Dauid, Vnderſtand yee vnwiſe among the people, and yee Fooles, when will yee be wiſe*[g]? See how ready the Lord is to *poure out his minde vnto you, and to make you vnderſtand his words*[h]; VVhy will you be deſtroied for lack of knowledge? yet they ſhew themſelues like *Salomons* ſoole, *whoſe fooliſhneſſe*
[g] Pſal.94.8. [h] Prou.1.23.

Iſhmaels will not depart from him, no though he be braiſed with a peſtell among Wheat.

They will not know it: yea, they ſee downe a lawe ouer and aboue all that euer God made, that their ignorance, yea, though it be neuer ſo much affected, neuer ſo wilfull, yet it ſhal excuſe them, & their good meaning ſhal bring them as ſoone to heauen, as all the knowledge in the world. (*Father forgiue them, for they know not what they doe.*) What heart that hath grace may not male within him, to ſee that men will needs periſh, & are ſo deſparately bent to aduenture their ſoules vpon meere vncertainties? Remember I pray you, no illumination, no preſence of Gods Spirit, he that is not acquainted with this ſpirituall light, neuer ſhall he ſee the light of the Lord, in the Land of the Liuing.

Oh, that ſaying of the Apoſtles; enough to make our belly to tremble, to conſider it: *If our Goſpell be hid, it is hid to them that are loſt* [k]: If there be any that are not anoynted with eye-ſalue, to ſee that which is called the *ſecret* of the Goſpell, and to vnderſtand that great myſtery of godlineſſe, which God hath reuealed in his word, they haue vpon them the very marke of loſt-ones: A terrible verdit.

[k] 2 Cor.4.

I might ſeeme to haue done with this euidence of the ſpirits preſence, but as I was about to giue it ouer, it came to my minde, that though I had ſaid the truth, yet if I left the matter ſo rawly, I might fall at vnawares into two extremities: 1. of diſcouraging ſome, who haue need rather of refreſhing: 2. of putting heart into other ſome, who deſerue rather to bee taken downe. I conſidered the inconueniences of both: remembring how dangerous it is, *either to make the hearts of the righteous ſad, whom the Lord hath not made ſad, or to ſtrengthen the hands of the wicked, that he ſhould not returne from his wicked way* [l]. Hereupon I laboured to adde to that which I haue ſaid a little more: 1. They which may be diſheartned hereby, are ſuch, as are weake in knowledge, dull in apprehenſion, hard of conceiuing; who (it may be) reade and heare much and often, yet profit little; they ſeeme to themſelues, to ſee nothing as yet to *any* great purpoſe: to tell them then that if they haue not the gift of illumination, they haue not the Spirit of God, you amaze them quite, and that little hope which they ſometimes had, is by this meanes vtterly ouerthrowne.

[l] Ezec.13.22.

To releeue ſuch therefore, this is to be known, that the light we ſpeake of, is not at the brighteſt and cleereſt at the firſt, nay, reſpectiuely to that which ſhal be, when it is at the higheſt in this World, *it is but in part* [m]. When a man is vpon the point of entrance into the ſtate of grace, there is a light appeares [n], but yet it is, but as the light in the firſt dawning of the day, a certen ſteppe from darkeneſſe, and a degree aboue it, but yet ſo tempered and intermixed with darkeneſſe, that as the *Poet* ſaith, *thou canſt call it neither darkneſſe, neither light.*

[m] 1 Cor.13.9

[n] Pſal.119. 130.

It is a certaine compoſition of both, may at the firſt appearing thereof darkneſſe is the predominant. The blind man whom our Sauiour cured in the Goſpell, after the firſt touch he was asked, if he ſaw ought: *I ſee men* ſaith he, *for I ſee them walke like Trees* [o]. His ſight at the firſt was confuſed and vncertaine, he did not ſee diſtinctly.

[o] Mar.8.22 24

Thus it is in the inward man, the enlightning many times is but weake and duskiſh, yea, and that in men of place, ordained to giue ſpirituall light to others: as that famous *Apollos* ſtood in need to *haue the way of God expounded vnto him more perfectly* [p]. How were the Diſciples of our Sauior, liuing vnder ſo excellent a Teacher? *Are you yet without vnderſtanding?* [q] *Philip, he that hath ſeene me, &c.* [r] *I haue beene ſo long time with you, and haſt thou not knowen me, &c.* [s] So that the littleneſſe and dimneſſe of the Light receiued muſt not diſcourage it: there be any, it muſt bee reioyced in: and that there is ſome in thoſe which complaine, (as I haue ſaid) it is manifeſt by their complaint. They complaine of darkneſſe: therefore they ſee how it is with them: the ſtate of their ſoule is diſcerned

[p] Act.18.26.

[q] Mat.15.16.

[r] Iohn 14.9.

[t] Eph. 5. 13. cerned by them, and what is it but light that maketh these things manifest? if thou art come as yet no further then to that which is called, *A mind to know him*
[u] 1 Ioh 5. 20. *which is true*[u], so that thou art weary of thy naturall blindnesse, and if thou
[x] Mar. 10. 51. were put to thy choise, like the blind man in the storie[x], and the Lord should say to thee, as to him; *What wilt thou that I do vnto thee*, thy answere would bee (with reference vnto thy spirituall blindnes) like his: *Lord that I may receiue sight*. If the small portion which thou hast, bee precious to thee, like a little glimmering to a blinde man, when he is in the way of turning, and thou be diligent with conscience and with constancy, to vse all good meanes for increasing of it; thou hast no cause of discouragement; this little oyle in thy cruse, shall feed thy soule, this small light shall guide thy feet into the way of peace. This for the first sort, that might be grieued with this point.

There are another sort may presume too farre vpon that which hath beene said, and they must necessarily be reduced to termes: Illumination and knowledge in Religion is a pledge of the presence of Gods spirit; may not then euery one that is enlightned and furnished with knowledge, assure himselfe that he is Christs? I say no. Though euery one that hath receiued the spirit of God is enlightned, yet not euery one that is enlightned hath receiued the spirit of God in the sense we now speake of. I know there is a working of the Spirit of God in all that are enlightened with any truth of knowledge in religion, for no man
[y] 1 Cor. 12. 3. can say, *that Iesus is the Lord, but by the holy Ghost*[y]; but yet there may bee an enlightning with knowledg, which is not accompanied with that presence of Gods Spirit which brings saluation: what say wee to those, which shall say to
[z] Mat. 7. 22. Christ in that day, *Lord, Lord, haue we not prophecied in thy name?*[z] such had enlightening: what shall we say to those that sinne against the holy Ghost, haue not they also beene enlightened? Doth not *Paul* speake of a possibility, *to*
[a] 1 Cor. 13. 2. *know all secrets, and all knowledge, and yet to be nothing*[a]? I doubt not but there are many exquisitely and exactly seen in the generall doctrine of diuinity, able to teach it for the good of others, able to write and preach for the conuincing of gainesaiers, which yet shall haue no inheritance among the Saints in light.

There be who giue smal testimony of any truth of sauing grace to be in them who yet can discourse at large, eloquently & iudiciously touching matters of Religion; I confesse here is an enlightning, but not such as is a pledge of regeneration. It is possible for a Comet to haue a more blazing light then one of the fixed stars; which yet vanisheth at last, & commeth to nothing: and so it may be that some one, who is a meere hypocrite, and but as it were the sheath & shadow of a Christian, may in some particularities of knowledge goe beyond a true *Nathanael*, and put him down quit, so that he shall be as no body in respect of him: wherefore the kind of that knowledge must be considered of, the enlightning wherewith may be a comfort indeed. Now that knowledge, hath these two speciall properties; 1. It is an experimental knowledge; such a knowledge in Religion, as a man is able to make good not onely by proof of Scripture (though that be necessary) but by his own particular & personall feeling: I will shew an example or two hereof. First, *Psal.* 116. 6. *The Lord preserueth the simple*, saith *Dauid*: there is a position in diuinity, such an one at no doubt in the generall truth thereof many an vnregenerate man is able by proofes and testimonies of Scriptures to confirme. But see now the same proofe; I meane in respect of a mans own satisfying: *I was in misery*, saith he, *and he saued me*: This is that which Christ calleth the setting to ones *seale that God is true*[b]: A man
[b] Ioh. 3. 33. can beare witnes to the truth of God out of his own feeling. A second example is, *Rom.* 8. 1. 2. *There is no condemnation to them that are in Christ Iesus*: Behold a notable point of Religion: A man may conceiue the meaning of this fully, and proue it out of Gods word plentifully, for the good of many others, and yet himselfe come short: Note therefore what proofe *Paul* bringeth in, *For the*

law

Law of the Spirit of life, which is in Chriſt Ieſu, hath freed mee from the Law of ſinne and of death: I am well able to ſay this is ſo indeed: for (bleſſed bee God) I my ſelfe haue felt it. It is knowne to many that the Word of God is ſweete, comfortable, quickning: they know ſo much is teſtified thereof, and in a kinde of generall faith they do beleeue it: but this is nothing, vnleſſe a man haue felt it ſo in his own particular. The generall point of the corruption of mans nature by *Adams* fal, is apprehended and conceiued by many; but who is the man that is ready to ſtep in, out of his own experience touching himſelfe; and to ſay with *Paul*[b], *I know that in me, that is, in my fleſh dwelleth no good thing*: and therfore well might *Moſes* ſay, *The imaginations of mans thoughts are onely euill continually*. I could thus inlarge this point; but it ſhall ſuffice if I can make you vnderſtand my meaning, as I hope you doe, by that which I haue ſaid: yet to adde a little more light to it, I will commend to your obſeruation on place of *Paul*; *Eph.* 1. 18. 19. Where ſpeaking of that knowledge which proceeds from ſpiritual enlightning, and ſhewing the matter of it: (*the hope where to God calleth by the preaching of the Goſpell, and the riches of his glorious inheritance in the Saints*: Excellent things I confeſſe, but yet ſuch as they who are not intereſſed in them may conceiue) heads ouer and aboue, this ſpeciality of experimentall knowledge, *And what is the exceeding greatneſſe of his power toward vs which beleeue*: So that heere is the life of all, when a man hath a feeling and ſenſe in himſelfe, of the worke of God, and of that power in renewing of his dead ſoule, which he manifeſted in the raiſing vp of Chriſt Ieſus.

[b] Rom. 7. 18.

This then is the firſt property of ſauing knowledge, it is experimentall: as when a man can ſay, I know God is reconciled to ſinners, in the blood of his Son: for behold I am a ſinner, and with me in Chriſt he is at peace, and theſe be the euidences heereof: I am ſure God heareth Prayers: for thus and thus haue I tryed him by petition, and thus and thus I haue beene comforted: and ſo in the reſt.

The ſecond propertie of ſauing knowledge, it is a knowledge tending to practiſe: It is ſuch a light, as is made vſe of, for ſpirituall guidance. Many haue a knowledge, but it is onely a knowing to know; they be like ſome humerous ſcholars, which will haue euery booke of note that is publiſhed, more to be able to ſay they haue it, then that they may vſe it: The knowledge which accompanieth ſaluation, hath a further aime; *Teach me thy way O Lord, and I will walke in thy truth*[c], *Giue me vnderſtanding, and I will keepe thy law*[d]; *Come let vs goe vp to the mountaine of the Lord, &c. He will teach vs his waies, and we will walke in his paths*[e].

[c] Pſal. 86. 11.
[d] Pſa. 119. 34.
[e] Eſay 2. 3.

Heere is practice and obedience made to be the purpoſe of knowledge: I remember what *Paul* ſaid, when he was ſtrucke to the earth, *Lord what wilt thou that I doe*[f]; He deſired to know, that his knowing might appeare in doing: ſo that now there can bee no iuſt matter of preſumption gathered by this point, that illumination is a teſtimony of the preſence of Gods Spirit, ſo, as in thoſe that ſhall be ſaued: for what if thou canſt talke much, and diſcourſe much, and reaſon wittily, and diſpute plauſibly, and relate proofes of Scripture readily, yet if this ſwim only in thy braine, & be only a ſpeculatiue knowledge, no ſuch as thou feeleſt the truth and ſweet of in thy own ſoule, no ſuch as thou makeſt vſe of for the guiding and ordering of thy ſelfe in an holy life, in that particular ſtanding wherin God hath ſet thee; I will bring thee one who for profound knowledge and gifts of vtterance and the like, may come to ſchoole to thee, who yet becauſe of his experience in the truth of that little which he knowes, and his conſcionable obedience therunto, ſhall ſit at table with *Abraham*, *Iſaac*, and *Iacob*, when thou ſhalt be called the leeſt in the kingdome of God.

[f] Act. 9. 6.

And thus farre of the firſt euidence of the preſence of Gods Spirit; ſpirituall light. I perceiue my matter to ſwell further then I thought; I am now ſenſible of the truth of that which S. *Iames* ſaith, *Behold how great a matter a little fire kind-*

g Chap. 3. 5. *teth* g; That little ſparke which ſprang out of one word *quench*, ha th increaſed to a greater flame then I was aware of. I muſt needs proceede on a little further, & for the perfecting of this point, ſay ſomwhat of that heat alſo, by which the being of the Spirit of God in a mans heart is vnderſtood. There are two effects of the ſpirituall heate of this holy fier: 1. It conſumes. 2. It inflames. Fier burnes vp, and waſts that which it meets with; if it be combuſtible, & ſuch as is deuourable by it: and ſo doth this ſacred coale: There are naturally in the hart of man many groſſe corruptions, ſuch as the Scripture calleth *fleſhly luſts* h, and *the luſts of ſinne* i: with theſe the inward man is ouer-run; the field of *Salomons* ſluggard is not ſo ouer grown with thornes and nettles, as is the ſoule of man with theſe. I might name particulars, but all may bee reduced to theſe two heads; 1. A reprobate awknes to all good; 2. A ready and inclinable proneſſe, euen with deſire and greedineſſe, to any manner of vngodlineſſe.

h 1 Pet. 2. 11.

i Rom. 6. 12.

Now, when the Spirit of God preuailes, thoſe corruptions are conſumed: though not at once; ſo that their being is inſtantly and vtterly aboliſhed; yet ſo, that their height and ſtrength, and extremity is abated; and they haue not that raigne, power, and dominion ouer a man, which they ſometimes had. Hereupon it is ſaid, that *they which are Chriſts*, (and none are Chriſts, but they in whom the Spirit is) *haue crucified the fleſh, with the affections and the luſts* k. Their corruptions in them haue receiued their deaths wound, ſo that albeit they ſtriue and ſtruggle, and hinder a Chriſtian from doing the good which he would, yet they are paſt recouery: though they be not quite burnt vp and brought to nothing, but perhaps like ſmokie and ſappy wood, are ſometimes ready to put out, and to ſmother that fier into which they are thrown, yet they conſume dayly, and can neuer come againe to their antient flouriſhing.

k Gal. 5. 24.

I beſeech you, let vs affoord the conſideration of our ſelues about this: let vs ſee how the fier of Gods Spirit hath ſeized vpon our corruptions, how it hath in any meaſure waſted them, ſo that we are not ſo enthralled to them, and at the command and ſeruice of them, as in times paſt. This will declare many to bee vtterly void of Gods Spirit; when there are ſuch palpable corruptions to be beheld in their liues & courſes, of pride, oppreſſion, worldlines, malice, vnmercifulnes, riot, exceſſe, loning of pleaſure, ſwearing by Gods glorious & fearefull Name, neglect of Gods worſhip, ſcorning of his word, profaning of his Sabath. Shall it be thought that the Kingdome of corruption is ſubdued in them by the power of Gods Spirit? *Where the Spirit of the Lord is, there is liberty* l, there is freedome from the ſeruice of theſe raging ſinnes. If once the Arke of God come into *Dagons* temple, let the Idoll be neuer ſo faſt ſeated in his ſhrine, yet downe he falles and breakes his necke m: So let Gods holy Spirit once ſet foote in a mans Soule, though ſinne be there, as in its propper place, and as I may ſay in the head Citie of its Kingdome, yet immediatly it begins to loſe its wonted hold. There is a ſtronger then it come, which will take away the armour of it, and triumph in the ſpoyles thereof: ſo that they which are the Lords, ſhall bee able with ioy of heart to make their boaſt, though without boaſting: Our ſoule is eſcapeds as a Birde out of the ſnare of the fowler. Thankes bee to God we were the ſeruants of ſinne, but now wee are the ſeruants of righteouſneſſe, and the Lords free-men.

l 2 Cor. 3. 17.

m 1 Sam. 5.

The iſſue then is; No waſting of corruption, no powerfull working of Gods Spirit. Doth it not appeare by the conſcionable reformation of thy wayes, that the native ruſt of thy inward man is fretted out? I ſhould ſinne againſt thy ſoule, and againſt mine owne too, if I ſhould put thee in any little hope that thou art Chriſts.

I go on: This holy heat, as it conſumes ſo it inflames, it inkindleth a certaine fier in the boſome of a Chriſtian, producing that, which we term by the name of *Zeale*: an intention of feruency, diffuſed throgh the whole ſoule, begetting earneſtneſſe

neſtneſſe in all good ſeruices for Gods glory, & depth of deteſtation to whatſoeuer is preiudicial thereunto. This is that, *Paul* teſtified of the twelue Tribes, [n] *That they ſerued the Lord night and day inſtantly*: that is, with a kinde of extenſion or vehemency. So *Apollo* is ſaid to haue beene [o] *hot in Spirit*. It is the improuement, or higheſt pitch of ones affection: it is, as it were, the mettail and vigor of the ſoule; it makes a man to doe the worke of the Lord (in what kind ſoeuer it be) with a kind of courage.

[n] Acts 26.7. ἐν ἐντρυφῇ.
[o] Acts 18. ζέων πνεύματι.

I remember what *Nehemiah* ſaid concerning his proceeding in the reedifying of the Citty and Temple of *Ieruſalem* after the captiuity: albeit there were many diſcouragements, yet the buſines went on, for [p] *The heart of the people was to worke*, they were ſet vpon it, and they would not be put downe: much water was not able to quench this fier. This cauſeth a man, if he be a Magiſtrate *not to be lither in buſineſſe* [q], but with *Daniel, to be at it betimes* [r], with *Iob, to ſeeke out cauſes diligently* [s], neuer pretending that excuſe which *Salomon* forbids to vſe, *Behold we know not of it* [t]; ſuch a man, euen with his eye, *ſhall chaſe away euill* [u]. This againe, makes a man if he be a Miniſter, to haue ſuch a fier within him as *Ieremie* had, when hee was *Weary of forbearing, and could not ſtay* [x], as was in *Paul* at Athens, when his *Spirit was ſtirred in him* to ſee their ſuperſtition [y]: this will ſet him on to a fulfilling of his Miniſtery; this will not ſuffer him to dare to doe the worke of the Lord negligently and perfunctorily. In euery ordinary Chriſtian, this will bring foorth notable effects: it wil make his hearing *ſwift* [z], forward to embrace al good opportunities for inſtruction; his praying *feruent*; his ſinging *hearty*; his comming to the Lords Table, not faſhionable, but affectionate; his giuing to the poore *cheerefull*, his exhortations and admonitions to thoſe with whom he conuerſeth, frequent and powerful, his words of comfort vpon iuſt occaſion, feeling and effectuall; his courſes for good, either for himſelfe, or for his children and familie, conſtant and vnbroken; his deteſtation of euill, ſtrong and implacable; his ſorrowing for the ſinnes of the times, deepe and piercing. Theſe be the ſparkes which this fier of zeale will caſt foorth continually where it is. Oh you now that thinke you are in the ſtate of grace, and haue the ſpirit of God within you, deale effectually with your ſelues about this: *Can a man* ſaith *Salomon, carry fier in his boſome, and his clothes not be burnt* [a]. Is it poſſible to haue this heate of zeale, and not pereeiue it?

[p] Chap. 4.6.
[q] Rom. 12. 11
[r] Pſal. 101. 8.
[s] Chap. 29. 16.
[t] Prou. 21. 1.
[u] Prou. 20. 8.
[x] Chap. 20. 9.
[y] Acts 17. 16.
[z] Iam. 1. 19.
[a] Prou. 6. 27.

Now woe is me, for the coldneſſe to be found among al ſorts of men. Where is your zeale for God, oh you Magiſtrates? where is that bleſſed paſſionatneſſe which ought to be in you, making you vnable to forbeare them that are euill? Where is your care to beautifie the houſe of the Lord, to endeuour the ſuppreſſing of the raging ſins of the firſt Table, as well as the more notorious branches of the ſecond? What a wofull caſe, what pitty, you ſhould be meere *Gallioes*, not caring for theſe things, and counting Religion but a queſtion of names and words? What an heauy caſe, that they which by their places ſhould keepe downe euill, ſhould by their perſonall practiſe, and by the courſes of their ordinary attendants, countenance and approue, and ſet vp euill, taking recognizances of poore Tiplers, for the reſtraint of gaming and drunkenneſſe, when yet the ſame things ſhall bee found no where ſo much as within their owne doores. Heere is poore zeale for God; woe to that ſtupiditie, which by theſe foule diſhonors againſt God, cannot bee ſtirred.

Well, I would yet that this zeale, which is ſo ſcarce in *Iudahs* Tribe, were to bee fouud plentifull in the houſe of *Leui*: but there is a lamentable coldneſſe come euen vpon vs alſo. I delight not to bee a finger in the ſores of thoſe of mine own profeſſion: I wiſh and pray, that all the *Nazarites were purer then the ſnow*, and euery one in his place, *like the poliſhed Saphir* [b], but let my right hand forget her cunning, if euer ſhee want a finger to point (at the leaſt) at thoſe more then palpable teſtimonies of our vnzealouſnes, and of our *Laodician* luk-

[b] Lam. 4.7.

warmneſſe, ſuch a time-ſeruing, men-pleaſing, forſaking of flockes, multiplying of liuings, hunting for preferments, vncompaſſionateneſſe to the peoples ſoules: ſome neuer preaching, ſome ſeldome, ſome too profoundly, ſome too ſhallowly, ſome as good neuer a white, as neuer the better: theſe things ſhew plainely, we haue ſmall zeale for the Lord of hoſts. It is time that the *Angell of the Couenant, who is like purging fier, and as the Fullers ſope, ſhould make ſpeed to come into his Temple, to trie and finde the ſonnes of Leui, and to purifie them as golde and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe* [c].

[c] Mal. 3. 1. &c.

I haue diſcouered the ſmalneſſe of zeale in the heads and eyes; let vs deſcend a little to the viewe of the lower parts. And here behold at the very firſt, wee are encountred with a wofull ſpectacle: I meane the generall diſgrace and diſ-reputation that this zeale is; it hath many enemies, and the world for the moſt part cannot abide it: folly, madneſſe, furie, indiſcretion, headineſſe, ſingularity, vncharitableneſſe, hypocriſie: Like to theſe are the rebukes that are fallen vpon it. *It is good to loue earneſtly alwayes in a good things* ſaith S. *Paul* [d]: yet the world commonly approueth of earneſtneſſe in any thing, more then in Religion; with pretences of temper, diſcretion, aduiſedneſſe, moderation, they haue almoſt ſhut zeale out of doores. I know there is an extremity in going too far, and there is a folly in going awry: yet no reaſon why the indiſcreet and heady zeale of ſome, ſhould out-face and diſcountenance true zeale in any. Beſides this, if we looke vpon thoſe, that yet will pretend to approue zeale, and make a ſhew to haue ſome of this holy fier vpon their hearts, what defects ſhal wee find, what a naked formality in the profeſſion of Religion, what ſleigt hearing, as if ones preſence at a Sermon were enough for him, what ſuperficiall praying, what lip-deuotions, what cuſtomary communicating, what grudging liberality? What either vtter neglect, or cold and curtald performance of houſhold holy duties, what ſilence and backwardnes in the duties of admonition, what eaſineſſe to digeſt oathes and filthy profane ſpeeches, which wee haue without any token or diſlike?. Alas, where are our ſpirits, or what mettall are made of? Doe not thoſe things, ſo true, ſo apparant, iuſtifie againſt vs, that we want zeale?

[d] Gal. 4. 18.

But I muſt ſtoppe, leſt I preuent my ſelfe before I thinke. I haue hitherto plaid the right Spinſter, and drawne out a long thread out of a ſhort roule: Sure I am, I haue not ſtrayed from my firſt ground; I will, now (as the vſe in ſpinning is) that I haue, as I hope ſufficiently, twiſted this threed, briefly wind it vpon the ſpill, and ſo ſet on with that which is next.

We are charged not to *quench the Spirit*. From whence I haue enforced in the Doctrine, *A poſſibility of knowing whether or no we haue the Spirit*: I haue vrged in the Vſe, euery one to make enquirie into himſelfe concerning this, becauſe I know well, it is in vaine for a man to conceiue an hope of being ſaued, if he be not ſure hereof.

Now, becauſe to perſwade enquirie heerein, were ſenſeleſſe, without direction how to bee reſolued by enquirie, therefore I haue enlarged my ſelfe in this, to teach how that hauing of Gods Spirit, which is a pledge of ſaluation, may be knowne.

The word (*Quench*) ſheweth it to haue a firy nature, and ſo it hath: It is bright as fire, it is hot as fire. Bright in the inlightning of the mind, with a knowledge grounded vpon Scripture, confirmed by experience, and directed to practiſe.

It is hot, in conſuming and waſting the groſſenes of our natiue corruption, and inkindling in vs an holy zeale for God. Now, leſt through deceitfulneſſe of our hearts, wee ſhould imagine our ſelues furniſhed with thoſe things, (not hauing them,) I haue laboured to diſcouer our defects; as namely, for the former: Some without any maner of enlightning, voluntarily wrapt vp in the myſt

myſt of ignorance; ſome, hauing onely ſome flaſhings of knowledge, ſuch only as ſwim in the head, and are neuer made vſe for an holy practiſe. For the latter, The moſt, ouerwhelmed with the preuailing of their own corruptions, and without heat, or life, or courage in the things of God.

This is the ſumme: If I haue ſeemed in any thing too tart or peremptory, I am content to ſtand or fall, at the iudgement of any man, that ſhall indifferently conſider the ſtate either of the times, or of his owne ſoule, I deſire withall, to haue that meaſure met to mee, which was of right due to the Prophets of old, that as when they ſpake at large, *There is not a man to bee found that executeth Iudgement, and ſeeketh the truth* [d], *They be all Adulterers, an aſſembly of Rebels* [e]: *There is not one godly man left* [f], *From the ſole of the foote, vnto the head, there is nothing whole* [g]: They were not to be vnderſtood, as if they thought there were no particulars to be excepted, in whom there was ſome goodneſſe: So whereas I haue mentioned a generall liuing in the ſeruice of foule ſinnes, and haue complayned vpon Magiſtrates, and Miniſters, and people for want of zeale, thinke not I goe about to be-ſpot all, without exception.

[d] Ier.5.1.
[e] Chap.9.2.
[f] Pſal.12.1.
[g] Eſay 1.6.

I know well, that the Lord hath reſerued a remnant, and there are that know the truth comfortably, profeſſe it ſincerely, and yeeld obedience faithfully, I know there are zealous Magiſtrates, Miniſters feruent in Spirit, God increaſe the number of both; but yet the generaltie is out of tune.

I feare me, thoſe that are truly zealous, are but *As the ſhaking of an Olive tree, two or three berries in the top of the vtmoſt boughes, &c* [i]. *One of a Citty, two of a Tribe* [k]. And then withall, euen the beſt of ſuch, if they will doe themſelues right, muſt needs yeeld they haue need of quickning: it ſhall be for their good, either to be awakned out of that ſecurity with which they are ouertaken, or to bee kept from that preſumption which may befall them; that ſo they may looke againe and againe, and often vpon theſe euidences of hauing Gods Spirit, which they thinke they haue, and be aſſured they are ſuch, as ſhall not deceiue them in the end.

[i] Eſay 17.6.
[k] Ier.3.14.

And thus I come to my ſecond point; *That is is neceſſary for him that thinkes he hath the Spirit of God, to take heede of quenching it.* This is the maine thing which the Apoſtle here intends. I am here neceſſarily to beginne my handling of this Doctrine with a queſtion or two. Whether the Spirit of God once receiued, may be quenched: and then if we finde vpon conſideration that it cannot, to what end this Doctrine of not *quenching* is, and what muſt bee thought in it to be intended.

The 2. doct.

To the firſt Queſtion, Whether the Spirit can bee quenched, I anſwere directly thus: That vnderſtanding by *Spirit*, thoſe graces of GOD which ſtreame from Election, and are beſtowed as the pledge and earneſt of Adoption: and againe, taking the word *quench*, at the largeſt, for an vtter putting out, ſo that the being of thoſe graces, ſhall be ſuppoſed vtterly to ceaſe, and bee aboliſhed: then thus, the ſpirit cannot be quenched. For, in him that is borne of God, *There is a certaine Seede remaining ſtill* [l], and the Spirit of renning, is a liuing ſpring, which is neuer vtterly drayned; but is ſtill *Springing vp vnto eternity* [m]: Gods Spirit entereth the ſoules of Gods beloued ones, as a *dweller* [n], as a *remainer* [o], not as a ſoiourner.

[l] 1 Ioh.3.9.
[m] Ioh.4.14.
[n] Rom.8.11.
[o] Hag.2.6.

This holy fier is ſuch, as no blaſts of tentation can extinguiſh, though the diuell, like the *Serpent* [p], ſhall *caſt out of his mouth water like a flood*: yet for him to be able to quench it cleane, it is impoſſible. As is the fier of Gods Iudgement, ſo is that of his ſauing Grace, euen both vnquenchable.

[p] Rem.12.15.

Thus to anſwer the firſt *Quere*. Now this firſt giues occaſion to a ſecond: If (as you ſay) this holy fier be exempted from all poſſibility of extinguiſhment,

why is this precept, and to what purpoſe will the Doctrine bee which you thence collect.

I anſwere, It was a true ſaying of the woman of *Tekoah* vnto King *Dauid*, ſet on by the ſubtilty of *Ioab*, to treate for *Abſolon*, *God* (ſaith he) *doth appoint a meanes* q. I applie it thus: God will not, ſuch is the ſtableneſſe of his counſell, the vnchangeableneſſe of his election, the vnrepentingneſſe of his conferring ſauing grace, hee will not (I ſay) ſuffer this heauenly fier to goe out, but hee hath ſanctified a meanes to this end, hee hath laid downe a courſe, for the effecting of his purpoſe: for, as determining to ſaue, hee ordained a meanes of ſaluation, the death of his deareſt Sonne, as purpoſing to tranſlate his choſen into the ſtate of grace, he deuiſed an Inſtrument; the preaching of the Word, ſo reſoluing the perpetuall reſidence of his Spirit, he hath deuiſed a way to accompliſh the ſame; one ſpeciall branch of this meanes, is the continuall preſſing of ſuch quickning exhortations as this.

q 2 Sa. 14. 14.

Deus qui fecit te ſine te, non ſeruabit te ſine te.

It is rightly ſaid of *Auſten*, if it be aduiſedly vnderſtood, God will imploy man in the ſauing of himſelfe: yet not as an inſtrument working of it owne natiue ſtrength, but as one enabled by him, to doe that which is his wil. Hereupon a man is ſaid to *labour out his owne ſaluation* r, yet ſo, as both *the will and the deede* in him is Gods worke s.

r Phil. 2. 12.
s Ver. 13.

It is remarkeable that is ſaid t *of the ſonnes of God, They are carried by the Spirit*: They worke, but it is as they are wrought by Gods Spirit. And thoſe *All things*, which S. *Paul* ſaid hee did, it was wholly by a certaine ſecret Enabler, *Chriſt Ieſus* u.

t Rom. 8. 14. ἄγονται τῦ πνῦματι.
u Phil. 4. 13.

Well then, this is Gods courſe, to imploy his for their own good: now if the queſtion be how he brings them to this; it is by ſuch vrgings as this, which when they are vſed, it pleaſeth him to make effectuall: by my care, not to quench the Spirit, he in me preſerues his Spirit; and this care he begins in me by working vpon my ſoule, by this charge. Thus it is plain, that there is a neceſſary vſe of ſuch precepts, in as much as they bee the meanes for the bringing of thoſe good things to paſſe in thoſe that are Gods, which to them and concerning them he intends. They proue no power in man, as mans naturally, either to keepe in the Spirit, or to put it out. *Caluin* ſaith well: *The Preacher preſſeth it, but God worketh it*, and but by this meanes he will not worke it.

And for the fuller opening of this point, I adde this, that albeit the being of Gods Spirit in thoſe which haue receiued it cannot be quite aboliſhed, yet it is poſſible that it may through the neglect of obedience to this holy charge, bee brought to ſuch a low ebbe, that a man himſelfe ſhall ſtrongly bee perſwaded that it is vtterly gone in reſpect that now hee feeles no life nor comfort of it, no quickening, no vigour, nothing but a ſad kind of dulneſſe, in that meaſure, that hee ſhall ſeeme to himſelfe to bee in a farre worſe caſe then euer hee was before hee knew what Religion meant, and to bee euen to begin all againe, as if he had neuer taſted of any grace of God, neuer felt any euidence of his ſpirit. This was *Dauids* caſe, & to this wofull paſſe he had brought himſelfe, by his offence, that as a man vtterly depriued of all grace, hee cried out to God, *To create in him a cleane heart, and to renew a right ſpirit within him* x; ſo was he vtterly ſtript of all his owne conceiuing.

x Pſal. 51. 10.

And indeede to bee brought to this, and to bee thus robbed of all feeling of the comfortable fruition of Gods Spirit, is a condition ſo diſmall, ſo perplexed, and ſuch as will coſt a man ſo much ſorrow, ſo many ſighes, ſo much renting of the heart, before hee can get out of it, that it were better to tye ones ſelfe to any manner of care and paines before hand for preuention, then euer to fall into it. A man that hath beene grieuouſly ſicke in body,

and

and is pretily recouered, put caſe that hee were aſſured that albeit hee ſhould fall into a relapſe, he ſhould notwithſtanding bee relieued againe, and eſcape Death: yet he would be loath to come to thoſe weakeneſſes, to thoſe grieuous pangs and puls, to the tedious and irkeſome vſe of thoſe experiments of Phyſicke, which doe neceſſarily accompany ſuch an eſtate. So, what though there be an aſſurance out of Gods Word in the generall, that after a reducing into the ſtate of grace, there can be no falling backe into the ſtate of condemnation, and that the Spirit once conferred, can neuer be taken away; yet no wiſe Chriſtian would be willing to abide this brunt of recouerie from a ſpirituall relapſe: The ſmart of it will bee ſuch, and will coſt a man ſo deare, that though he be healed, yet he would giue a world, if he might, to eſcape it. *A wounded Spirit who can beare?* y

y Prou. 18.14

Theſe things were here neceſſarily to be promiſed, for the cleering of this ſecond Doctrin, that we may conceiue of it aright; this is the effect then: It is the will of *God*, that euery man who is renued, called, ſanctified by his Spirit, ſhould ſet to it by all meanes, that hee may continue in that gratious eſtate and may neuer loſe the ſweete comfort of the grace of God, which he now enioyeth; but may rather encreaſe it, & make it to become greater and fuller and more effectual in him then it is: for ſuch is the nature of euery negatiue precept to include the enioyning of that good, which is contrary to that euil which in it is inhibited: as (*Thou ſhalt not ſteale*) together with the reſtraint of all ſuch acts as may impeach a neighbours eſtate: it compriſeth an iniunction, of readineſſe and forwardneſſe to promote his good: ſo here thou ſhalt not *quench the Spirit*; both forbids the doing of that which may abate the graces of God in vs, and bindes vs to the practiſe of whatſoeuer may increaſe the ſame.

Now for the confirmation of this Doctrine, ſerue directly thoſe ſpeeches; *Take heede leſt at any time there be in any of you an euill heart and vnfaithfull, to depart away from the liuing God* z. *Let vs feare leſt at any time by forſaking the promiſe of entering into reſt, any of you ſhould ſeeme to bee deprined* a. *Let vs bee led forward vnto perfection* b. *Take heede that no man fall away from the grace of God* c. *Beware leſt yee bee plucked away with the error of the wicked, and fall from your owne ſtedfaſtneſſe. But grow in grace, &c.* d. *Looke to your ſelues that you loſe not the things which yee haue done, but that you may receiue a full reward* e. *Edifie your ſelues in your moſt holy Faith, and keepe your ſelues in the loue of God* f. *That which you haue already, hold faſt, &c* g. *Hold that which thou haſt, &c* h. *Let him that thinketh hee ſtandeth, take heede leſt hee fall* i. *Let vs grow vp into full holineſſe* k. Obſerue the plenty of the Scripture heerein: all theſe places aime at the very ſame thing, which is here required; ſome of them (as you ſee) aduiſing to beware how we let go our hold, ſome vrging vs to ſtriue to adde ſtill as much as is poſſible to our preſent ſpirituall ſtore. The ſenſe of this duty made *Dauid* to pray to be ſhielded from theſe quenchings, which he perceiued himſelfe to bee inclinable to l; *to bee eſtabliſhed* m, *ſtayed* n, and to haue *his ſteps directed* o. No doubt *Dauid* heerein diſcouered his deſire to cheriſh the ſpirituall heate which he had receiued, and to bee *quickened in righteouſneſſe* p. This made *Paul* to bee ſtill preſſing forward and following hard q. Hereupon he prouoked *Timothy, to ſtirre vp the gift that was in him* r, or as the word properly ſignifieth to blow, or to take out of the aſhes the fier of grace which he had receiued, that ſo the heate being inflamed in his owne boſome, the ſparkes might flie out abroad, for the warmth of others alſo.

z Heb. 3.12.
a Chap.4.1.
b Chap.6.1.
c Chap.12.15
d 2 Pet. 3.17. 18.
e 2 Ioh.8.
f Iude 20. 21.
g Reu.2.25.
h Cap.3.11.
i 1 Cor.10.12
k 2 Cor.7.1.
l Pſal. 19.13
m Pſ 119.116.
n Ver.117.
o Ver.133.
p Ver.40.
q Phil.3.1,3, 14.
r 2 Tim.1.6.
ἀναζωπυρεῖν

It were not hard to enlarge this point: but I muſt limit my ſelf, by ſpeaking too much of not quenching, leſt I ſhould at vnawares quench your attention, and

dul you by the ouer aboundance of that matter, by which my deſire is to quicken you: yet I hope if you ſhall but put forth euery man the end of his rod, and dip it in this little combe of hony which I haue preſented you, (like to the practice of *Ionathan* [f],) you ſhal receiue a ſufficient ſight of the truth of this preſent Doctrine.

[f] 1 Sam. 14. 27.

Vſe. Whoſoeuer thou bee, that haſt found, or hereafter vpon dne enquiry ſhalt find thy ſelfe to haue receiued this Spirit of God, whereof hath hitherunto bin ſpoken, behold here what dutie lieth vpon thee; euen to beware how thou ſuffer that bleſſed heat to ſlake, which by the grace of God hath beene enkindled in thee. Thou art the Temple of the liuing God, if thou art a right Chriſtian: and if thou wanteſt this fier, thou canſt neuer offer vnto God any pleaſing Sacrifice. Oh then make much of that warmth of grace which thou haſt gotten, ſuffer not that coale which the Lord hath caſt into thy boſome, to die within thee, which though in thy ſeeming it be but a little one, yet euen by that little one holily emploied, thy ſoule may liue, blow it, adde ſtil more and more matter to it: albeit it doe yet but ſmoake, yet it will breake forth into ſuch a flame, by which thou ſhalt ſhine as a light here in this crooked world, and *as the Sun in the kingdome of thy Father* [t]. I would our continuall care to preſerue the earthly fier, for our common houſhold vſe, might daily minde vs of this duty: why ſhould we not be afraid of ſuch things as may quench Gods graces in vs, and coole that feruency, the encreaſe whereof ſhall be our own glory? How many be there, who through their own ſecure preſumption haue brought themſelues to a wofull coldneſſe, yea, little other then meere a deadneſſe in Religion: ſome by diſuſe and neglect of dependance vpon a powerfull Miniſtery, contenting themſelues with, in a maner, any thing in that kind: ſome by ingulfing themſelues too far into the world: ſome by making themſelues little better then ſeruants vnto pleaſure: ſome by ſorting themſelues with perſons of corrupt minds and inordinate behauiour, by whoſe either perſwaſions, they haue beene ſeduced, or example poiſoned, or ſcoffes diſhartened: ſome by ſeldomnes of fellowſhip with thoſe that are ſincere indeed, by whom *as Iron by Iron* [u], they might be ſharpened: By ſuch courſes (I ſay) as theſe, many haue caſt themſelues backe as many degrees, as the ſhadow returned by in the diall of *Ahaz* [x].

[t] Mat. 13. 43.

[u] Pro. 27. 17.

[x] Iſa. 38. 8.

Let euery man that tendereth the good of his owne ſoule, looke to himſelfe in this particular. If ſome captious wit ſhall obiect, that the parts of my ſpeech are without Concord, ſith I perſwade not to quench, and yet teach an impoſſibility of quenching: Let him know that his preſuming, his aduenturing to entermeddle with the meanes and quenching, and to neglect the helps to encreaſe the heate of grace, vnder a pretext that the Spirit of God cannot bee quenched, is a ſtrong euidence againſt him, that in him the Spirit of God is not; no ſpirit ſaue that which ruleth and worketh in the ſonnes of diſobedience. This is a ſure rule, that God accompliſheth all his purpoſes of good to vs, by begetting indeauours in vs agreeing to his purpoſes: Gods purpoſe of affording mee ſauing knowledge, is effected by his raiſing vp in mee a deſier and loue of knowledge: Gods purpoſe of enduing mee with faith is made good by inſpiring me with a ſtriuing diſpoſition to beleeue: Gods purpoſe of ſanctifying me is broght to paſſe, by working in me a conſcionable aime to the duties of obedience: Gods purpoſe that I ſhall not fall, is brought to perfection by a care wrought in me not to fall: Gods purpoſe not to let his Spirit goe out in me, is ſtabliſht by his framing my heart to a holy feare leſt I ſhould quench it, a conſtant laboring to auoid the quenching of it, & to vſe al helps by which it may be holpen on to perfection; if theſe things be not in thee, thou art a carnall man euery way, a ſpiritual man no way. The Spirit of God is neuer the

Author

Author of ſuch thoughts as this; Gods graces cannot be loſt, the foundation of his election ſtands ſure, and therefore I may bee bold to pleaſe my ſelfe in a licentious courſe; I need not tie my ſelfe to ſuch ſtrait conditions of holineſſe; I know how euer it fare, the ſparkle that is in me cannot bee put out: This is the Diuels logicke, it is he that teacheth vs to make ſuch conſequents, and towring out ſuch graceleſſe inferences: Gods Spirit teacheth otherwiſe. *Worke out your Saluation with feare and trembling: for God worketh in you, both the will and the deed* [y]: Vpon the certainty of Gods worke in his; the Apoſtle builds a perſwaſion vnto feare, euen ſuch as is in a direct line of oppoſition to preſumption: *The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his* [z]. What then, ſhall ſinne be continued in becauſe of this grace? No: *Let euery one that calleth on the Name of the Lord, depart from iniquitie*; I can neuer haue a ſurer teſtimony to my ſoule, that the Spirit of grace is in me, and ſhall abide with mee to the end, then this my care not to *Grieue that Spirit, by whom I am ſealed vnto the day of Redemption* [a], and my feare leſt I ſhould ſlake that ſpirituall heate within me, which God in Ieſus Chriſt hath beſtowed on me.

[y] Ph. 2. 12. 13.

[z] 2 Tim. 2. 19.

[a] Eph. 4. 30.

The next thing is the ſpeciall meanes for the auoiding of this quenching, (*Deſpiſe not propheſying*) the diſcouery whereof was my chiefe aime, in chooſing this Text; but I am preuented by the time, and therefore for it I muſt remaine a debter vntill ſome other time.



A CAVEAT AND A Comfort for Beleeuers.

Taught in two Sermons vpon *Luke* 22.31,32.

By *Samuel Hieron.*

Iohn. 16.33.
In the World you ſhall haue affliction: but bee of good comfort.

At London,
Printed by *Iohn Beale*, for *Ioyce Matham* widow, 1619.

A CAVEAT
OR
A Comfort for Backsliders.

Taught in two Sermons upon
Luke 22. 31, 32.

By Samuel Hieron.

In the World you shall have affliction: but be
of good comfort.
Joan. 16. 33.

At London,
Printed by John Beale, for Iohn Marsh
widow, 1619.

A Caueat and a Comfort

for Beleeuers,

The first Sermon.

Luke 22. 31, 32.

31. *Simon, Simon, behold, Satan hath desired you, to winow you as wheate,*
32. *But I haue prayed for thee, that thy faith faile not.*



OF all other afflictions, they are the most sharpe and grieuous, which proceed from the speciall and more immediat practise and endeauors of the diuell to weaken, yea, and to ruine and ouerthrow the faith of Gods children, and to draw them from their state of grace into the which they haue ingrafted into that old condition of damnation and misery, from which once by the great mercy of God they haue escaped. Of the trials of this sort, that speech of Christ to *Peter*, cut at the very point of his attachment, will giue iust occasion to speake as much as shall be necessarie. Two things are here to be considered first, a word of admonition; *Simon, Simon, behold, Satan hath desired you, to winow as wheate.* Secondly, a word of comfort: *But I haue prayed for thee, that thy Faith faile not.* The diuision of the Text.

In delinering the word of admonition, *Simon* only is named, but all the other Faithfull Disciples were intended: and therefore our Sauiour speaketh as of more then one, (*he hath desired to winow you*): whereupon *Caluin* in his Harmony of the Gospels, makes this speech to hold proportion with that: [a] *All you shal be offended by me this Night.* *Simon* was only named, because in this first brunt, which was now instantly to follow this warning, he was like to receiue the greatest foile: therfore he was now specially singled out, to attend to this both caueat and comfort, into which notwithstanding all the rest were interessed as well as he: nay, we shall find vpon further inquirie, that both of these appertaine to the whole company of Gods beloued ones. It is their portion to be sifted by Satan: and it is their stay, that Christ Iesus is a continuall suter for them to his Father, *that their faith may not faile.*

[a] Mat. 26. 31.

I will speake of that first, which is first; the admonition: not handling any other point out of it, saue that which belongs to that speciall matter for which I haue chosen it. The Doctrine is thus:

That it is the earnest desire and practise of the diuell, to be as preiudicial and as hurtfull as he possibly can, vnto those which haue beleeued through grace. Our Sauiour telleth it me: The first doctrine.

Peter here, and in him his other Disciples, that Satan was (as it were) an importunate Petitioner, and had so much leaue and liberty allowed him, as to *winnow them as Wheat*: that is, to giue them a sifting, as the Corne hath that is *cast into the Riddle or Fanne*: in the which it may be sifted, which is *perpetually tossed, and hurled about*. [illegible] as there is: or else wee must vnderstand by this [illegible] all grace and goodnesse, and to leaue vs (if it might be) nothing else but the course *braine of all corruption*. We must beware how we stretch similitudes too farre. Truth is, there is an vsing of the children of God like wheat, which tendeth to their purging, and so doth this practise of the diuels here spoken of, but not in his intent: and we must now here consider of it, not as it is matter ouer-ruled by Gods gracious prouidence, who turnes all to the good of those that loue him, and makes euen the enemie of their soules to become an instrument of their perfection: but here wee are to take notice of it, as it is in Satans drift and aime, and so it is onely to doe mischiefe, and in that respect, to molest and to disquiet those that are the Lords, and if it were possible, to leaue not so much as a dram of faith, or a graine of any grace within them.

Now, this is a matter, saith our Sauiour, which the diuell is much in loue withall, accounting (as it were) a piece of his happinesse to attempt it. And albeit this were spoken to the Disciples of Christ, yet it appertaines to all that belong to the election of grace: for though this enemie he most spightfully set against some speciall ones (the preuailing against whom may bee a meanes to hazard and to endanger a great many) yet his malice is towards all, euen to as many as are comprehended within the compasse of that tearme of *the seede of the woman*[b], without limitation. Such as the Disciples, which were ordained to be as lights set on an hill, from which many were to become the Gospell in the world to liue, shall be mainly leuelled at aboue others. The diuell knowes, that the fall of one such one, will weaken diuers, but yet there shall none [illegible] that hath giuen vp his name vnto Christ in sincerity of heart. And to much both this Text was written to assure vs of, and I am further to deliuer by the Scripture. It was spoken touching all Christians generally, that they are subiect to *the assaults of the diuell*[c], and *wrestle not with flesh and blood, but against Principalities, against Powers, and against the worldly Gouernours, the Princes of the darkenes of this world, against spirituall wickednesse in high places*[d].

[b] Gen. 3. 15.

[c] Ephes. 6. 11.

[d] Verse 12.

It was deliuered as a warning to all that feare God without exception, that it behoueth them to be *sober and watchfull*, because they haue their *aduersarie the diuell, who as a roaring Lion walketh about, seeking whom he may deuoure*[e]. If Satan were not maliciously bent against all that beleeue, *Paule* a iealous one ouer the *Corinthians*, had been causeles, when hee was afraid of them, *lest as the Serpent beguiled Eue through his subtilty, so their minds should be corrupted from the simplicitie that is in Christ*[f]. Satan in his practise against Christ, shewed his disposition against all that are by faith engrafted into Christ: he winnowed and sifted him with as much violence and subtilty as he could, shifting from one tentation to another, to see if by any meanes he might haue corrupted him. He that encountred the head, will not spare the heele: and much would he please and satisfie himselfe in it, as some piece of a reuenge vpon Christ, if hee could but make some few drops of his precious bloud, in regard of some one or two of his beloued ones, to be spilt in vaine. He hath as Christ saith[g], *been a murtherer from the beginning*: neither is his either name or nature yet altered.

[e] 1. Pet. 5. 8.

[f] 2. Cor. 11. 3.

[g] Iohn 8. 44.

He is that great *Abaddon*[h], that professed Destroyer: whose neuer ceasing practise, and vninterrupted indeauour it is, to enlarge his owne kingdome as much as hee may by the spoile of soules. Wee can dispose of our selues no where, nor apply our selues to any manner of imployment, wherein we can say we are free from his attempts. Euen in Paradise he assailed *Adam*, and our Sauiour

[h] Reuel. 9. 11.

nipotent Christ no lesse in the holy Citie, and vpon a pinacle of the Temple, then vpon the top of a Mountaine, or in the forsaken Wildernesse: nay, the better the person is, in regard of a large measure of sanctification: the holier the place is, in respect of the vse to which it is deuoted: and the more religious and sacred the businesse that is vndertaken, the more hot is he: and, though not idle at other times, yet vpon such occasions, he exceeds in spight, and in his hellish labour to doe mischiefe.

The fashion of *Pharaoh* towards the Israelites, may serue as a very excellent type vnto vs, of the diuels dealing. The cruelty of *Pharaoh* towards the Israelites was euer great, after the time that he once began to oppresse them: but after the first motion made by *Moses*, that they might go to worship God, his tyranny began to be improued, and the burdens he laid vpon them were heauier then before: and when they were now come neerest to that holy businesse, being departed from out his land, then was he most of all enraged: then marched he out after them with his full strength, to reduce them againe into their former seruitude, if it had been possible. This is Satans manner, looke as any man shall increase in godlines, and in a care of approuing himselfe vnto God in any holy course: so doth he increase towards him in enmity. And by how much the more one shall grow into fauor with God; by so much shall the spight of this Aduersary against him be more bitter, and his practises be both more frequent, and more violent to seduce him.

I hope I shall not need to adde more for the confirmation of this doctrine. The sum is this: It appeares by his disposition towards the Apostles of our Sauiour, by the testimonies of Scripture, touching his continuall compassing the world, with an intent and purpose to deuoure, by the implacablenes of his enmity against Christ, by the bloudines of his nature, and by whatsoeuer else is any where reported of him in the book of God: that it is the exceeding desire of Satan, to do as much mischiefe as he can, and to procure as much disquiet as he possibly may, to al those, to whō the Lord hath vouchsafed this mercy to beleeue: let vs grow into a due consideratiō of the vses to be made of this doctrine.

The first vse is, to stir vs vp to stand continually vpon our spirituall guard. It is the effect of that which S. *Paul* and S. *Peter* in the places before specified, doe presse vpon vs, in respect of this enemy; and it was the reason of this intimation giuen here to the Disciples by our Sauiour, that being forewarned, they might the rather be forearmed. If we think our selues to be Christians indeed, we should be in continuall expectation of some assault, looking still out, where, when, and in what manner this enemy will surprise vs. A City or an army that is beleagured, hath alwaies some scouts and espials, sentinels and watchers by night, as it were so many eies sent into seuerall places, to obserue and marke what is intended, and to giue warning thereof, lest the rest should bee ouertaken vnawares. After the same manner, we being so beset and encompassed on the right hand, and on the left, sometimes in danger to be puffed vp with too much confidence, sometimes to be pressed downe with despaire, and so many things giuing occasion vnto Satan, to further these his hellish purposes, the Spirit of God vrgeth vs to an vnintermitted watchfulnes, to be euer, as it were looking about vs, inasmuch as by how much the more suddenly Satan shall set vpon vs, by so much the greater is our danger. It was one of the charges giuen by our Sauiour to his Disciples, and with them to vs, *That* (saith he) *which I say vnto you, I say vnto all, watch*[1]. And indeed, common reason hath taught euery wise man, to make that vse of an enemy: if he know that there is one liuing by him, who lookes and longs to doe him a displeasure, and is euer waiting an occasion by which to endanger him, he will take heede to himselfe so much the more, and double his owne care, according as the spight and malice of his Aduersary doth increase. And surely, if either the certainty of the assault, or the

Vse 1.

[1] Mark. 13. 37.

ſtrength of the enemy, or our owne imbecility and weakeneſſe, or the danger of the ouerthrow may perſwade vs any thing, it is very behoouefull for vs to be exceeding prouident.

The certaintie of the triall I haue ſhewed; the ſtrength of the aſſailing cannot be ſmall: for he is *the Prince of this world*, ſo the Scripture tearmeth him [k]; our weakeneſſe, though we perhaps feele it not, ſuch, that we are ready naturally to yeeld to whatſoeuer he ſhall endeauour to perſwade vs: the danger or the ouerthrow is no leſſe than the vtter ruine of a mans ſoule. A little matter giueth him a great deale of aduantage: *Eue* was but a little apart from her husband, and ſtraight this ſubtile enemie found her out to aſſault her. *Noah* began but to drinke ſomewhat more then ordinary, and that ſinne of drunkennes did intrap him [l]. *Iudah* went abroad a little more ſecure then it was fit, and let the ſtory tell what ſin he fell into [m]. *Dauid* ſomewhat idler then his vſe, and Satan caught him by and by [n]. *Peter* ruſhed in vnaduiſedly into company that was not fit, and the diuell preuailed and tripped him into a three-fold cord of a treble deniall of his Maſter. Let a man but a little forbeare to watch ouer his ſoule, it cannot be deuiſed how ſoone Satan will hooke him in. He is the great *Nimrod*, the graund hunter of the world, that makes pits and ſnares to catch ſoules.

Here then iuſt occaſion may be taken to complaine, and euen to *crie out aloud without ſpiaring* [o], againſt that great ſecuritie which doth generally poſſeſſe vs in theſe euill daies. Little would a man thinke, that we are in expectation of an enemie, that obſerues our ordinary faſhion. Euery courſe which we runne, euery ſpeech that falleth from vs, doth in a manner ſauour of a kind of benummednes and fearefulneſſe, which is come vpon vs; farre are we from ſo much as thinking vpon Satans plots: little doe we ſtudie vpon it, how he is perpetually ſetting ſnares; how he doth nothing but range about, ſeeking to deuoure. I pray ſuppoſe there were certen intelligence brought vs of a Wolfe come into the Country, which did euery night come into mens paſture, and make ſpoile and hauocke of their ſheepe; what would we do? would we neglect it? Surely no. We would by our ſelues, or by others, watch night after night, and vntil we knew for a truth that the beaſt were departed or ſlaine, we would neuer ceaſe.

We are told by the ſpirit of Truth, which cannot lie, that Satan is abroad amongſt vs; that he compaſſeth the earth to and fro; that it is his continuall buſineſſe to catch ſoules, that if we belong to God, he deſires to winnow and ſift vs, that by one meanes or other he may preuaile againſt vs? Shal wee not now be as watchfull for our ſoules, as in the caſe before named, we would be for our ſheepe? Would we watch to ſaue our flocks from the wolfe, and yet be aſleepe in the depth of ſecuritie, whileſt the diuell makes a booty of our ſoules? How can this be excuſed? We would, I am verily perſwaded, if wee were reaſoned with man by man, ſay it were a fault inexcuſable ſo to doe. Yet how are wee able to cleare our ſelues from the guilt of it? Let but our owne hearts ſpeake how ſeldome it commeth into our minds day after day, what a dangerous enemy we are beſet with, who is as ful of deuices and ſhifts, as he is out of malice; and as full of malice, as hee is of life. If wee would ſpeake the truth as it is, I know we muſt needs confeſſe, that among millions of our thoughts, and all of them needleſſe in compariſon, this doth ſcarcely euer creepe into vs.

No maruaile if Satan doe euery where make ſuch hauocke and ſpoile, and lead ſo many ſoules captiue after his will: for what greater aduantage can we giue him then ſecuritie? he will range at his pleaſure, when there is no watching to reſiſt. Remember we this then to be the firſt vſe, which we muſt make of this doctrine. To perſwade vs to watchfulneſſe. It is an eaſie matter in words to defie the diuell, and to profeſſe hatred to him, and to ſay, we hope to be armed well enough againſt him; the diuell can bee well enough contented to endure all this, ſo long as we faile in the principall: namely, that duty of watching, which is neceſſary.

A ſe-

[k] Ephes. 2. 2.

[l] Geneſ. 9.

[m] Geneſ. 38.

[n] 2. Sam. 11.

[o] Eſay 58. 1.

A ſecond vſe is aptly following vpon this. For as the vnwearied deſire of Satan to doe miſchiefe, ſhould prouoke vs to watchfulneſſe: ſo to the end we may be the more forward to watch, and know the better how and in what ſort to performe it, it is meete we ſhould take occaſion by this Text, and by the doctrine gathered from it, to conſider a little of the diuels practiſes. *The 2. Vſe.*

It would require a great deale of time to lay open all his ſtratagems, neither will I vndertake that, onely I will ſpeak of ſome of thoſe that are the moſt ordinary. The generall end of his courſes with, and againſt the Elect of God, is the eternall deſtruction of their ſoules, *He walkes about ſeeking to deuoure* P. Now, as his end in tempting is deſtruction, ſo his meanes for the aduancing of that end, is to draw them, if it be poſſible, into one of theſe two wofull extremities: preſumption or deſpaire; either to be ouermuch confident, or elſe to be full of diſtruſt. That he laboureth to worke the children of God vnto preſumption, appeares by that which *Dauid* confeſſeth againſt himſelfe, touching the vaine confidence of his owne heart q, and by his prayer, when he felt himſelf to be ſo aſſaulted; *Keepe thy ſeruant from preſumptious ſinnes* r. The preſumptions which he laboureth to draw into, are of many ſhapes: as, for a man to thinke that for ſpirituall things he is in eſtate good enough, that his knowledge, and faith, and obedience are as they ought; that he may take liberty to himſelf to commit now and then ſuch or ſuch ſinnes, or to neglect ſuch and ſuch duties of godlines: that he is able to endure any thing for religions ſake, that his faith is ſo ſtrong, that it cannot be ſhaken, that himſelfe is ſo well fenced, that no ill company, or the like ordinary occaſions of euill can miſlead him. Theſe and the like, be the ordinary ſpecialties of preſumption, by which he ſeeketh, as with ſo many gins and ſprings to entrap Gods children. I may be bold to ſay, that he hath little feeling and experience in religion, that doth not at times find the truth hereof in his owne particular. Helpes to further this ſinne of preſumption, the diuell finds out many: he will tell a man of the mercy of God, which paſſeth by the weakeneſſes of his ſeruants, and in them accepts the will for the deed; of the grace of God, which abounds according as ſinne abounds; of the certainty of Gods decree, touching the ſaluation of his choſen, which no ſinne is able to make void; of the fals of good men, who committed great ſinnes, and yet were pardoned, of the euidences of Gods fauor, ſuch as health, peace, plenty, which he will make a man beleeue he ſhould not enioy, if his courſe were not pleaſing vnto God: yea, and in this caſe, he will magnifie to a mans ſoule, his gifts, and the many graces which God hath beſtowed, that he may pride himſelfe herein, and lift vp himſelfe in his thoughts aboue that which is fit: he will extenuate and leſſen ſinne; and when it is in it owne nature very hainous, he will yet perſwade, that it is but ſmall and petty, euen a very triſle in compariſon. Varietie of ſuch helpes he finds, by which to puffe vp with preſumption, to make a man careleſſe in watching ouer his owne heart, negligent in tying himſelfe to the ſtraight practiſe of godlineſſe, bold in giuing liberty and freedom to his owne corruptions:

P 1. Pet. 5. 8.

q Pſal. 30. 6.

r Pſal. 19. 13.

Many aſſaults thus raiſed, and thus followed, the ſeruants of God do meete with in their courſes. Well, when he hath tried his helliſh skill this way, ſuddenly (as his faſhion is, to run from one extreame to another) he turneth about, and laboureth on the other ſide to plunge into deſpaire. Here he laboureth to terrifie and to amaſe the conſcience of a Chriſtian, and put it out of all hope of being ſaued. Hee preſſeth vpon him that hee hath no faith, that hee is none of Gods Elect, that he is but an hypocrite, that there is in him no truth of repentance, no life of grace, no power of godlineſſe, that there is no mercy for him with God, and that he ſhall be as certainly condemned in hell, as if he were already there. Thus *Dauid* was lifted, thus was he brought to conclude againſt himſelf, that *he was caſt out from Gods ſight* s. That there was no truth in Gods promiſes

s Pſal. 31. 22.

[d] Psal.116.11. promises [d]; That *the Lord would shew no more fauour*. And thus many deere ser-
[e] Psal.77.7. uants of God, are oftentimes grieuously perplexed, troubled in spirit, galled in mind; long seeking and labouring for release, and finding none, condemning themselues, and pronouncing against themselues, that they are the very fier-brands of hell, and cannot be saued: nay, many times they doe euen die with speeches in their mouthes which much sauour of despaire, yea and be brought in the secret iudgement of God for the good of others to be their owne executioners, hoping thereby to free themselues from this miserable perplexitie: nothing do they vnderstand in religion as they ought, which know not this. Now Satan is not without his aduantages by which to vrge this vpon Gods children. He sets before them the many crosses, which God hath laid vpon them, all which he would make them beleeue, are euidences of Gods displeasure and indignation towards them.

Thus *Dauid* was troubled to see how he was *daily punished and chastened euery morning*: and it made him to doubt of himselfe, whether hee were in the fauour
[z] Ps.73.13,14 of God or no [z]. He layeth out before them in exact manner their sinnes past,
[y] Iob 13.26. and maketh them [y] *to possesse the iniquity of their youth*, he aggranates euery particular wherein they haue failed, and laboureth to pull away from them euerie thing by which they should gather any hope of comfort to themselues: he will steale out of their memories the comfortable sayings of the holy Scripture, and continually thrust into their minds such speeches, as are touching the iustice and vengeance of God vpon the vngodly: he will vrge against them euery infirmity, euery straying thought, euery wandring imagination, euery rebellious and disobedient motion, euery colde and vnprofitable performance of any holy seruice vnto God, whether priuate or publike: And hee which at one time would make all sinnes veniall, will now stand vpon it, to settle a man in this case, that euery offence of his is vnpardonable. It is impossible (I suppose) for the memory of man, at once to deliuer all the seuerall courses which Satan vseth, by which to swallow vp Gods children into despaire, and to bring them
Psal.77.8. to that wofull conclusion in the *Psalme*, that *the mercy of God is cleane gone for euer*, and that *his promise doth faile for euermore*. And strange it is to heare how cunningly he can teach a wounded soule to dispute and to reason, and multiplie arguments against it selfe. Whosoeuer shall be so happy, either to obserue it in his owne case, or to note it in others, whose great tentations he shall heare or behold, shall plainely see the truth hereof, how the diuell doth winnow the seruants of God, and sift them euen as wheate, and that their estate in regard of the malice and enmitie of this aduersary, here in this world, is as the state of
Psal.107.26. those that trauell by the Sea, sometimes (saith the *Psalme*) *they mount vp to heauen, sometimes they descend into the deepe*: so one while they are encountred with motions, tending to the lifting of them vp with vaine presumption; another while they are assaulted with thoughts, suggested by the Diuell to drowne them in despaire: and thus (as *Dauid* speaketh of those passengers by Sea) *their soules melteth for troubles, their cunning is gone*, and they know not for the present which way to turne themselues for any sound relieue.

Thus for a briefe suruey of the most ordinary practises of this spirituall aduersarie. Let me adde a little touching his attendants and assistants whom he vseth as his instruments for the promoting and accomplishing of his generall purposes. They are two specially: first, the world; that is rightly tearmed the diuels storehouse and his Armory of tentations. Out of it he deriueth many particulars for the endangering of Gods children: from thence hee assaulteth
[b] 1.Tim.6.10 them one while with gaine, the loue and desire whereof *is the roote of euill* [b], and the lusting whereafter causeth *an erring from the faith*: and how much are the graces of God euen deaded, and in a manner well neere quenched hereby in
[c] 1.Iohn 3.9. many that yet giue some hope, that they haue *a seed remaining in them* [c]? How do

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the cares of the world, and the deceitfulnesse of riches choake good things in them [d]? With what a colour doth the Diuell leade many professors of religion into this sinne: forsooth men must follow their callings, and they must be frugall and prouident, and hee which is not carefull for his company is worse then an Infidell: thus the enemy poysons them with this bewitching euill, and so carrieth them into a world of intanglements, besotting them so with the seeming sweetnes of the earth, that they can redeeme no time for their soules, neither to bestow abroad, not in their families, nor can chearefully enlarge their hands and hearts to any gratious vse for others comfort. A man may bee euen afraid of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Satan layeth continuall siege vnto them.

[d] Mat. 13.22.

Againe, from out of the world, he sets vpon the seruants of God with pleasure and delight: Oh, recreation is lawfull, some sport is necessarie, and these and these particulars may very well be iustified, and here creepes in stealingly that, which the Apostle calles *a louing of pleasure more then a louing of God* [e], a spending of more good houres in vnprofitable delights, then in holy duties for God and for our selues.

[e] 2.Tim.3.4.

Then further there is another baite, and that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking if any thing would preuaile, this would be it, *All this, &c. and the glory thereof I will giue thee* [f]. Oh how doe many men straine, and euen willingly dispense with their owne consciences, or against them rather, and (as we say) borrow a point or two for reputations sake? How are men brought to straine and to force their wits to iustifie this or that? and all becaus the same hauing some shew of lawfulnesse set vpon it, will make an easier way to their aduantage: yet the diuell hath more weapons out of the world, he findes subtle *Ionadab* to enchant, and to perswade to that which is euill, cunning woorke-men to coole zeale, to encourage vnto liberty, to stay from being too forward, and to adhire to a temperand moderation in religion: these are instructed how to carry the matter handsomely, and with formall reasons and shewes of Scripture to keepe backe from that feruent care that ought to be; nay, the Diuell will goe neere to find some Preachers to set aworke in this businesse, to with-draw from forwardnesse (vnder faire pretences to beware of newfangledneesse) and to take heed of being too much of the puritie.

[f] Matth.4.9.

Then further there will be heaped in many discouragements, when one is in a good way: here is losse vpon losse in outward things, going backward in the world, besides little remorse among friends in the day of want: here is trouble, here is reproach and scorne, here is slaunder and ill will, all manner of euill spoken, with such things as these it appeares by Scripture and experience that Satan fighteth against Gods children, and all to further his generall aime of either lulling them asleepe in security, or swallowing them vp into discouragement.

Now he hath another aider and instrument, that is the flesh, our owne inborne corruption: out of this spring out incessantly a world of euill motions, and of such lusts, as Saint *Peter* speaketh of, *which doe fight against the Soule* [g]. The diuell by long obseruation is growne exceeding skilfull, and he will soone vnderstand, what be the things to which we be most inclinable, and will worke vpon vs accordingly: and as there is no euill whereto hee shall perswade, but our nature hath a proneneesse to it: so he will bee sure to assault vs so chiefly as he knoweth it to sort best with our natiue bent; as, if a man be of nature more frugall and sparing, he will ply him with tentations of profit: if hee bee of an ambitious disposition, he will set him forward with hopes of honour and preferment; if chearefull and pleasant of qualitie, hee will assaile him with pleasures, with company, with occasions of turning such a nature into careles-

[g] 1.Pet. 2.11.

neſſe and vanity: if ſad and ſolitarie, he will encounter him with frightfull paſſions, and labour to draw by feares and terrours into inconuenience: if ſomewhat affecting faſhion and trimneſſe, he will feede in that kind too, and furniſh with perſwaſions to make all tolerable that leanes that way: if cholerick and eaſily prouoked, he will find occaſions therein alſo, ſuch as ſhall quickly kindle an vnruly heate: if one be ſpecially inclined to the applauding of himſelfe, and to a good opinion of his owne parts and gifts, the Diuell will ſet on ſuch as ſhall praiſe him, and ſooth him, and ſo puffe him vp with folly.

Thus in a legion of particulars, he aduantageth himſelf in this ſeruice of ſifting the children of God by their owne fleſh, and euen thereby doth as it were carry them captiue oft times, that they cannot doe the good which they both ſhould and would. This fleſh is a falſe traitor within vs, which eaſily lets in that euil which Satan doth deſire to ſettle in our ſoules: there is no argument which the Diuell ſhall vſe, whether it tend to preſumption or deſpaire, but hee will make it to ſeeme in the iudgement of fleſh & bloud to be exceeding reaſonable.

Here then is the ſecond vſe. The firſt was to perſwade watchfulneſſe. The ſecond, to ſhew the great neceſſitie of watchfulneſſe, and eſpecially the maine particulars, wherein through this enemy we are in danger. His end is miſchieuous: his meanes to that end are very direct; his helpes for the ſetting an edge vpon thoſe meanes, very ſtrong: the world will furniſh him with many preuailing motiues, whether to make vs ſecure and careleſſe, or to bring vs to bee deſperate, and the fleſh that is in vs, is falſe to vs euery way, and the diuell will not faile to make vſe of both, to the very vtmoſt. Conſider now whether here be not iuſt cauſe of ſpirituall watching: the traines which the Diuell layeth are infinite; we doe nothing, wee goe no where, but ſtill he is in his courſe, like a wily workeman to ſeduce and ſift, and like a raging Lion to deuoure. There is nothing out of which he will not take occaſion to entangle. In our callings he tempts to idleneſſe, to fraud, to couetouſneſſe, to cruelty; in our eatings and drinkings, to exceſſe, in our being in company, he will ſeeke either to make vs inſtruments to hurt others, or others as meanes to corrupt vs, in our priuacy he will aſſault vs with vngodly and vnprofitable thoughts, in performing any good exerciſe, he laboureth either to hinder vs from it, or to diſtract vs in it, in proſperity he endeauours to puffe vp, and in aduerſitie to diſhearten. I cannot name all particulars, by which, and in which, and out of which he draweth out matter of tentation, either to leade vs into euill, or to keepe vs in euill: no place is free, no calling is priuiledged, no degree, no age is exempted. His malice is endleſſe, his policies are daily multipled, his deuiſes and ſleights are without number.

The 3. Vſe. A third vſe yet remaineth: My firſt vſe was, to prouoke to watch: my ſecond, to declare in what particulars we are in danger: now the third ſhall bee to direct how to watch. We reade [b] that there is a certaine armour to bee put on, when we addreſſe our ſelues to this Watching ſeruice, and that is a thing which muſt be euen in reaſon. For what is a watchman without a weapon? well may he diſcrie and diſcouer the enemy, but he cannot withſtand him. It ſhall not be vnprofitable, nor vnfitting to ſpeak ſomwhat touching the armour to be vſed, as it is ſet downe in the particulars by Saint *Paul*; He calleth it the armour of God: whereas he calleth it armour, the word muſt not be taken literally or groſſely, but in a ſpirituall ſenſe, according as it is a ſpirituall enemy which we haue to do with. It is called Gods armour, becauſe it is he by whom we muſt hope to be furniſhed therewith; out of his armory only we muſt ſeeke ſupply. The particulars are deſcribed in his word, and the manner of putting it on, and of vſing it, is there only to be ſought. The ſpecialties and ſeuerall parcels of it are ſet downe in order: I will name them and open them in a word.

[b] Eph. 6. 11. 12.

1 *Girdle of Truth.* Which is ſincerity of heart, when a mans heart and ſoule

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is set and bent in the singlenesse thereof to please God in all that is required. It is a fruit of the Spirit which ought to accompany a mans whole conuersation, that so he may be found without fraud and without hypocrisie, both towards God and towards men. It requires that a man should not be a professor of religion, in shew onely and in pretense, but in deed, and in truth, being such an *Israelite* in deed, in whom there is no guile. He that is but an hollow Christian, formall onely, and without, the Diuell will soone preuaile against him; but hee which laboureth to proue himselfe to be such an one indeed, as he would seeme to be by word and shew, he is sure to stand fast in the euill day.

2. *The breast-plate of Righteousnes*, that is holines and vnblameablenes of conuersation: iustly teatmed a *Breast-plate*, because it beares a man out against the slaunders and false imputations of wicked men. This makes a man *bold as a Lyon*[i], and not to regard the biting tongues of euill speakers: as *Iob* knowing his owne innocency, professed not to regard it, though an aduersary should write against him, euen a whole booke of accusations[k]. This gaue *Dauid* comfort in the middest of troubles, that he could appeale vnto God, in his vprightnesse, respectiuely to the things wherewith men charged him[l]. Oh, where a mans heart is set to walke with God in all the wayes of righteousnesse, hee not willingly pleasing himselfe in any knowne wickednes, how shall Satan vanquish him, what resolution shall he haue, and what comfort in his soule, when hee laboureth to dismay him?

[i] Prou. 28. 1.
[k] Iob 31. 35.
[l] Psal. 26. 1.

3. *Shooes shod with the preparation of the Gospell of peace.* That is, assurance of acceptation and peace with God through Iesus Christ, according to that holy doctrine which is reuealed to vs in the Gospell. He that hath attained to this, is like one ready to take a iorney, & is fit to go through his pilgrimage amidst all spirituall enemies, knowing that God who is at peace with him, will be his guide and deliuerer from them all.

4. *Shield of faith.* That is a firme perswasion of the accomplishment of all Gods mercifull promises; in his sonne for our good. This beates backe all the fiery darts of the Diuell; as, carnall confidence, presumption, security, infidelitie, distrust, despaire. This is a victory against them all[m].

[m] 1. Ioh. 5. 4.

5. *The Helmet of Saluation*[n]. A constant desire and expectation of that eternall happinesse which God hath promised. This sustaines, and beares vp the heart against that fainting, which might other wise dismay it, because of the deferring of Gods promises.

[n] 1. Thes. 5. 8.

6. *The Sword of the Spirit.* Which is the Word of God. This wounds Satan, and cuts in sunder the knots of those sundry tentations, by the which he seeketh to entangle. This discouereth and bewrayeth all his policies, with this sword: our Sauiour foiled this enemy *, opposing that which was written vnto whatsoeuer he sought to ensnare him with. And this especially a Christian must seek to be accomplisht with. There is no reason which Satan shall vse, whereby either to draw vnto presuming, or to worke to dismaiednesse, but by the Scripture the weaknes and inualidity thereof shall soone appeare. What colourable reason soeuer shall bee vsed to perswade presumption and securitie, that one speech of *Salomon* is enough against it: *Blessed is the man that feareth alway*[p]. Or of *Paul*[q]; *Worke out your saluation with feare and trembling.* And whatsoeuer on the other side shall be produced and pressed to the beating downe of the soule vnto despaire, euen this shall bee sufficient to repell it; *Christ died to saue euen the chiefe of sinners*[r]; much more shall a man be fenced, that laboreth to store himselfe with that plenty which the Scripture yeelds: which here or there hath somewhat, to meete fully and directly with euery particular perswasion, with which he shall labour to corrupt. Little are men aware, what aduantage they giue vnto the Diuell by their ignorance and rawnesse in the Scripture. How is it possible, but that hee shall easily preuaile, when he finds vs without this

* Matth 4.
[p] Prou. 28. 14.
[q] Phil. 2. 12.
[r] 1. Tim. 1. 15.

weapon?

weapons whichas I haue shewed, Christ especially made vse of in his grapling with him in the wildernesse.

7. *Prayer.* This is it, which brings a blessing vpon all the rest, and enableth vs through Gods mercy, to the comfortable vse of all the former.

This then is that which is called the *Armour of God*, and thus must euery Christian labour to furnish and to prepare himselfe against the Diuell. First, let him look to it that his heart be vpright, and that he be free from halting in matters that concerne his soule. Secondly, let him care to bee outwardly fenced with an holy life, making conscience to walke in al the waies of righteousnesse in the sight of God. Thirdly, let him labour to bee shod with an assurance of peace with God, through the Gospell. Fourthly, in his left hand, let him get the shild of faith, stedfastly striuing to apprehend and to apply Gods promises. Fifthly, in his right hand, let him carry the word of God for a sword. Sixthly, on his head let him weare the helmet of saluation, in the patient expectation of the glory to be shewed hereafter. Lastly, let him ioyne to all, feruency of prayer, by which all the rest may be made effectuall.

Thus I haue in a few words opened a large matter, which yet to those that are carefull may be sufficient, if to this now spoken they shall ioyne the helpe of priuate meditation. Now, this armour thus described, is to be put on, and worne continually, we euer considering our selues how and in what manner we haue the feeling and the vse thereof. With this we should lie downe, with this we should rise vp, and care that euery day, and in all places, and whatsoeuer we goe about, we may haue it with vs, as farre as it is possible. For, as the watch must neuer be giuen ouer; so this armour appertaining thereunto, must neuer be put of. Here now I could take occasion to shew how vnfit we be generally to grapple with Satan, how vnable to make any comfortable resistance in the day of triall. I am perswaded, the greatest part are so faire from being thus armed, as hath been said, that they must needs confesse it to bee a thing which heretofore they haue scarcely thought vpon. This matter is euen a mysterie vnto many; and they will (hearing of it) go neere to answer as they [1] Acts 19.2. *haue not heard whether there be an holy Ghost, or no.* This is mens lamentable ignorance in things which concerne their soules. Besides, if we grow into an inquirie for particulars, how rare shall we find sincerity of hart, holines of conuersation, feet shod with the right vnderstanding of the Gospell of peace, the shield of faith, to wit, the sound knowledge, together with the comfortable and liuely apprehension of Gods promises, a longing and setled expectation of the future happines. Where is the sword of the Spirit, when Gods word is by many so little looked into, and so many be as great strangers in it, as the children yet vnborne? Where is feruency of prayer, when there is such small feeling of our wants, and such slender vnderstanding of the promises of God to heare our suites? No marueil if Satan play *Rex* as himselfe listeth. He is cunning, and wee simple; he strong, we weak; he subtle, we secure; he furnished to make variety of assaults, we vtterly naked, without any piece (it is much to be feared) of the Armour of God. If we had one parcell thereof, we had all; if we be without any one, we haue none at all. Let vs pray vnto God to bleese our memories, that we may beare away these particulars, to bleese our meditations, that wee may rightly & profitably digest them, and to stirre vp and bleese our care, that we may diligently practise this duty of seeking, and labouring to put vpon vs the Armour of God: so shall Satan be vanquished, our selues comforted, and God glorified by our trials.

Thus haue I ended this part, which I termed a word of warning. We see we are beset with a dangerous and an vnplacable enemy: the more religious wee be, and the more increasing in the graces of God, the more against vs is his malice. Herehence we haue been exhorted to watchfulnes, we cannot bee too

vigilant

vigilant to ſtand vpon our guard againſt ſuch an Aduerſary. To quicken vs hereto ſomewhat the more, we haue been ſhewed his courſe, and made acquainted with the generalitie of his practiſes, that we may ſee there is no time or place for carelenesse. And how laſtly, becauſe to watch vnarmed were vaine, we haue been taught what armour we muſt put on; which being taken to vs, and kept vpon vs, it is poſſible for vs to be foiled, but we ſhall neuer bee vanquiſhed; nay, in the end we ſhall be more then conquerors, and the God of peace ſhall tread Satan vnder our feete. And his winnowing, though it were intended on his part, to diſfurniſh vs of all grace, yet ſhall be ſo bleſſed of God vnto vs, that thereby his graces in vs ſhall bee brought into more perfection.

The ſecond Sermon.

——But I haue prayed for thee, that thy faith faile not.

THe word of Admonition hath been ſpoken thus farre. The word of Comfort followeth now neere to be enquired into: *But I haue prayed that thy faith faile not.* The words need no great opening: in handling the doctrine ſpringing from them, I hope to make all as plaine as ſhall be neceſſary.

The Doctrine is thus: *That all the politikes and reaſoners of Satan, are not able to ouerthrow the faith of Gods choſen.* This point of holy doctrine, I thus collect out of this Text: That faith for the not failing whereof Chriſt hath prayed, the ſame, the diuell can neuer be able to ouerthrow; but for the not failing of the faith of all Gods choſen, Chriſt hath prayed; therefore the diuell doe what he can, ſhall neuer be able to ouerthrow it. The firſt part of this reaſon ſtands vpon this; That which God will vphold, Satan cannot vanquiſh; for *He is greater then all*[a]: but that faith for the not failing whereof Chriſt praieth, God will vphold. It is vnpoſſible that the prayer of Chriſt ſhould be in vaine, his requeſts cannot but ſpeed. *I know*, ſaith our Sauiour, directing his ſpeech vnto God the Father, *that thou heareſt me alwaies*[b]: ſo that this ſtay I perſwade my ſelfe there can be no doubt. If it may be once prooued, that Chriſt hath prayed for the faith of all Gods Elect, that it may not faile, then I am aſſured the reſt will be yeelded vnto, namely, that all the power of hell cannot ouerthrow it.

The ſecond Doctrine of the Text.

[a] Iohn 10.29

[b] Iohn 11. 42.

So that therein, that being the ſecond branch of my reaſon, I am to beſtow ſome paines to make it cleare, becauſe touching it, there may be ſome queſtion, inaſmuch as both the words of Chriſt, as may ſeeme, are ſpoken to *Peter*, that his faith is prayed for that it may not faile: and the Papiſts alſo doe labour by all meanes to make them peculiar vnto *Peter*, and from thence to raiſe the doctrine of *Peters* ſupremacy, and chiefly ouer the reſt. Becauſe in the common danger of all, ſay they, Chriſt doth ſtrengthen *Peter* onely and with all, by this they ſeeke to eſtabliſh an impoſſibilitie for the Pope, to erre in office, whom they ſuppoſe to be the ſucceſſor of Saint *Peter*, and to bee with him interceſſed here in a Priuiledge of not failing in any thing, which by vertue of his office he ſhall performe. Therefore I will ſhew, that whatſoeuer Chriſt did here begge for *Peter*, by name, the ſame he did requeſt for all the faithfull. To make that firme, this may be a ſufficient reaſon, That which Chriſt asked

for

for all his faithfull disciples, the same did hee craue of God for all true Beleeuers: but looke what he craued here for *Peter*, the same did he intreate for all his faithfull disciples, therefore he craued it also for all true beleeuers.

The first limme of this reason, is confirmed by that speech of our Sauiour, when he saith plainely, That the good things which hee asked of God for his Disciples, he asked of him not for them alone, but for all them, which should through the word *beleeue in him through their preaching* [c]. If then Christ praied for all his elect Disciples, that their faith might not faile, he praied the same for all Beleeuers.

[c] Iohn 17. 20.

Well, how shall it appeare, that Christ meant as much to all his faithfull disciples, as he did here to *Peter*? First, it is apparant here, that Christ gaue warning of a danger by Satan, to them all, to the rest as well as to *Peter*; *Hee hath desired you*. How can any man thinke, considering the great loue of Christ to his Disciples, that hee would put all of them in feare, in regard of the diuels practises, and not also put them all in heart by a word of assurance, touching the perpetuitie of their faith. The danger is foretold to all, but the comfort restrained to *Peter*, what sense is this?

Secondly, if we examine that prayer of Christ, which he made the night before his sufferings, and in which it is out of all question all the rest had equall interest with *Peter*, we shall find that our Sauiour in it, in sense, though not in words made the same sute for them all, that he did for *Peter* here. For what other thing is intended then their perseuerance to the end, in those particular requests; That *the Lord would keepe them in his name* [a]: *That hee would sanctifie them with his truth* [b]? These are all one in effect with that heere of the not failing of faith: For he whom God keepes in his name, and sanctifieth with his Truth, the same faith cannot be ouerthrowne.

[a] Iohn 17.11.
[b] Verse 17.

Yea (but will it be said), if this prayer of Christ were not peculiar to *Peter*, why is it deliuered in such a sort, with such words of restraint, *Simon, Simon*? Will you haue the reason in a word? Christ fore-saw at this time, that *Peter* was to sinne more then the rest, and so to be in greater hazard then the rest, and therefore would need a more speciall succour then the rest. As then a good father, hauing care of all his children, if he see some one distressed aboue the rest, will tender and cheare vp him more specially. Or as a Physitian wishing good to the whole body, yet applieth his phisicke principally to the parts ill affected: so Christ, though his respects were to all, yet inasmuch as *Peters* case was like to be such, as would most need comfort, therefore he applied the comfortable salue of Gods assured fauour, to his griefe especially. And therefore it is well noted against the Papists, which thinke this place to be so singular for *Peters* supremacy, that *Stapleton* saith: It is impossible to shift it off with any colour of cauils that these words doe not proue *Peter* to haue been in any greater dignity thē the rest, only they shew it to be true, that he was in greater danger.

I will not spend time now in canuasing this point about *Peters* head-ship, or in the deriuation thereof, if any such were, from him to his supposed Successors the Roman Bishops, I haue chosen this text for another end, then the debatement of that matter. This only I say in a word with learned *Fulke*, in his Confutation of the *Rhemists* notes, that all the Logick in the world, can neuer proue hence the Popes supremacie, or any such priuiledge of not erring, as is pretended. Papists themselues acknowledge, that a Pope may faile as a man, and bee without faith, and so be damned: but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching *Peters* not failing as a particular Christian, then as an Apostle. For he doth not so much vnderstand here by faith, the doctrine of faith, as who would say, that *Peter* in matter of teaching should not erre: but here especially was intended, that faith by which *Peter* was engraffed into the mysticall body of Christ Iesus, which we call a saning faith,

faith, a renuing or a regenerating faith: and Christ meant, that though Satan should endeuour to sift out all goodnes from him, yet he should continue in the state of grace and saluation to the end. So that this can make nothing at all for their purpose, which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ promised could neuer be true touching *Peter*.

Thus haue I laboured to remoue all lets, which might hinder in shew the raising of this Doctrin from this Text. The truth is, there is no more reason why this speech thus directed to *Peter*, should be held peculiar to him, then that which God said to *Iosua*[f], *I will not faile thee*, should be appropriated to him alone; which yet notwithstanding the Apostle applieth to all Christians[g]. If the Apostle might embolden all Christians to lay hold vpon that speech; why should it not be lawfull to apply this to any child of God, whom Satan desireth to sift, and to shake as he did *Peter*, *Be of good comfort, Christ hath praied for thee that thy faith faile not?*

[f] Chap. 1. 5.
[g] Heb. 13. 5.

It is ordinary to apply common comforts to some particular persons, as occasion is, which application to particulars shall not let, but that the matter so applyed, belongeth of right to more then to those, to whom for the present it is applied. When Christ applied the Doctrin of forgiuenesse of sins, to the man sicke of the Palsey, *Son thy sinnes are forgiuen thee*[h]: shal that preiudice the liberty that is for euery Beleeuer, to lay hold vpon the Doctrin of the remission of sinnes, for his speciall comfort?

[h] Math. 9. 2.

Thus still I hope, it appeareth more and more, to be rightly collected hence, *That the faith of al true Beleeuers is vnvanquishable.* Christ hath prayed for all his, that their Faith may not faile: neuer was he denied by his Father any sute, I haue bin the more diligent in iustifying this place, to be the ground of this Doctrin, because as it is abused by Papists, and ingrossed by them for *Peter* onely, & his imaginary successors; so if this be cleered once, to be the doctrin of these words, as I hope now it is, it may serue in stead of many proofes, considering the plainnes of it, and that it speakes (as it were) directly to the heart and soule of euery true and sound Beleeuer: *Sathan will seeke thee to winnow thee, but I haue prayed that thy faith faile not.*

Now next, though this place might be sufficient, yet because the harmony and consent of the Scripture, cannot but be very contenting in a point so exceedingly comfortable as this is, therefore I will adioyne somewhat therein. This then is the effect of that which I wil labor to make plain. That if a man be once through the mercy of God become a true Beleeuer, a man endued with that faith which the Apostles call *vnfained*[i], and in another place, *The faith of Gods Elect*[k], sifted by Satan he may be, but vanquished he can neuer be, his perseuerance is certen, his estate and condition is vnalterable. I may well put here in the front of this proofe, that promise of God made of old vnto his people, *I will make an euerlasting couenant with them, that I will neuer turne away from them, to do them good, but I will put my feare in their hearts, that they shall not depart from me*[l]. Vpon which words, that glosse of *Austens* is excellent: What is this, saith he, but as if God had said, The feare of me which I shall put into their hearts, shall be such and so great, that they shall adhere, and cleaue close to me, euen to the end. This is a notable place, to shew that God will not suffer those euer to decline from him, whom it hath once pleased him truly to conuert vnto him.

[i] 1 Tim. 1. 5.
[k] Tit. 1. 1.
[l] Ier. 32. 40.
De bono perseuer. cap. 2.

How doth the Scripture abound with speeches, directly testifying the perseuerance of the faithful? *They which trust in the Lord, shall be as mount Sion, which cannot be removed, &c*[m]. They are *sheepe, which none can plucke out of the hands of my Father*[n], saith our Sauiour[n], they are as *a house, which no stormes or waues can ouerthrow*[o], *Chosen ones*, whom it is impossible to seduce[p]: They *are kept by the power of God, through faith vnto saluation*[q], *They are reserued vnto Iesus Christ*[r], They are

[m] Psal. 125. 1.
[n] Ioh. 10 28.
[o] Math. 7. 24.
[p] Math. 24. 24
[q] 1 Pet. 1. 5.
[r] Iude 1.

[r] Eph. 4.30. *are ſealed by the holy Spirit of God vnto the day of redemption* [r]. They *ſhall not be tempted aboue that they are able to beare* [t], *though they fall, they ſhall not bee vtterly caſt downe: for the Lord vpholdeth them with his hand* [u].

[t] 1 Cor. 10.13

[u] Pſal. 37.24.

Doe not theſe things abundantly proue the perſeuerance of Beleeuers? Which way ſhould the Elect of God be depriued of their faith? God will not withdraw it, for *with him there is no ſhadow of turning* [x]; The *mercy* wherewith he hath compaſſion on his Elect, *is euerlaſting* [y]: ſo is his *loue* [z]. Thoſe gifts of his which accompany an effectuall calling, *are without repentance* [a]: that is, they be ſuch, of the conferring whereof, God neuer repenteth: nay, hee rather addes more grace to his children, then takes ought from them [b].

[x] Iam. 1.17.

[y] Eſa. 54.8.

[z] Ier. 31.3.

[a] Rom. 11.29

[b] Luk. 8.18.

Well, as God himſelfe will not withdraw that gift of faith, which he hath once beſtowed, whereupon the graces of God, which concerne ſaluation, are ſaid to be like *a liuing water*, that can neuer be drawne drie [c], ſo the Diuel cannot extinguiſh it. He will indeed endeauour it, as was ſhewed in the former Sermon, but his power is abridged: *Greater is he that is in you, then he that is in the World* [d]. Neither can the corruption of Gods children bee able to put out the light of faith which is in them. Nothing *ſhall ſeparate from the loue of God, which is in Chriſt Ieſus our Lord* [e]. The children of God are taught to pray to *bee deliuered from euill*: that is, that euill though it aſſayle them, yet it may not conquer them.

[c] Ioh. 4.14.

[d] 1 Ioh. 4.4.

[e] Rom. 8.39.

Why is this asked of God, if he be not both able and willing to beſtow it? If God will deliuer his children from euill; if he will *confirme, ſtrengthen, and ſtabliſh them* [f], *and perfourme the good worke which he hath begun in them* [g], how can it be that they ſhould loſe their faith? I know not any one point wherein the Scripture is more plentifull then in this Variety of proofe I haue already alledged: If it were neceſſary, much more might eaſily be produced.

[f] 1 Pet. 5.10.

[g] Phil. 1.6.

Thus in a word: It is the mark of hypocrites, that *they beleeue but for a while* [h]; It muſt needs then be the portion of thoſe that beleeue aright, that their faith is perpetuall. The wicked indeed *paſſeth as the whirlewinde, and is no more: but the righteous is an euerlaſting foundation* [i].

[h] Luk. 8.13.

[i] Prou. 10.25.

Truth it is, that if the children of God ſtood vpon their owne perſonall ſtrength, their perſeuerance might very wel be doubted of: but they are *ingraffed into Chriſt* [k], & ſo as the Apoſtle ſpeaketh vpon another occaſion, *The roote beareth them, and not they the roote* [l]: Their ſaluation dependeth not on themſelues, but it is *Built vp in the foundation of the Lord which remaineth ſure* [m]: *They which are planted in the houſe of the Lord, flouriſh in the courts of our God, and bring forth fruit in their age* [n]. Other branches may be pulled away from their ſtocks either by violence of winde, or force of mans hand, or at laſt conſumed by length of time: With them that are in Chriſt, it cannot be ſo, they keepe not him, but are kept by him; and from this ſtableneſſe, which is in him, proceeds their firmneſſe. *I change not*, ſaith the Lord, *and this is the reaſon, that you ſonnes of Iacob are not conſumed* [o]. How confidently doth S. *Paul* ſpeake touching his perſeuerance [p]? *I know whom I haue beleeued, and I am perſwaded that hee is able to keepe, that which I haue committed to him againſt that day* [q]: *The Lord will deliuer me from euery euill worke, and will preſerue me vnto his heauenly kingdome* [r]. Shall wee make *Pauls* caſe herein to be ſingular, and thinke this may be true of him, but yet not the portion of euery true beleeuer? Why? Faith is in all the Elect of God, of the ſame common nature: and if it be the nature of the faith of one beleeuer, to ſecure him for the time to come, it is in the nature of euery one that hath faith alſo: and what comfort were it to vs, to heare of *Pauls* aſſurance of his perſeuerance, if it be taught vs, that we muſt ſtill be doubtfull in that behalfe? We may admire *Pauls* happineſſe; but with ſmall content, when we are put out of all hope to partake with him therein.

[k] Rom. 6.5.

[l] Rom. 11.18.

[m] 2 Tim. 2.19

[n] Pſ. 92.13.14

[o] Mal. 3.6.

[p] Rom. 8.38.

[q] 2 Tim. 1.12.

[r] 2 Tim. 4.18

[r] Rom. 8.

Paul [r] as he ſpeakes with ſuch confidence touching his future eſtate, reſoluing

uing vpon it, that nothing should be able to defeate him of that happinesse hee wayted for: So in the beginning of that discourse, hee propounds a generall Doctrine, which concernes all which are in Christ Iesus: Touching whom this he deliuereth, that *to them there is no condemnation*; now hee prooues this by his owne example at large, &c.[r]? Whereupon I inferre, that whatsoeuer *Paules* reported there of himselfe is not singular, that is, such as wherein ordinary beleeuers are not interressed with him; for then to what end is his experience and example brought in as a proofe for a Doctrine which concernes all? Certenly, it is the condition and state of all true Beleeuers; *That neither height nor depth, nor any other Creatures can separate them from the loue of God, which is in Christ Iesus our Lord*[s]. But I stay my self in this; It were no hard thing to be plentifull in the enlargement of this proofe. [r] Vers. 2, &c. [s] Vers. 39.

There be some things which are vsually obiected by some against this Doctrine: which it shall not be amisse to make answere to. Obiections against the Doctrine answered.

1. It is said, that there are diuers speeches in Scripture, where falling, and forsaking, and things of the like nature are threatned to the faithfull, and they are called vpon to feare and care, such as seeme to argue a possibility of finall losing all grace which they haue once receiued. For examples sake, *Let him that thinkes hee standes, take heede lest hee fall*[t]. *Bee not high minded, but feare, &c.*[u] *Quench not the Spirit*[x]. *Worke out your Saluation with feare and trembling*[y]. Now to what end are these speeches, if the faithfull cannot fall, so as to lose that faith, with which they haue beene once endued? I answere thus: That whatsoeuer God workes in, and for the faithfull, hee worketh it by meanes. As hee will continue them in faith, and keepe them in the state of grace: so he will doe it by a course: and one speciall meanes, by which hee preserues the faith of his children, is such exhortations as this, by which (the blessing them vnto them) he preuents security, and stirres vp care of vsing all good meanes consecrated by him, by which they may bee vpheld in grace, and builded vp in faith. So that these, aduertisements doe not presuppose the falling away of Gods Elect: but are purposedly vsed in the wisdome of God to preuent the same. 1. Obiect. [t] 1 Cor. 10. 12. [u] Rom. 11. 20. [x] 1 Thes. 5. 19. [y] Phil. 2. 12. Answ.

They prooue that we in our selues may fall, and had therefore need to resolue with *Dauid, That it is good for vs to draw neere to God*[b], but they doe not argue the purpose of God to suffer to fall, but rather the contrary: for well may wee say, that if God would forsake, hee would neuer so often call vpon his children to stand fast. [b] Psal. 73. 2.

2. Many true beleeuers haue fallen and failed greatly: as *Dauid* in the matter of *Vriah*, *Peter* in the businesse of denying his Master: shall it be thought that these lost not their faith, when they committed such foule offences? How could faith and such grosse euils, be at once together in the same men? I answere directly; that neither *Peter* nor *Dauid* lost their faith quite in those their falls. We must learne to distinguish betwixt the being of faith, and the working of faith: Faith may bee, where it doth not worke. There may bee life in the roote of a tree, though in the winter season the same be without both leafe and fruit. In a mans body their may bee life, although for the present being in a swound, he doth neither moue nor breathe; like to that, which *Paul* said of *Eutichus, falling from the third loft, and taken vp dead: His life is in him*[c]. In a drie sommer there may be a secret spring of a Well in the earth, though not so much as a drop of water doe flow from it: So there may be a certen seed of faith in a Christian, euen then when by some great temptation he is ouercome and fallen into a grieuous sin. So then it is true, faith did not worke in *Dauid* when hee committed adultery. It was not powerfull in *Peter*, when he denied his Master: but yet the recouery of both, argueth that there remained, as *Theophilact* saith out of *Chrysostom* touching *Peter*; *the hidden seedes of faith and grace in them both*. No sooner was *Dauid* throughly dealt with by *Nathan*, but he cryed out, *I haue sinned*[d]. No sooner did 2. Obiect. Answ. [c] Act. 20. 10. Luke 2. [d] 2 Sam. 12. 13

o Luk. 22.61. 62. did the Lord looke backe vpon *Peter*, but *He went out and wept abundantly* o: So then this is the answere, A great sin may smother faith, as ashes may the coles, but it cannot quench it. The working of faith may be stopped, when the being thereof continueth.

3. Obiect. A third obiection. Many that haue giuen great euidence euen of strong faith, and touching whom there is no cause in the world, but to account them true beleeuers, are by the testimony of their owne mouthes, vttering the same with great earnestnes, a testimony of their not dissembling, vtterly without faith: they say they haue no comfort nor taste of any goodnes, they cannot pray, they cannot so much as think comfortably vpon God, or any of his promises. Indeede they will say, it hath bin with them thus & thus heretofore, but all this is vanished, and now there is nothing but deadnes and infidelity come vpon them.

Haue not these lost their faith? And was it not also thus with *Dauid*, when he p Psal. 51.12. praied that God would *restore vnto him the ioy of saluation, &c* p. That *restoring*, argueth a departure and losse of that which his desire was he might again enioy.

Answ. As I said in answering the former obiection, that there is a difference betwixt the being and the working of Faith; so say I now, that there is a difference betwixt a man hauing of faith, and his being aware that hee hath it. A man may haue Faith, euen then when hee stands verie peremptorily to it, that hee hath none at all. Physitians report of men subiect to Melancholly passions, that they haue verily thought themselues dead, when as yet all that haue beheld them, haue knowne them to bee liuing, yet haue they not beene able to perswade them so: Such like spirituall perturbations are in the minds many times of Gods children, that they conclude directly of themselues, that they haue no faith, and they which come to talke with them, and to comfort them, cannot beate away that opinion from them, who yet see in them plaine and apparant euidences of true faith. Indeed those very complaints, which are made in these distresses, are an argument of the presence of that which yet is lamented as it were not there. No man but a beleeuer can complaine of the lacke of faith. Infidelity cannot be perceiued but by faith. The want of grace cannot be taken notice of without grace. It is in the matter of faith, as it is in the point and case of Gods loue. God alwaies loues his children, though he do not alwaies shew it, nor they alwaies perceiue it. *He hides away his face for a time, and they are troubled* s: s Psal. 30.7.

4. Obiection. A fourth obiection. Wee reade in Scripture, that the Spirit of God departed from *Saul* h: And *Paul* saith by the corrupt doctrine of *Hymeneus and Philetus*, the faith of certen was destroyed i; and so he speakes of some which haue erred from the Faith k, and fell away from the Faith l, and made ship-wracke of the Faith m; Doe not these things argue a possibility of falling quite from the state of grace, and of an vtter losing the Faith?

h 1 Sa. 16.14. i 2 Tim. 2.18. k 1 Tim. 6.10 l Chap. 4.1. m Chap. 1.19

Answ. Concerning that of *Saul*, By that spirit that forsooke him, is not meant that Spirit of regeneration, which workes in the Elect: For that *dwelleth*, where it once entereth n: But a certen measure of necessary giftes; which God vouchsafed *Saul*, for the enabling him to the duties of his gouernment. Hereupon it is said, that when *Saul* was first annoynted King by *Samuel*, *God gaue him another heart* o: Now when *Saul* grew into extremities, then God depriued him of those gifts: Such giftes are tearmed the Spirit of God; I meane, such as concerne a man for the discharge of his personall calling; as wee may reade that tearme giuen to that knowledge and vnderstanding to worke in curious workes which was bestowed vpon *Bezaleel* and *Aholiab* p. As for the tearmes of faith in those places where destroying of faith, erring from the Faith, &c. are mentioned, wee must thus conceiue them, partly to betoken the doctrine of Faith: so faith is taken for that which is beleeued q. Now that is oftentimes fallen from by many, they being corrupted and poysoned with false opinions: Partly for the profession of Faith; and so euen good men may at a time by

n Rom. 8.11. o 1 Sam. 10.9 p Exo. 31.3. q Gal. 1.22.

weakenesse

weakeneſſe in the extremity of perſecution faile in the profeſſion and ſhew of faith, not daring to ſhew themſelues openly to bee that which they are: partly alſo it may be taken for that, which is but faith onely in name and in opinion; and which is a meere titular faith; and no more faith indeed, then a coarſe from which the ſoule is departed, is a man.

There be ſome as *Auguſtine* ſaith, that doe rather *imagine then beleeue*. Now of ſuch kind of faith, the doctrine which I haue handled is not; for ſuch may vaniſh, nay indeed ſuch cannot continue: but when we ſpeake of faith, as it is the grace of God, which makes one with Chriſt, it can neuer be deſtroyed, neither doth any of thoſe places produced ſpeak of faith in that ſenſe: nay in one of the places, *Paul* puts a diſtinction betwixt thoſe whoſe faith he ſpeaks of, and the faith and ſtate of Gods choſen [r], as *Himenæus* and *Philetus* doctrine *deſtroyed the faith of certaine*: it pleaſed God to giue ouer ſome to be deceiued by them: but yet howſoeuer, *the foundation of the Lord remaineth ſure, and hath this ſeale, the Lord knoweth who are his*; all this while the elect of God were ſafe, they were ſo ſurely built, that it was not poſſible for them to miſcarry.

Cogitant potius quam credunt.

[r] 2. Tim. 2. 18. 19.

A fifth obiection. This doctrine is accuſed, to be a doctrine of idleneſſe and preſumption: for if a man hauing faith cannot loſe it, and being once in the ſtate of grace, cannot finally be caſt out of fauour, why ſhould he feare to commit any ſin? for do he what he will, God will not reiect him. What need he bind himſelf to any courſe of holineſſe, or of diligent vſing ſuch things as appertaine to building vp in godlineſſe? inaſmuch as his condition is vnalterable, he is ſure of being ſaued whatſoeuer come.

5. Obiect.

It is true, in the iudgement of corrupted nature, this may be a very good enducement to take liberty of ſinning, inaſmuch as there is no poſſibilitie of loſing faith; neither wil I ſay, but at a time a child of God may be egged on by his owne heart, vpon that ground to giue an aduenture. But it is certaine, that ſuch a ſinne of preſuming, or of giuing ones ſelfe ouer to a diſſolute courſe, or of neglecting the care of holineſſe, cannot beare ſway there, where faith is. Marke what is ſaid, *That ſinne ſhall not haue dominion ouer thoſe*, which are by faith engrafted into Chriſt [s]. They which are iuſtified by faith, are *called of God* into the ſtate of grace [t], and they which *are called are ſanctified* [u]. How are they ſanctified, if they wallow in ſecuritie? How is that a *purger of the heart* [x], if it leaue behind in a mans bowels ſuch groſſeneſſe? how is it our *victorie* [y], if it ſuffer vs to be detained in bondage of ſuch a diſſolute euill? It is the marke of the worſt men, and ſuch as ſhall be ſwept away with the wrath and vengeance of God at his coming; to be lulled aſleepe in ſecurity, giuing themſelues ouer to the ſeruice of ſinne, eating and drinking, and knowing nothing, vntill they are taken like a bird in a ſnare [z]. How can this then be the ſtate of beleeuers? Will God ſuffer his to fall into that, which they are left vnto, who are of old ordained to deſtruction.

Answ.

[s] Rom. 6. 14.
[t] Rom. 8. 29. 30.
[u] Iud. 1. &c. Acts 26. 18.
[x] Acts 15. 9.
[y] 1. Iohn 5. 4.
[z] Mat. 24. 38.

He that is a true beleeuer, knowes what God requireth of him: and the more ſenſible he is by faith of Gods loue to him, the more will his earneſt deſire bee to glorifie his name, by a holy behauiour. It cannot be denied, but *Paul* was reſolued of his future eſtate, and of his perſeuerance in grace vnto the end: but who euer more diligent, who more preciſe, who more conſtant in the ſtudy of holineſſe? It was his endeauour to *haue alwaies a cleare conſcience toward God, and toward men* [a]; it was his manner *to beate downe his body, and to bring it into ſubiection* [b]: *he forgate that which was behind, and endeauoured himſelfe vnto that which was before, and followed hard toward the mark, for the priſe of the high calling of God in Chriſt Ieſus* [c]: his *manner of liuing* was exemplar [d]. His example is an abundant proofe, that the aſſurance of perſeuerance, doth not naturally giue life and being to preſumption. Nature, perhaps, will ſay, *Let vs continue in ſinne that grace may abound*. This is that Logicke of fleſh and bloud [e], but grace will replie, *How can we that*

[a] Act. 24. 16.
[b] 1. Cor. 9. 27.
[c] Phil. 3. 13. 14.
[d] 2. Tim. 3. 10.

f Verse 2. *are dead to ſinne, liue yet therein* f? Looke what inferences vnto holineſſe the ſpirit of God enforceth out of aſſurance of Gods eternall fauour, and of enioying his promiſes. *If you call him Father, &c.* that is, if you haue receiued the ſpirit of adoption and by it vpon good tearmes call God your Father, *paſſe the time of your dwelling here in feare.* The more you apprehend him to be your Father, the more do you feare to offend him g. *Seeing we haue theſe promiſes*, ſaith *Paul*, hauing reference to thoſe afore, in which God had ſaid, *I will be a Father vnto you, and ye ſhall be my ſonnes and daughters, let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the feare of God* h. The Scripture is full in this kind.

g 1. Pet. 1. 17.

h 2. Cor. 7. 1.

I haue been large in the handling of this doctrine: firſt, becauſe it is plentiful: the Word of God abounds with reaſons and arguments to confirme it. Secondly, becauſe it is comfortable, it is the ground and ſtorehouſe of all true conſolation. Thirdly becauſe there be diuers exceptions made againſt it, which for the ſtopping of the mouthes of gain-ſayers, and for the ſatisfaction of al thoſe which feare God, it was neceſſary to explane. The ſumme of all is, *That the faith of Gods Elect, true ſauing faith, can neuer, either totally or finally be extinguiſhed.* Foyling it is ſubiect vnto: but not foiling. It may be where it doth not work, and it may work where it is not perceiued, a man may enioy it that complaines of bitternes of ſpirit, that he cannot feele it. Hence came that ſaying of *Auguſtine, that euery righteous man*, vnderſtanding by a righteous man, a man iuſtified before God by Chriſt, *is more bleſſed then Adam:* and his reaſon is, *Adam* had power, if he would, but not a will to be able to perſiſt in good: but as for them that are by faith engraffed into Chriſt, they haue both abilitie and will: they haue a deſire giuen them to continue, and are able alſo ſo to continue to the end. Let vs come to the vſe.

De Cor. & Gra. 11.

Poſſe ſi velles, ſed non velle vt poſſit.

The 1. Vſe. Firſt, hereby is ouerthrowne that Popiſh opinion, the leauen whereof hath ſowred ſome alſo which in other maine things doe vtterly diſſent from Poperie: to wit, that no man in this world, vnleſſe it be by ſome ſpeciall reuelation, can be aſſured of his perſeuerance and continuance in the ſtate of grace: That a man may fall from the ſtate of election into the condition of a reprobate: Being now in Chriſt, he may be vtterly cut off from Chriſt, he may fall from grace, hee may loſe the ſpirit of God, and be quite and cleane without faith.

Such Poſitions as theſe are ordinary in the Papiſts writings: and ſome others (as I ſaid) differing elſe from them, yet doe communicate with them in theſe errors. Errors I may ſafely call them, being ſo contrary to that doctrine which hath been handled and proued out of this Text, touching the perſeuerance of the faithfull, and the vnalterable condition of thoſe whom the ſpirit of God hath once renued.

How can that faith faile for which Chriſt hath prayed? May a man know he hath faith indeed? No doubt he may: why elſe are we exhorted to *try our ſelues whether we are in the faith* i? If a man may be aſſured he hath faith, he may be aſſured alſo, that his faith ſhall hold out to the very end: vnleſſe he will make doubt of the efficacie of Chriſts requeſt. And ſurely, if it were true which is held by ſome, That a man being once truely in Chriſt, may be againe quit out of Chriſt, and ſo altogether in the ſtate of nature againe, as if he had neuer been conuerted, then there will follow a neceſſitie of a ſecond Baptiſme.

i 2. Cor. 13. 5.

Baptiſme is the Sacrament of our engraffing into Chriſt, of our initiation, or entrance into Religion: if then a man fall ſo farre, that hee is wholly ſeuered from Chriſt ſhall it not be neceſſary in his recouery for him to be baptized? For how elſe (ordinarily) ſhall he become a lim of Chriſt? This is an vnauoidable abſurdity which followeth this doctrine.

I may adde hereto, how this weakneth the comfort of a Chriſtian. Much ado he hath to get faith. Alas I, what a griefe and a heart-breaking to him is it, to be taught that he no ſooner hath it, but he may by and by loſe it? now hee is in the

the ſtate of an elect, he may be in as bad a taking as *Iudas*, or any reprobate to morrow.

What kind of doctrine is this? How doth this ſort with the generall aime of the Scripture; which is, *That we through patience and comfort might haue hope* [k]? But this is Popery a doctrine of vnſetlednesse: it traineth vp the ſoules of men in a perpetuall ſuſpence; they would haue the people to be ſure of nothing, neither of the matter to be beleeued, nor of themſelues, whether or no they doe beleeue as it is neceſſary. A kind of hope they will allow them, which (as they conceiue it) is a kind of blind gueſſe without certainty. [k] Rom. 15. 4.

2. Here is an excellent matter of direction for vs, what thing eſpecially to make choiſe of. What ſhould we rather ſeek and deſire, then ſuch a good whereof wee cannot bee depriued. See how vainely men beſtow all their care about things of no continuance, Honour, Riches, Pleaſure, things of no continuance. *The 2. Vſe.*

Honour, a meere bubble, as wee ſee in that glorious Courtier *Haman*: to day the ſecond in a kingdome; worſe then the veriеſt ſlaue, euen one adiudged to the gallowes to morrow. Riches hath wings; either we are taken from them, or they from vs, euen in a moment. *This night will they fetch thy ſoule from thee* [l]. *They cannot prouaile in the day of wrath* [m]. As for Pleaſure, what more tranſitorie? *Euen in laughter the heart is ſorrowfull* [n]. Why will men be mad vpon thoſe things which are lighter then vanity it ſelfe? They be all as water, vpon which the ſafter a man claſpeth his hand, the ſooner it is gone. [l] Luke 12. 20. [m] Prou. 11. 4. [n] Prou. 14. 13.

Oh that we might all earneſtly labour after faith, and [o] *chuſe the better part*. This brings with it all theſe things which we ſo much affect. Would wee Honour? what greater then to be *ſonnes of God in Chriſt*? And this doth *faith* [p]. [o] Luke 10. 42. [p] Gal. 3. 26.

Would wee Riches? what comparable to *Spirituall bleſſings in heauenly things*? and theſe brings faith, inaſmuch as it brings *Chriſt*, whom hee which hath once giuen, cannot *but with him giue all things alſo* [q]. [q] Rom. 8. 32.

Would we Pleaſure? what like this, To know once *Name to bee written in Heauen*? And this is alſo from faith: for faith is accompanied with the preſence of Gods Spirit, which *beares witneſſe with our ſpirit, that we are the children of God* [r]. Oh that we could ſell all to buy this Iewell; and euen as it were neglect all, till we were ſure we were indeed poſſeſſed of this treaſure. [r] Rom. 8. 16.

Thirdly, out of this doctrine is deriued matter of infinite and vnſpeakable comfort for all that truly feare God. How great, and how violent, the malice and furie of Satan is againſt all ſuch we heard before. Hee will not ſtile to doe the vttermoſt that Hell can either deuiſe or execute, for the throwing them downe from that happie eſtate to which the Lord hath raiſed them. Well may a man tremble when he thinkes on this ſimply: for who are we, that we ſhould be able to encounter ſuch an enemie? But behold here a Rocke of Comfort. This is like that *ſtrong Tower*, which *Salomon* ſpeaketh of, to which *the righteous flie and are exalted* [s]. We haue an Aduocate with the Father, *Ieſus Chriſt* the righteous; and he maketh continuall requeſt on our behalfe, that our faith may not faile. *The 3. Vſe.* [s] Prou. 18. 10.

Thou wilt (perhaps) ſay to mee, I confeſſe this were a notable comfort, if I were ſure that I were one of theſe for whom *Chriſt* is a ſurety; but herein I am doubtfull. I demaund of thee, Haſt thou any truth of faith? Canſt thou tell whether that begun in thee, yea or no? So farre as faith goeth, ſo farre the intereſt into this priuiledge goeth. But becauſe I know thou wilt not be ſo reſolued, therefore I will declare a ſure courſe, by which thou maiſt be reſolued herein, that the benefit of this prayer, for the not failing of faith pertaines to thee.

Examine thy ſelfe for two things: First, A conſtant vſe of making this requeſt vnto God in prayer for thy ſelfe, That the Lord would vouchſafe ſo to eſtabliſh thee in grace and goodneſſe, that thy faith may neuer faile, but continue firme and ſure vnto the end.

To make good this that I ſay (that I may not giue a falſe direction) this

know, That looke what grace God intends to bestow vpon any man, vnto him he giues a desire and care to begge the same at his hands in Christs Name.

c 1.Iohn 20.26 When he intends to giue me knowledge, he will giue me *a mind to know* c. He will make me to pray with *Dauid*; *O giue me vnderstanding: Teach me good iudgement and knowledge* d. When he meanes to giue me faith, he will stirre me vp to pray for faith. When he will preserue me from tentation, he will secretly prouoke me to cry to him, that my faith may be kept safe from tentations.

d Psal.119. 34.66.

Againe, this is also a true point, that these two things doe still goe together: The intercession of *Christ* in heauen; and the worke of his Spirit in our hearts, mouing vs to aske those very things, which he craueth of God on our behalfe.

e Rom.8. f Vers.34.26. And therfore e he which in one place is said to *make requests for vs*, is said in another, to giue vs his spirit *to helpe our infirmities* f. So then, I aske thee; Doost thou consider often how furiously Satan is bent against Gods children? doost thou recount with thy selfe, how vnable thou for thy part art to make resistance? doost thou see and bemone the weakenesse and scantnesse of thy faith? doost thou continually pray vnto God, and euen begge of him in Christs name, that he would helpe thy vnbeleefe, that he would confirme and stablish thee so, that thy faith may neuer be remoued? This is an euidence to thy soule, that the prayer of Christ belongeth vnto thee; and that the gates of hell shall neuer preuaile against thy faith: this is a familiar marke. Doubtlesse, there is no faith at all, where this sute is not often euen groned out vnto God, That faith may not be ouercome.

Secondly, diligence in the vse of the meanes ordained by God, for the sustentation and increase of faith. Here is also a rule like the former. Will God giue me any spirituall good; he will giue me an heart to vse all good means for the attainement of that good g. Now the meanes to keepe faith from falling, are especially the Word and Sacraments. The Word builds vp further, and makes to grow vnto more perfection. The Sacraments are seales of righteousnesse, and serue to strengthen our apprehension of the loue of God in *Christ Iesu*. Therefore sound beleeuers haue been alwaies carefull in the vse of these two. The word hath been deare vnto them, it hath been the ioy & reioycing of their heart; they haue delighted to heare it; it hath been a comfort to them to conferre about it, and to meditate in it. The Sacraments haue been frequented by them: that of Baptisme, though receiued but once, yet applied often: that of the Lords Supper, they haue been frequent vsers of.

g Hos.6.2.

Reade and obserue the Scripture, and you shall find it so. So then, art thou a diligent hearer? a reuerent and often repairer to Gods board? delightest thou in these holy exercises of Gods house? laboures thou to profit by them, and to find sweetnes in them? it is a good signe, that the Lord will preserue thy faith, to whom he hath giuen care to seeke and labour to vphold it.

Thus I haue taught, how wee may comfortably apply this comfortable doctrine. There shall be no danger of giuing way to presumption by teaching this point, these marks being annexed: for if these marks want, thy case is dangerous; thou canst not say thou hast faith, nor promise to thy selfe any victory against the diuell.

The Spirituall

THE SPIRITVALL FISHING.

A Sermon preached in Cambridge, by that Reuerend and Judicious Diuine, Mr Samuel Hieron.

Printed by the true Copie written with his owne hands a little before his deceaſe.

Luke 5. *Verſ.* 10. The laſt words of the *Verſe*.

Henceforth thou ſhalt catch Men.

AT LONDON,
Printed by *Iohn Beale*. 1619.

THE

SPIRITVALL FISHING

A Sermon preached in Cain

[illegible] by that Reuerend and Iudicious

[illegible] Mr Samuel Hieron.

Printed by the true Copie written with his owne

hande a litle before his decease.

Luke 5. ver. 10. The last words of the verse.

Henceforth thou shalt catch Men.



AT LONDON,

Printed by Iohn Beale. 1619.

To the Worshipfull, Religious, and Vertuous Lady, the Lady Margaret Yeluerton, *Wife to the much honoured,* Sir *Henry Yeluerton* Knight, the Kings Atturney Generall, continuance of all happineſſe.

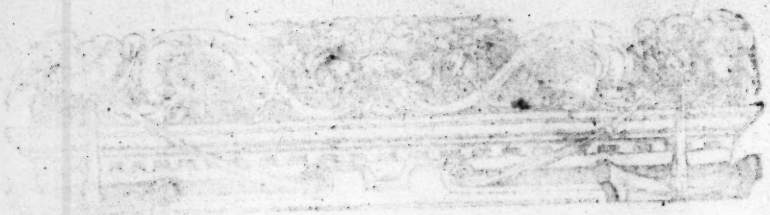
Madam,

NO ſooner came this Sermon vnto my hands, (the Author whereof for his approued zeale, worthily deſerued the Title of an eminent Light and Ornament of our Church) then I vowed the dedication thereof vnto your Ladiſhip; Nor may it ſeeme vnworthy your fauourable acceptance (the principall aime of my expectance) in regard of that ſingular teſtimony which all men that haue been conuerſant in his Workes, doe giue of the Author, being ſuch a one, as neither affection could corrupt, nor affectation tranſport; but of that Spirit, as he was zealous with a good conſcience, making humility his path to glory. In a word, (Madam) his former Labours (now reduced into one Volume) haue been euer countenanced by ſome choice Patrons: Nor may this (being equall with moſt of the reſt) claime leſſe prerogatiue then the reſt. Thus wiſhing you that beneſit for which it was intended, to the glory of God, whereto it is directed, I reſt,

Your Ladiſhips

reſpectiuely,

I. B.



To the Worshipfull, Re-

gious, and Vertuous Lady, the Lady Mar-

garet Clarenton, Wife to the most Honora-

ble Sir Henry Clarenton Knight, the King's Ar-

mory General, continuance of all

Madam,



To the Christian Reader.



Christian and curteous Reader, being mooued by such who had interest in bringing to light this Sermon, that I would prefix some small Epistle, I would not withdraw my selfe from performing so small a kindnesse. And two considerations especially swaied me to write a few lines in this kinde. The first whereof is the Authors great deserts towards the Church of God; great in teaching, great in writing. Many a man there is who hauing learnedly, iudiciously, and plainely taught the truth of God, hauing taken heede to the Ministery which he receiued in the Lord, to fulfill it, and that in preaching alone; notwithstanding hee hath left his memoriall blessed vpon earth, euen in that regard and naked respect. But if there bee one man of a great company, who as hee taught religiously and powerfully in his life, so besides in his life hee did write to the comfortable edification of the Church, yea, and also left after his death, other things to be published for the behoofe of Gods Saints, without question such a worthy may well haue double honour put vpon him. Many such deseruing instruments hath God raised vp in our Church, excelling both for mouth and penne: Among the last of which, the Author of this Sermon neede not to be ranked. His workes praile him in the gates, *as* Salomon *speaketh of the vertuous Womans deeds.* Prou. 31. 31. *The second and third, nay, the fift and sixt Editions of certen Treatises written by him, though in a dumb, neuerthelesse with a mooning Rhetorick, speake effectually to his commendation. In the second place, that did not a little encourage me, that this Sermon (if much affection haue not dazled some eies,) may bee esteemed amongst one of the chiefe he did deliuer. It was preached in a famous Vniuersitie, in a most learned & ful Auditory, it was hard with attention (his goodly voyce, and sanctified gesture enliuening the hearers:) afterwards it was spoken of with reuerence and affection; as both hearing it, and hearing of it, I can truly auouch, it was his farewell Sermon to his Mother Vniuersitie, although not (I suppose) in the Authors intent, yet in the euent: The Lord often directing matters otherwise then for the present we dreame of. Receiue therefore Christian Reader this Sermon, sound for edification, sweete for application, shewing Ministers their duty, shewing people theirs, and therefore not vnwelcome to any good either teachers or learners. Thus wishing thee all blessing from God in this & all other like furtherances of thy deuotion, I recommend thee to the Lords mercy, beseeching him for Christ his sake, to fulfill euery honest desire of thy heart.*

Thine in our common Sauiour,

E. C.



THE Spirituall Fishing.

Text,

Luke 5. *Verſ.* 10. The laſt words of that *verſe,*

Hence forth thou ſhalt catch Men:

WHereas heere our Sauiour tranſlates this phraſe of *Fiſhing*, or catching, from an ordinary and inferiour courſe, vnto a more heauenly and ſpirituall buſineſſe, euen to the winning of ſoules; it giues very direct occaſion to handle theſe things.

Firſt, the ſtate of the World, which is as the Sea.

Secondly, the ſtate of the Church, which is as a Ship or Boate in the Sea.

Thirdly, the ſtate of men by nature, who bee as Fiſhes ranging after their owne diſpoſition, vncaught.

Fourthly, the ſtate of Miniſters, who be as Fiſhers.

Fiftly, the ſtate of the Goſpell preached, which is the hooke, or baite, or net to take ſoules.

Theſe things are not ſtrained or forced, but ariſe out of the place directly. For ſith *Peter* and the reſt muſt change their courſe, and fall to a new kind of *Fiſhing*; what is the Sea which they muſt lanch out into, but the World? What is the Boate, but the Church in which they labour, and to which they ſeeke to gather ſoules? What is the booty they muſt ſeeke for, but the ſonnes of men? And what are they but ſo many Fiſhers? Or what is their net, but the Goſpell, the Word of Saluation which they Preach? Of euery of theſe I will ſpeake ſomething, and that briefly.

That the ſtate of the World, is as the Sea, it is plaine by theſe places; *Before the throne there was a Sea of glaſſe like vnto Chryſtall* [a]: *In that day the Lord with his ſore and great and mighty ſword, ſhall ſlay the Dragon that is in the Sea* [b]: And the ſtate of the World is as the Sea, in a fourefold reſpect; firſt, becauſe of the generall vnſtableneſſe of the things thereof. The vnſetledneſſe of that vaſt creature the Sea, is well knowne. It is in continuall motion, (it cannot reſt [c],) it ebbes and flowes perpetually: ſometimes (at a ſpring tyde) it ſwels to that bigneſſe, that the banks cannot containe it, ſometimes againe it falles back ſo lowe, that a man muſt go far from the bank before he can come neere it.

[a] Reu. 4.6.
[b] Iſa. 27.1.

The State of this world compared to the Sea in 4. reſpects.

[c] Iſai. 57.20.

it. It is (vnder God) chiefly gouerned by the Moone, the which there is no one thing more ſubiect vnto change, it being neuer beheld two nights together in one proportion. Thus is the World, whether we looke vpon the generall ſtates of Kingdomes, or the perſonall eſtates of particular men, either for their goods or for their bodies, wee ſee nothing but a continuall alteration: Crownes are tranſlated from head to head, and Scepters paſſe from one hand to another; Fenced Cities are made heapes, and walled Townes become as the plowed fields: they which were once faſtened as a nayle in a ſure place, and hauing ſet their neſts on hie, dreamed of nothing but perpetuities for them and theirs, are ſuddenly throwne out of all, and *rolled and turned like a ball* [d]. *The great houſes are ſmitten with branches* [e], *and the wide dwellings and large chambers, ſield with Cedar, and painted with vermilion* [f], *are in a moment left without an inhabitant* [g]. *Haman* is to day *the ſecond in the Kingdome*, but the ſtript of all, is hanged vp to morrow [h]. This yeare is *Ieruſalem the Princeſſe among the Prouinces*, but the next yeare *made tributary* [i]; her nobles which did erewhile *Put on ſcarlet, doe now embrace the dung* [k]. Now doth *Nebuchadnezzar walke in his royall palace of Babel*, priding himſelfe in his outward ſtate; *But while the word was in the Kings mouth, a voice came downe from Heauen, ſaying, O King Nebuchadnezzar, to thee be it ſpoken, thy Kingdome is departed from thee*, [l] *&c.* Yeſter day *Iobs* cattell went out by their thouſands, he had both ſonnes and daughters to doe him honour, and ſeruants at his command: to day heere is not a hoofe to bee ſeene in his ground, not a child to call him bleſſed, not a ladde left to attend him. This is the vncertenty of this ebbing and flowing World, *the faſhion of it goeth away* [m].

[d] Iſa.22.18.
[e] Amos 6.11.
[f] Ier.22.14.
[g] Iſa.5.9.
[h] Heſt.7.10.
[i] Lam.1.1.
[k] Lam.4.5.
[l] Dan.4.26. &c.
[m] 1 Cor.7.31

2. Becauſe of the tumultuouſneſſe of it: who is ignorant of the ſtormes and grieuous tempeſts which are at Sea? There eſpecially *men ſee the workes of the Lord, and his wonders in the deepe: For he commandeth and raiſeth the ſtormie winde, and it liftes vp the waues thereof* [n]. The World is a fit patterne heereof, in reſpect of the continuall ſtirs and troubles that are in it: Nation againſt Nation by Wars, man againſt man by diuers kinde of contentions; of euery one that liues therin, is the ſaying of *Iob* verified, *Man that is born of a woman is full of trouble* [o], *Man is borne vnto trauaile, as the ſparkes fly vpward* [p]. It was the puniſhment which God laid vpon him, that in *ſorrow hee ſhould eate his bread all the daies of his life* [q]: And albeit ſome haue a more calme paſſage then ſome others haue, or like *Ionas* [r] *can lie and ſleepe*, when others are toſſed with the ſtorme, yet none can liue without ſome vexation; hee is not alwaies caried with full ſayles to the end of his deſires.

[n] Pſ.107.24, 25.
[o] Chap.14.1.
[p] Chap.5.7.
[q] Gen. 3.17.
[r] Chap. 1. 5.

3. The world reſembles the Sea by the oppreſſion that is in it. At Sea the leſſer fiſhes are a prey to the great ones; and in the World, the rich and mighty ſwallow vp the poore [s]: one man bites and deuours another [t]; *Manaſſeth, Ephraim; Ephraim, Manaſſeth* [u]. To this pertaines that of the Prophet, *That men are made as the fiſhes of the Sea* [x].

[s] Amos 8.4.
[t] Gal.5.15.
[u] Iſa.9.21.
[x] Hab.1.14.

4. In reſpect of the ſway the Diuell beares in it. Obſerue what is in the Pſalme, *The Sea is great and wide, there is that Leuiathan whom the Lord hath made to play therein* [y]. Now looke how this monſter domineers in the Sea, ſo doth Sathan heere in the World: therefore he is called *the God of this world* [z], and ſaid to *worke in the children of diſobedience* [a]: And to iuſtifie this compariſon, as the World is called a Sea, ſo is the Diuell, *Leuiathan* [b]. Thus wee ſee how the World is compared to the Sea: The ſtate of the Sea is vncerten, ſo is the World; it is tempeſtious, ſo is the World full of tumult: In it the great fiſhes deuoure the leſſe; ſo in the World the poore and weake are a ſpoile to the mighty: Leuiathan takes his pleaſure in the Sea, ſo doth Sathan rule and beare ſway in the World.

[y] Pſa.104.26
[z] 2 Cor.44.
[a] Epheſ. 2.2.
[b] Iſa.27.1.

Vſe. To preſſe forward the counſell of S. *Iohn, Loue not the world, neither the things that are in the world* [b].

[b] 1 Epiſt.2.15

The

The Doctrine now deliuered, affoords a ſtrong reaſon to enforce it: For where there is ſo much vncertainty, ſo much confuſion and trouble, ſuch oppreſſion and cruelty, where the Diuell beareth ſuch exceeding ſway; what is there to be found worth delighting in? A man imagines himſelfe ſure in reſpect of his outward eſtate; at an inſtant comes as it were a wane and waſheth away all: Hee promiſeth peace and quietneſſe to himſelfe; ſuddenly ariſeth a ſtorme, and puts him to a trouble he thought not of: Much adoe ſhall hee haue to eſcape the hands of the oppreſſer, be he as he will; nay, the better & holier he is, ſo much more that the great Leuiathan, that old ſerpent hath him in continuall chaſe. Marke and conſider, oh yee men of the earth, all whoſe ſtriuing and plotting and plodding is for the world; conſider, what it is vpon which you dote, and with which you are enamoured ſo exceedingly; it is euen a very Sea of vncertenties, and bottomleſſe Ocean of confuſed vexation, the very hold and kingdome of the Diuell. Wee hunt after it, but where is our aſſurance when we haue got it? Or what haue wee procured to our ſelues, but vanity and vexation of ſpirit? The further wee wade into it, the further are we from the Lord: For *the amitie of the World, is the enmity of God* [c], and the more buſineſſe we haue in it, in the greater hazard we are to *be drowned in perdition and deſtruction* [d]. Happy were it for vs if the meditation of this point touching the proportion which is betwixt the World and Sea, were able to vnglue and vntwiſt our affections, which are ſo neerely tyed vnto it, and to ſtirre vs vp like paſſengers by Sea to long for the Hauen, and to ſtriue for that eternall reſt, a kingdome not of vncertentie, but which cannot bee ſhaken; a place not of trouble, but *Where ſhall bee no more death, neither ſorrow, neither crying, neither ſhall bee any more paine* [e]. There the Prince of darkeneſſe cannot endanger; for *the Lambe is the light of it* [f], and God himſelfe ſhall bee all in all to thoſe that dwell therein [g]. This is the Vſe.

[c] Iam. 4.4.
[d] 1. Tim. 6.9.
[e] Reu. 21.4.
[f] Verſe. 23.
[g] 1 Cor. 15. 28.

The ſtate of the Church in this world, compared to a ſhip or boat vpon the Sea.

THe next thing is touching the Church: *The ſtate thereof in the World is like the ſtate of a Ship or Boate vpon the Sea*; And that eſpecially in this reſpect: Becauſe it is ſubiect to continuall toſſings.

Of Trauellers by Sea it is ſaid, that they are toſſed too and fro, and ſtagger like drunken men, and all their cunning is gone [h]. Not vnlike to this is the ſtate and condition of Gods Church. It fareth with it, as with the Ship *Ionas* was in; There was a mighty tempeſt in the Sea, ſo that the Sip was like to bee broken [i]: or which the Diſciples were in, There aroſe a great tempeſt in the Sea, ſo that the ſhippe was couered with waues [k]. Such was the ſtate of the Church of old, the members whereof complained, how *The waters had almoſt drowned them, and the ſtreame had gone ouer their ſoule* [l]. And *Dauid* as a man experienced in ſuch ſtormes, cryeth out to God [m], *Saue me, for the Waters are entred euen to my ſoule*: and *deliuer and take me out of the great waters* [n]. And as it was with the ſhippe in which *Paul* was ſo exceedingly hazarded, *That they ſaw neither Sunne nor Starres in many dayes* [o]: So the Church of God is often driuen into that extremity, that it is for a time, euen depriued of all ordinary comfort, and ſeemes to bee without all hope of any more refreſhing. Hence are theſe complaints of the Church, *O God why haſt thou put vs away for euer? Why is thy wrath kindled againſt the ſheepe of thy paſture? Thinke vpon thy congregation, &c.* [p]; and *wilt thou be angry with vs for euer? And wilt thou prolong thy wrath from one generation to another? Wilt thou not turne againe, &c.* [q]. Thus *Dauid* as a traueller in this Ship, cryed out, *Will the Lord abſent himſelfe for euer, and will he no more ſhew fauour* [r]? And *Haman* the *Ecrabite*, *Lord why doſt thou reiect my ſoule, and hideſt thy face from me* [s]? It is a law that cannot bee broken, that the choſen of God *Muſt through many afflictions enter into the kingdome of God* [t]; God hath ſo appointed for his owne glory.

[h] Pſal. 107.27.
[i] Chap. 1.4.
[k] Mat. 8.24.
[l] Pſal. 124.4.
[m] Pſal. 69.1.
[n] Pſal. 144.7.
[o] Act 27.20.
[p] Pſal. 74.1.
[q] Pſal. 85.56.
[r] Pſal 77.7.
[s] Pſal. 88.14.
[t] Act. 14.22.

1. Firſt, the troubles of his Church and the afflictions of his people, doe
[a] 1 Cor. 12. 9. make his power and mercy to bee knowne; euen as the skill of a Pilot, is moſt to bee ſeene in a ſtorme: *My power is made perfect through weakneſſe*[a]. The Lord bringeth matters to an exigent, and ſuffereth them to come to the very brinke of hazard, that ſo his might and goodneſſe in the deliuery of his ſeruants may bee the more apparant. When the Church of Iſrael was in a wonderfull ſtrait, the Sea before them, the mountaines on both ſides, the enemies at their heeles, *Now* (ſaith God) *I will get me honour vpon Pharaoh, and vpon all his hoſt: The Egyptians alſo ſhall know that I am the Lord*[b].

[b] Exod. 14. 4.

2. For their good: Firſt, It makes them to looke vpward with the greater feruency. *Dauid* ſaith of ordinary paſſengers by Sea, that when *They mount vp to the heauen, and deſcend to the deepe, ſo that their ſoule melteth for trouble, &c. then they cry vnto the Lord in their trouble, &c.*[y] The Mariners with *Ionas* when the ſtorme was vp, downe they were vpon their knees, *and euery man cryed vnto his God*[z]. And ſo the ſwelling waues of afflictions, do not quench, but kindle the deuotion of Gods ſeruants: *In their affliction they will ſeeke me diligently*[a]. Secondly, it makes them long ſo much the more for the Hauen (where they would be.) Note *Pauls* daily dying, and the continuall troubles which he was expoſed vnto, made him long to be diſſolued[c], and to bee as glad when his time of departing was at hand[d], as the poore weather-beaten Mariner is to ſee the land. Thirdly, it makes the deliuerance when it comes to bee the more eſteemed[e], *When they are quieted they are glad*; and double welcome is that refreſhing which comes at the very pinch of neceſſity. The *redeeming of Dauids life from the graue*, the rayſing him vp from the very mouth of the pit, made him to vow with himſelfe, *neuer to forget*[f].

[y] Pſal. 107. 28
[z] Ionas 1. 5.
[a] Hoſea 5. 15.
[c] Phil. 1. 23.
[d] 2 Tim. 4. 6.
[e] Pſal. 107. 30
[f] Pſa. 103. 2, 4 Vſe. 1.

This ſerues to admoniſh all that feare God, what they muſt make prouiſion for, if they will be ſaued. By their profeſſion, they are entred into the Church of God, not as into a Garden of pleaſure, where they may aduenture to ſay euery one to *his ſoule, Soule, liue at eaſe, eate, drinke, and take thy paſſime*[g]; but as into a Sip, a houſe of continuall motion, where though there may bee calmeneſſe for a time, the Sun ſhining out, the windes laid, & the Sea ſmooth, yet it is wiſdome to be in a continuall expectation of a ſtorme. God hath not called vs vnto eaſe and quiet, but to the croſſe. Many things are to bee endured betwixt our ſetting out here, and our arriuall at the Land of Promiſe. Many ſtormes to be gone through, many rockes and ſands to be aduentured by, many Pirates ſeeking the ſpoyle of our ſoules to be grapled with, before the hauen of Reſt can be entred into. The ignorance, or the inconſideration of this point hath deceiued many. They may thus fitly be ſhadowed out. Some freſh traueller ſtanding vpon the ſhore in a faire day, and beholding the Ships it their beautie lie ready rigged and trimmed in the Harbor, thinkes it a gallant thing to goe to Sea, and will needes aduenture; but being out a league or two, and feeling by the rocking of the Ship his ſtomacke begin to worke and grow ſicke, and his ſoule euen to abhorre all manner of meate; or otherwiſe a ſtorme to ariſe, the wind and the water as it were conſpiring the ouerthrow of the veſſell, and euery ſea carrying in it the face of death; forthwith repents his folly, and makes vowes, that if he can once recouer the ſhore, he will bid an eternall farewell vnto all ſuch voyages. Thus, there bee who in the calme daies of peace, when Religion is not ouerclowded by the times, that will needs ioyne themſelues to the number of Gods people, they will bee as earneſt and forward as the beſt. But when a tempeſt beginnes to appeare, and the Sea to grow rougher then at firſt the entry, the times alter, trouble is raiſed, & many croſſe windes of much oppoſition and gain-ſaying begin to blow, they are weary of their courſe, and will needs be ſet a ſhore againe, reſoluing neuer to thruſt themſelues into any more aduentures. How

[g] Luke 12. 19

needfull

needfull then is it that Chriſtians ſhould often remember, how by Chriſts ſpeech here, the Church is neceſſarily reſembled to a Ship: enter not into it, to be a guide or a paſſenger, a Miniſter, or a Profeſſor, vnleſſe thou reſolutely make prouiſion for a ſtorme. Till the end of the voyage there is no reſt to be looked for: Wherein notwithſtanding this may bee for a comfort, that this Ship (the Church of God) hath a priuiledge which none hath elſe, no not the greateſt Gallioun or Argoſy vnder heauen; It may be toſſed, but can neuer bee drowned: *Though the waters of the ſea rage and be troubled, and the mountaines ſhake at the ſurges thereof; God is in the midſt of it, therefore ſhall it not be moued, God ſhall help it very early* [h]. It is as the Arke of *Noah*, which (becauſe God had ſhut it vpon *Noah*) therefore it was borne vp euen amidſt the waues [i]; or as the Boate in which Chriſt was [k], which was well-neere couered with waters, yet at an inſtant, by the command of him which is the Lord of the Sea, there followed a gracious calme. Chriſt is the Pilot, and (as was ſaid of *Paul*) *God hath giuen to him all that ſayle with him* [l], *and he will giue them eternall life, and they ſhall neuer periſh* [m].

[h] Pſal. 46. 3, 5
[i] Ge. 7. 16, 17.
[k] Ma. 8. 24, 26
[l] Act. 27. 24.
[m] Ioh. 10. 28.

Vſe 2.

The ſecond vſe ſerues to teach vs (becauſe the Church of God is as a Ship in this ſea of the world) the neceſſity of furniſhing our ſelues with ſuch things as appertaine to this ſpirituall voyage: not to inſiſt vpon many, two things eſpecially muſt be looked too. Firſt, That we be diligent in obſeruing the direction appointed by God, for the true guidance of our courſe. The Seamen haue their Card and their Compaſſe, they haue the Sun and Starres, and the motions of heauen to direct them. That which our courſe muſt bee guided by is the Word of God; it is like the pillar that went before the hoſt of *Iſrael*, according to the moouing or ſtanding whereof, they ordered all their iourneyes. Hither may be referred that of *Peter* [n]: *We haue a moſt ſure word of the Prophets, to which yee doe well that yee take heed, as vnto a light that ſhineth in a darke place.* It is an alluſion to a Sea-courſe: When the the Admirall hangs out a Lanterne, and all that come behind ſteere to that. We cannot wander if we be led by this light: It is that good Spirit which *Dauid* prayed *to be led by vnto the land of righteouſneſſe* [o]. What other Load-ſtarre of cuſtome, or opinion, or faſhion of the times men attend vpon, they muſt needs runne vpon the rockes, and make ſhip-wracke of the faith. Secondly, That we take with vs the knowledge and faith of Gods promiſes. It is called *the Anchor, Heb. 6. 19.* This is our ſtay in the day of tempeſt; *I know whom I haue beleeued* [p]: ſuch an one *cannot be moued, for his heart is fixed, and beleeueth in the Lord* [q]. The promiſes being either not knowne, or not applied, the ſoule is toſſed without reſt, and muſt needes be ouerwhelmed with deſpaire. This *Anchor* being tyed to the ſoule by the ſtrong *Cable* of a liuely faith, giues comfort vnto it in the greateſt ſtorme.

[n] 2 Epi. 1. 19.
[o] Pſal. 143. 10
[p] 2 Tim 1. 12.
[q] Pſal. 112. 7.

THe third thing is concerning the ſtate of men. The fiſh to be catched out of this Sea, and to be brought into this Ship, are men, *Thou ſhalt catch men from henceforth.* From whence this is gathered:

The ſtate of men by nature; compared to fiſhes in the Sea, ranging after their own diſpoſition, vncaught.

That we are all by nature in the ſtate of condemnation. This is cleere out of this place. By this *Fiſhing*, or *catching* (the verie ſubſtance of the Miniſters office) is meant, *A bringing of men into the way of life.* Now then, in as much as we are all by nature vncaught (otherwiſe why ſhould Chriſt ſend out his Apoſtles to take vs?) it followeth, that we are all by nature without grace, euen in the very gulfe and iawes of eternall woe. This is eaſily prooued by the Scriptures: *All fleſh hath corrupted his way vpon the earth* [r]. *The Lord looked down from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God. All are gone out of the way, they are all corrupt, there is none that doth good, no not one* [ſ]. *All we like ſheepe haue gone aſtray: we haue turned euery one to his owne way* [t].

Doctrine.

[r] Gen. 6. 12.
[ſ] Pſal. 14. 2, 3.
[t] Iſa. 53. 6.

u Epheſ.2.3. *By nature the children of wrath aſwell as others* u, *without Chriſt, and were aliens from the Common wealth of Iſrael, and were ſtrangers from the Couenant of Promiſe, and*
x Verſe.12. *had no hope, and were without God in the world* x: *Vnwiſe, diſobedient, deceiued, ſeruing the*
y Titus 3.3. *luſts, &c* y. *Deſtruction and calamity are in our waies* z.
z Rom. 3.16. And well in this are we compared vnto the fiſh: For as the fiſhes skip and play and take their pleaſure in the ſea, and are vnwillingly taken in the net, and labour to get out, and being in the boate, would faine, if they could, leape backe into the ſea; ſo naturally we take pleaſure in our ſinfull waies. *It is a*
a Prou.10.23 *paſtime for a foole to doe wickedly* a. The net of the Goſpell muſt encloſe vs; and being entangled, we deſire ſtill to be looſed, and to returne againe vnto our wonted courſe. This is the very true ſtate of vs all. We neither are in the ſtate of grace by nature, neither doe we deſire it. Wee bee plunged into a ſea ſo miſerie, and in our owne diſpoſition we would neuer forſake it.

It were well for vs, if wee could learne by this to ſee our ſelues what wee be, and what we would euer be, if wee were left to the ſwinge of our affections. Nature hath (as it were) ſpawned vs forth into this worldly ſea: and as
b 1.Ioh.5.19. it ſelfe *lieth in wickedneſſe* b, *ſo doe we drinke iniquity like water* c. *It is ſweete vnto vs*
c Iob.15.16. *in our mouth, and we hide it vnder the tongue, we fauour it, and will not forſake it, but*
d Iob 20.12. 13. *keepe it cloſe in the mouth* d. We neither know the meanes of our ſaluation, nor affect it when it is offered. Either the Scripture is falſe, or this is true. How happy were we if this could humble vs; it would make vs afraid of following our own thoughts, or of being led by the ſway of our owne hearts. Our not knowing the miſerie of our owne eſtate, is the cauſe of all the ſecurity, of all the profaneneſſe, of all the boldneſſe in ſinne, of all the contempt of Gods Word which is in the world at this day. This place among others, is as a glaſſe to ſhew vs what we are; ſtrangers from ſaluation, and as far from any inclination to it, as a fiſh is from a will and deſire to be caught.

The ſtate of miniſters who be as fiſhers.

THe fourth thing is of the ſtate of the Miniſter. Here are two things: Firſt, the ſtate of the Miniſter: Secondly, the labour, buſineſſe and worke of the Miniſterie. Of the firſt thus we ſee:

Doctrine. 1. *That it is no ſuperfluous or needleſſe function, but a calling of great neceſſity for the winning and ſauing of mens ſoules.* This is euident out of this place: The Lord intending the conuerſion of ſome, and being able diuers waies to accompliſh his purpoſe in that behalfe, yet hath thought it good to ſingle out this means among all the reſt, euen by man to catch man, and by his Miniſtery to bring ſoules into his Kingdome. This is that which the Apoſtle ſaith, *Ephe.4.11. 12. He gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers, for the repairing of the Saints, for the worke of the Miniſterie.* The Saints which belong to the election of grace, being ſcattered vpon the earth here and there, his pleaſure is by *Paul* and *Timothy*, to gather them together vnto himſelfe. They be the Lords *Labourers* to bring in his *Harueſt* e, his *Workemen* to aduance his *Building* f, his *Shephards* to *take heed vnto his flocke*, the *Starres* in his *right hand*, to giue light vnto his *Church* h. There being thouſands of ſoules to be ſaued in *Iury*, the Lord will haue them to bee brought in by *Peters* Miniſtery i: *Philip* muſt be ſent to catch the *Samaritans* and the *Eunuch* k. In *Corinthus* there was a great draught (*I haue much people in this Citie:*) therefore there *Paul* muſt goe to worke l. Heere is the neceſſity of the calling.

e Mat.9.38.
f 1.Cor.3.9.
g Act.20.28.
h Reue.1.20.
i Act.2.41.
k Act.8.
l Acts 18.10

The Vſe. To reprooue their profane and wretched opinion, who thinke, that among all the Profeſſions which are at this day in the world, that of the Miniſterie may beſt be ſpared. It is ſtrongly though by many, that it were no danger or preiudice to mens ſoules, thought there were no Miniſter at all to inſtruct them. O ſay ſome, what neede they trouble themſelues? Euery man muſt

anſwere

anſwer for his own ſoule; & if we do not as we ſhould, we ſhall beare the blame.

Thus they would ſhift off all dependance vpon the ordinance of God, and lay an imputation of ſuperfluity vpon that calling, by which it is the pleaſure of God to ſaue thoſe that beleeue. This one place is ſufficient to ſtop their mouth; For I may truly auouch it out of the words heere, that (ordinarily) there is no more hope of a mans ſaluation, without an able and induſtrious Miniſter, then there is that the fiſh in the Sea will of it ſelfe come aſhoare, and offer it ſelfe vnto vs without the labour of ſome, to go out into the deep with boates and nets to bring them in. *Henceforth thou ſhalt catch men.*

Secondly, thus: *That the calling of the Miniſter is no idle calling, but a calling of labour, a calling of much buſineſſe and of great employment.* — *The 2. doct.*

The Miniſters are fiſhers, whether that be not a profeſſion of much labour, iudge you. To make the thing it ſelfe manifeſt, this is worthy to be obſerued; That the moſt names giuen in the Scripture to men of this calling, doe betoken labour; *Seers*[m], *Watchmen*[n], *Embaſſadours*[o], *Labourers*[p], *Diſpoſers*[q], *Husbandmen*[r], *Seedſ-men*[s], *Shepheards*[t], *Cryers*[u]. There is no title ginen to them, but implyeth action, yea, and induſtry very great. *It is a worthy worke*[x], their *Maintainance* is with that condition[y]; otherwiſe no title, no name nor ſhew can free them from Comtempt[z].

Vſe. 1. It meeteth with two euills in Miniſters; firſt, the idlenes which hath ouer taken ſome that are called to this buſie profeſſion; They are ſuch as the Prophet reproueth, *Watchmen that are blind, that haue no knowledge, that are dumb dogs, and cannot barke: that lie and ſleepe and delight in ſleeping*[a]. I take no pleaſure in laying open the nakedneſſe of men of mine owne coate: yet God forbid that I ſhould vſe my tongue to the licking of their ſores, which prooue the very bane of Gods Church, and do make it lie like the field of the ſluggard, or as the garden of the idler. Secondly, the ſpirit of greedineſſe which (is to be feared) is in many: *They can neuer haue enough, &c*[b]. They goe out to catch, yet not ſoules to God, but preferments to themſelues, and are ſtill fiſhing for aduancement. They haue not learned that of the Apoſtle: *I ſeeke not yours, but you*[c]; It is not your fauour which I doe affect, it is not your wealth which I ſeeke for, it is your ſaluation which I endeuour. This is the honour of a mans Miniſtery, the glory and crown of his calling.

It ouerthroweth the common fancy of the people, who account the Miniſters calling to be an idle and a lazie calling; we get our liuings eaſily in the conceit of ſome, and is no ſinne nor pitty (in their vnderſtanding) to defraud vs; and how vſuall is it in the mouthes of many, to ſay, Wee muſt labour for them? I confeſſe, that as ſome vſe it, it is a calling of exceſſiue idleneſſe, if they bee ſuch as *feede themſelues, and feede not the flockes*[d], ſuch as take *away the key of knowledge*[e]; but conſider it in it owne nature, and as it ought to bee performed, wee ſhall find it to be a ſeruice of greater buſineſſe. Let *Peter*, or any ſucceſſour of *Peter*, buſie himſelfe (as he muſt) ſometimes in preparing, ſometimes in mending, ſometimes in caſting abroad, ſometimes in drawing in his net; no man ſhall haue any iuſt cauſe to twit him with idleneſſe, or to ſay, That becauſe he is a Miniſter, therefore he hath an eaſie occupation. — *Vſe.* 2.

THe laſt thing is, *That the net in which men muſt be taken, is the preaching of the Goſpell.* — *Doctrine.* The ſtate of the Goſpell Preached, compared to a hooke, bait, or net, to catch mens ſoules.

Chriſt heere acquainting them generally with his purpoſe how to employ them, after changed the phraſe when it came to the point of execution; and he which now ſpake of fiſhing, told them afterwards of preaching, *Mat.* 10. 7. of *Teaching the nations*[f], of *Declaring the Goſpell to euery creature*[g], of *Feeding his ſheepe*[h]: and Chriſt himſelfe compareth the Goſpell no a net[i]. The compariſon agreeth fitly after this manner:

The

m 1 Sam. 9. 9.
n Eze. 3. 17.
o 2 Cor. 5. 20
p Math. 9. 38.
q 1 Cor. 4. 1.
r Math. 12. 2.
s 1 Cor. 3. 9.
t Iohn 10. 2.
u Luk. 3. 4.
x 1 Tim. 3. 1.
y 1 Theſ. 5. 13
z Math. 5. 13.
a Iſa. 56. 10
b Iſa. 56. 11.
c 2 Cor. 12. 14
d Exech. 34. 2
e Luk. 11. 52.
f Math 28. 19
g Mar. 16. 15.
h Iohn 21. 15.
i Math. 13. 47

The preaching of the Goſpell is like to a Net; firſt, in the generall drift and vſe: the vſe of a Net is to take fiſh, the drift of Preaching is to bring in ſoules. Secondly, in the ordering of it: It is not the net lapped vp together that bringeth in the draught, but haled out at length, and ſpread forth that encloſeth the fiſh: It is the opening and vnfolding of the Goſpell, the ſtretching it out by preaching which doth encompaſſe ſoules. There may a fiſh or two hang in the net, being let down on a heape, but that is a chance, and is no wiſe aduenturing. The word read, and ſo brought in (as it were) in groſſe, may (by the mercie of God) take ſome; but we haue no warrant from hence to make a rule generall. Againe, it is need that the net be ſtrong, otherwiſe the greater kinde will breake through, and make all the labor and charge to be in vaine; ſo it is meete that the Doctrine be well ſtrengthened out of the Word of God, that it be well proued, that it be well preſſed and applyed, that the conſciences of the hearers may be conuicted, and that they may ſee it is God, and not man with whom they haue to doe. For a man ſhall meete with many froward and wilfull and violent natures, that wil not be held in, but when they feele themſelues within the net, wil cry, *Let vs breake their bands, and caſt their cords from vs*[k]; ſo that euen a kinde of violence may be vſed to keepe them from deſtruction. Thirdly, in the ſucceſſe of it: Many a draught the poore Fiſher-man makes and taketh nothing, yet he leaueth not off: Many a time is the net of Preaching ſhot forth, and yet none conuerted thereby: ſo it pleaſeth God to exerciſe the patience of his ſeruants; yet ſtill the worke muſt be followed, and the Lords leaſure muſt be waited for. Often doth the net incloſe many, which yet after breake away; and many are at firſt drawne in by the power of the Goſpell, which yet afterwards ſlide backe and returne againe to their old profaneneſſe. There is much brought in in the Net, which yet is good for nothing when it is got: There come in frogges, and weedes, and a great deale of traſh, which in the end is caſt away, though for the loue of the fiſh there were no little paines in drawing it in: ſo, as it is ſhewed, *Math.* 13.47. &c. many Hypocrites, and reprobates are gathered into the outward ſocietie of the Church by preaching, and ſo are let alone like weedes vntill the day of harueſt, *Math.* 13.30. Thus as our calling is to bee fiſhers, ſo our Net is Preaching.

[k] Pſal. 2.3.

The Vſe. It ſhewes plainely, that all the enemies and aduerſaries of Preaching, are enemies to the good and ſaluation of mens ſoules. This is the Net, and without this I will not feare to ſay, that ſurely men ſhall periſh in their ſinnes. The Diuell that great hunter after ſoules, laboureth by his inſtruments, euen with the very ſpirit of his helliſh policie, to diſgrace this courſe, to ſuppreſſe it, to put it downe, to draw men from affecting it. He knoweth it to bee the meanes to abridge his kingdome, hee feareth the pulling of ſome ſoule or other out of his clutches at euery Sermon. Let vs not ſuffer our ſelues to bee cozened by his wiles. Let me that am a Miniſter remember the Seruice I am called to, euen to *catch men*, to win ſoules, let me be euer plying this buſineſſe; and you (*Beloued*) when the Lords Net is caſt in among you, runne not from it, grudge not at it, preſſe and ſtriue to bee brought within the compaſſe of it, otherwiſe you ſhall continue within the ſea of this world ſtill, and ſhall neuer be ſaued. Fiſhes doe die if they be taken; we cannot eſcape eternall death if we be not caught. The hooke may be ſharpe, but the baite is ſweete, and it will ſeeme a yoake to our nature, to bee knit vp (as in a Net) and to bee reſtrained from our owne wonted carnall liberty; but let vs looke to the end, which is the ſaluation of our Soules.

CERTAINE

CERTAINE Vſefull Meditations

touching Death.

Collected out of Saint *Pauls* words, *Phil.* 1.23.

Deſiring to be looſed and to be with Chriſt, which is beſt of all.

By *Samuel Hieron.*

Iob 14.14.

All the dayes of my appointed time will I waite, till my changing ſhall come.



At London,
Printed by *Iohn Beale*, for *Ioyce Macham* widow. 1619.



To the Right honourable

Lady, the Lady *Margaret*, Counteſſe of Cumberland.

Right Honourable:

PArdon my boldneſſe (I beſeech you) in aduenturing thus farre, vpon ſo ſlender knowledge, and vpon leſſe deſerts. I could (perhaps) ſay what encouragements I haue raiſed to my ſelfe, (and that out of no ſuppoſals or imaginary ſurmiſes) to preſent you with this little Treatiſe: but that which hath moſt emboldened me, is the conſtant report of the ſincerity of your affection to Gods truth, and of your gracious fruitfulneſſe in a good profeſſion. I thought it therefore not vnmeet (ſetting aſide other more perſonall reſpects) to teſtifie my honouring of Gods graces in you, by crauing your fauourable acceptance of theſe enſuing leaues. The matter is concerning Death, the very name whereof is a terror to a naturall man, but yet a word of refreſhing to Gods children: it being to them (becauſe they are in Chriſt) a day of entrance to an endleſſe ioy. Touching the manner of treating hereon, I promiſe nothing more then ordinarie. My deſire by plainneſſe, to ſpeake to the hid man of the heart, is ſufficiently known by my other publiſhings. And though ſome blame vs perhaps for want of queint eloquence, and fineneſſe of phraſe, yet I ſhall bee glad if any one (yea though but one) Nathanael, ſhall acknowledge that his ſoule hath found ſweetneſſe in my homelineſſe. My building, to the viewing whereof, I am here bold to inuite your Honour, is but ſmall: it will be a blemiſh to make my entry into it ouer ſpacious. Here I end therefore without further complement, wiſhing to your Ladiſhip the end of Faith, euen the ſaluation of your ſoule; and remaining,

Your Honours in the beſt of my poore ſeruice,

Sam. Hieron.

From Modbury *in* Deuon.
the 31. *of Ianu.* 1615.

The Chiefe Contents of this Tract.

1 *First, the most holy amongst Gods children, are notwithstanding their holinesse, subiect to mortalitie.*

2 *Secondly, to the children of God, death is a finall discharge from all misery.*

3 *Thirdly, the thoughts of the godly, in respect of death, are verie comfortable.*

4 *Fourthly, the soule of man remaineth still in being, when the body is by death turned into dust.*

5 *Fifthly, the soules of the Faithfull, presently upon their separation from the body, are made partakers of a comfortable estate.*

Diuers other particulars are handled vpon occasion of these: but these fiue, are the maine grounds of the whole that followeth.

Certaine

Certaine vſefull Meditations touching Death: raiſed out of *Pauls* words, PHIL. 1. 23.

Deſiring to be looſed and to be with Chriſt, which is beſt of all.

Chap. I.

The moſt holy, the moſt zealous, the moſt abounding with grace among the children of God, are yet notwithſtanding ſubiect to mortalitie.

The firſt generall Meditation.

SAint *Paul* was a man of extraordinary note; a man endowed with many ſpirituall prerogatiues aboue others, yet did expect a day of diſſolution.

Behold the Worthies, whoſe memoriall is bleſſed in the ſtory of the Scripture. *Henoch* is renowned for walking with God [a]; *Noah* for being an vpright man in his time [b]; *Abraham* for beleeuing [c]; *Moſes* for meekeneſſe [d]; *Samuel* for integrity [e], *Dauid* for being a man according to Gods owne heart [f], *Iob* for ſyncerities [g]. What ſhould I ſpeake in the particular commendation of all the Prophets, and of euery of thoſe gracious men and women, whoſe names ſhall be as an ointment poured forth, ſo long as the Moone endureth: and what was the period and concluſion of them all? was not the graue their houſe; made they not their bed in the darke; and when they had ſerued their time, did they not all ſee corruption? They had all but an appointed time vpon earth [h]; they all knew, they had here no continuing Citie [i], but that their habitation was to depart, and to be remoued like a Shepheards tent [k]. What man liueth and ſhall not ſee death [l]? It is appointed vnto men once to die [m]. Duſt muſt returne to duſt as it was [n]. Euen the wiſe die as well as the ignorant and fooliſh [o]. Howſoeuer men differ here in the world; yet at the laſt, they all ſleepe in the duſt, and the wormes couer them [p]. Some mens iourneyes in the world are more ſhort, ſome of greater length; but in the end, the graue is as it were the common Inne, where they all lodge; where they muſt ſay to rottennes, Thou art our Father; and to the worme, Thou art our Mother and our Siſter [q]. Some difference there will be betwixt thoſe that are found liuing at the very point of time in which Chriſt ſhall come to iudge, and others that haue died before: for in them ſhall that ſaying be accompliſht; *We ſhall not all ſleepe, but we ſhall all be changed* [r]: but yet that change ſhall be in ſtead of death; and looke of what vſe death is to the faithfull, of the ſame ſhall that changing bee to them; euen a meanes of preparing them vnto future glory.

[a] Gen. 5. 22.
[b] Gen. 6. 9.
[c] Gen. 15. 6.
[d] Numb. 12. 3
[e] 1. Sam. 12. 3.
[f] 1. Sam. 13. 14
[g] Iob 1. 8.
[h] Iob 7. 1.
[i] Heb. 13. 14.
[k] Eſay 38. 12.
[l] Pſal. 89. 48.
[m] Heb. 9. 27.
[n] Eſay 12. 7.
[o] Pſal. 49. 10.
[p] Iob 21. 26.
[q] Iob 17. 14. 17.
[r] 1. Cor. 15. 51

Chap. II.

The quelling of Death by Christ, and his obtaining an absolute victorie ouer the graue, is no preiudice to the former truth.

The remouing of that which might occasion doubt touching the former point.

IT is a true saying, and worthy our best imbracing, that Christ Iesus by his death, hath brought life and immortalitie to light: yet there are speciall causes for which it pleaseth God to leaue the bodies of his deerest children vnder the power of death to be turned into dust. As first, for the manifestation of his Truth, in that ancient threat, *Thou art dust, and to dust thou shalt returne*[f]. Secondly, for the declaration of his power, that by death he may translate his chosen seruants vnto life. Sinne brought death into the world, and God will shew his strength in this, that death shall bee the vtter abolishment of that whic hfirst caused it. If there had not been sinne, there had not been death; and now by death, God will, that in His, the kingdome and being of sinne shall vtterly be destroyed. The head of *Goliah* shall bee cut off by his owne sword, and sinne extinguished euen by that which it selfe first procured. Thirdly, the Lord subiects his children to this course, that by it they may learne the better to conceiue the greatnesse of the benefit, which by Christ they shall enioy. When they thinke vpon death as it is an enemy[t], they cannot but feare it: nature, affecting the continuance and preseruation of it selfe, cannot but abhorre it. Now then, if death being changed, be so fearefull, well may we conclude, that it would haue exceeded in terror, if it had continued as at first it was: *viz.* a gate and passage into Hell. If the very sight of this serpent do affright vs now the sting is out, what would it haue done if that had still remained? Hereby then God would haue vs learne and gather, how deepely we are bound to his mercy, who hath deliuered vs by his Sonne from so great a misserie. Lastly, the law of death layeth hold vpon Gods Elect, to the end they may bee conformable to their head Christ Iesus. Hee was as the Wheate-corne, which except it fall into the ground and die, abideth alone[u]; death was his passage into glory, the same must ours be also. The way of the Tree of life, is kept with the blade of a sword shaken[x], vnder the stroake whereof wee must first come, before we can hope for any entrance into Paradise.

[f] Gen. 3. 19.

[t] 1. Cor. 15. 26

[u] Iohn 12. 24.

[x] Gen. 3. 24.

Chap. III.

The certenty of Death ought to weane our affections from the world, and moone to a carefull prouiding for our after state.

Inferences deriued from the generall point.

SIthence it is so, that we haue here no continuing Citie[y], this is not the place of our perpetuall abode: we must remoue hence other-where, without all hope or possibilitie of returne hither, to liue here againe as we now doe. What more effectuall motiue can there be, to draw our affections from these earthly things? what better inducement to that which is termed an vsing of the world, as if one vsed it not[z]?

[y] Heb. 13. 14.

[z] 1. Cor. 7. 31.

For what should we striue so much for that which we cannot hold? Why doe we fasten our desires still closer vnto that, to the loosing whereof, doe wee what we can, we are still neerer and neerer euery minute? There is no better euidence of true Christianitie, then a mans euen careleese fashion of vsing the world, out of a serious thinking vpon his daily hastening to his end.

When a man checks himselfe suddenly, in the midst of his hot pursute of earthly

earthly things with this thought, What doe I meane to tier out my selfe in this sort; who am but a stranger here, and a soiourner as all my fathers were? why looke I not earnestly for that other Country? This is a good testimony of grace, according as the forgetfulnesse hereof, and the setling of a mans heart to the world, out of a putting far off the latter day, is an euidence of an earthly mind. [a] Psal. 39.12.

Seeing we must be dissolued; let vs labour daily to ripen our affections to the day of our departure. Beware wee of engulfing our selues too deepe into the world, out of which we are still hastening; much faster then the most swift ships, or the *Eagle that flieth to the prey*. [b] Withall, the thought of our hence-departure, should stirre vs vp to a casting with our selues vpon our after-state: Who thinkes vpon leaning the house where he now dwelleth, at the curtesie of his Lord, without considering where to hide his head, if the worst should come, that hee bee suddenly dismist? Wel-fare the vniust Steward, who being warned by his Master to make vp his accounts, and to giue ouer his seruice; began to lay a plot for his entertainement, when he was gone. Hee had the reason to thinke, it would not be good for him, who could neither digge, nor begge, to be to seeke of harbour. And why was this Steward commended in this, but to be a patterne to vs, to make prouision before hand, for an hiding place for the soule when death shall plucke downe that earthly cottage where it dwels? [b] Iob 9.26.

Oh what a wofull taking shall thy poore soule bee in, when it seeth Death come marching furiously, like *Ishbi*, bringing such a Writ of Remoue, as cannot bee reuersed, and yet cannot conceiue nor imagine whither it must? Oh therefore that we could be wise in this, to make such friends now in time, that wee may be receiued into euerlasting habitations.

What comfort to remember our translating hence, if concerning this particular (where we shall be next) we haue no assurance? The commod resolution of the world herein (all must be as pleaseth God, Amen.) alas, alas, it can giue but small contentment. This then let vs determine: Must we leaue the world? then let vs not enshare our affections with the loue of the world. Must we all first or last be remoued hence? Oh, let vs prouide for the time to come: for shame, let not a matter of so great importance be put to a meere aduenture.

Chap. IIII.

To the children of God, Death is a sin all discharge from all manner of misery.



Paul tearmeth death a setting of him loose; *I desire to be loosed*: [a] and he vseth the same tearme other-where, calling death, *the time of his liberty*. [b] It is (as it were) the vnfolding of the net; or the breaking open of the prison doore, by which the soule being before detained in a kind of thraldome is inlarged. Lord now dismisse thou thy seruant, said old *Simeon*. [c] Hitherto my soule hath been detained so, as that whilest it was at home in the body, it was absent from thee [d], now I pray thee to giue me my discharge, that I may returne vnto that rest which I haue long desired. The second generall meditation.

[a] 2.Tim.4.6. λυόμαι. [b] Luke 2.29. ἀπολύεις. [c] 2.Cor.5.6.

Saint *Peter* hath a phrase in this matter not vnlike: he calleth his death, the laying downe of a tabernacle [e]; as it were the quitting himselfe of a burthen, by the deposition whereof, the soule is after a sort eased and lightened. And then againe hee stileth it a Departure; vsing the same word by which [e] 2.Pet.1.14. ἀπόθεσις τοῦ σκηνώματος.

Moſes his ſecond booke (which is concerning the departure of the Iſraelites from the Egyptian bondage) is entitled [h]: it is a tranſlating from a condition and ſtate of hardſhip.

[h] Exod. Verſ. 15.

[i] Reuel. 14.13 Hereupon, they which die in the Lord are ſaid to reſt [i]: and of *Lazarus* it is [k] Luke 16.22. reported, that he was conueied into *Abrahams* lap [k]. What is the lap of the father, or the boſome of the mother, but a place of quiet to the infant? It is worth the conſidering, what miſeries the children of God are freed from by death. This life is vnto them a very vale of teares; like to that wilderneſſe through which the Iſraelites iourneyed into Canaan, wherein they were moleſted many waies. The world is in a kind of profeſſed oppoſition to them; and like ſtrangers in an vnknowne Land, they receiue no ſmall diſcurteſies: Satan hath them in continuall chaſe, and hunts them, as *Dauid* ſaid *Saul* did him like [l] 1. Sam. 26.20 a Partrich on the Mountaines [l]; and how doth the fleſh in them luſt againſt the [m] Gal. 5.17. ſpirit [m], ſo that many a time (to the great wounding of their ſoules) the good which they would, they cannot doe, and the euill which they would not, they [n] Rom. 7.19. are euen compelled to performe [n], then the which thing there can bee to them none ſo great vexation.

[o] Eſay 38.14. This maketh them ſil oft to chatter like Cranes, and to mourne like Doues [o], [p] Pſal. 6.6. and to water their couch with their teares [p], when they faile in dutie to their [q] 2. Sam. 1.20. God ſo, as that it may be ſome ſcandal followeth it, and *Gath* and *Aſhkelon* [q], the congregation of the wicked, triumpheth therein.

[r] Pſal. 120.5. Adde hereunto the griefe they conceiue by dwelling in *Meſech* [r]; the vexation that is occaſioned to their righteous ſoules, in ſeeing and hearing the vncleane conuerſation of the wicked [s]. Theſe things are matter of no ſmall ſor- [s] 2. Pet. 2.7.8. row and burthen to the elect of God. What an heauineſſe was it to the good Prophet of God, *Ieremy*, when he was forced to wiſh ſome cottage in the wilderneſſe, that he might leaue his owne people, and goe dwell out from among [t] Ier. 9.2. them, they being all adulterers, and an aſſembly of rebels [t]? To the holy ones of God this is no little preſſure: ſo ſmall a number as two graceleſſe people [u] Gen. 26. 34.35. were a griefe of mind to *Iſaac* and *Rebecca* [u]; and, What auaileth it me to liue, [x] Gen. 27.46. (ſaid ſhe) if *Iacob* ſhould come in amongſt vs with ſuch another [x]? Now from all theſe ſorts of grieuances and burdens, are the ſeruants of God freed by death: all teares are wiped from their eyes; Satan hath done his worſt, and they are for euer out of his reach; they are euen in the Hauen where they [y] Pſal. 107.30 would bee [y]. In ſtead of the remainders of corruption, and that law in their [z] Rom. 7.23. members rebelling againſt the law of God [z], they haue a full diſcharge from all poſſibilitie of offending God: and for the company of the wicked, they are [a] Heb. 12.23. ioyned to the ſpirits of iuſt and perfect men [a], looking yet and longing for that [b] Pſal. 16.11. fulneſſe of ioy [b] which is prepared for them, but yet eternally and vnchangeably freed from whatſoeuer here aggrieued them, and ſolacing themſelues with the gracious preſence of their Sauiour. Thus is death a looſening to the children of God: here they be (as it were) tyed to a ſtake, to bee baited by Satan and his inſtruments: death is the breaking of the chaine, and the ſoule eſcapeth as a bird out of the ſnare of the Fowler: the ſnare is broken, and that is de- [c] Pſal. 124.7. liuered [c].

Chap. V.

There is much comfort to Gods children, by the conſideration of the former point.

Comfortable matter drawn from this generall head.

[d] Iob 18.14.

THis cannot but ſweeten the remembrance of death, which is in it ſelf ful of bitterneſſe, and to the nature of man, the very King of Feare [d]. Let it be thought vpon ſimply, the torture of a feruent ſickneſſe, the pangs of death, the violent rending aſunder of two ſo well liking

and

and agreeing friends as the ſoule and bodie, I ſpeake of them naturally (the parting of whom, is like the ſundring of a louing couple, who haue liued together in a ſweet and amiable league for diuers yeeres;) the lying in the graue, there to imbrace corruption, and there to become a prey to ſtench and rottenneſſe, who can but abhorre to remember theſe things? Who but will be loth to come to it? Who but would bee ready to pray with *Dauid* when he beholds Death approching, Oh ſtay me a little [e]? Who but would linger like *Lot* when he was to be gone from Sodom [f]; and like a malefactor going to execution, gaine as much time as he could?

[e] Pſal. 39. 13.
[f] Gen. 19. 16.

But now, this point rightly digeſted, baniſheth this feare, and euen breaketh the necke of it, as the Arke of *Iehouah* did the *Dagon* of the Philiſtims [g]. For ſee now what death is where religion is; euen as the aduancement of *Ioſeph*, from the ſtate of a priſoner, to be the Prince of the people [h].

[g] 1. Sam. 5. 4.
[h] Gen. 41. 39.

The day thereof ſhall be to them that feare God, like the day of eſcape to the Iewes from *Haman*, a feaſt and a good day [i], in which they ſhall haue beauty for aſhes, and the oyle of gladneſſe for the ſpirit of heauineſſe [k]; then ſhall they ſee God as he is [l], and know him, as they are knowne of him [m].

[i] Eſter 8. 17.
[k] Eſay 61. 3.
[l] 1. Ioh. 3. 2.
[m] 1. Co. 13. 12.

Chap. VI.

The day of Death is a time of diſcharge onely to thoſe, which haue been ſenſible of the bondage and burden of their owne corruption.

Direction how to apply aright the former comfort.

MAny who haue no right at all to this comfort, are apt to lay hold thereon: and they which haue moſt intereſt into it, are moſt doubtfull in applying it. This therefore muſt be knowne, that the day of a mans death ſhall be to him a day of enlargement, a day of finall diſcharge from all both following and former miſeries; onely vpon this condition, if in the time of his life here, his being ſubiect to corruption and ſinne, hath ſeemed to him to haue been the greateſt bondage. He which hath groned, and mourned vnder his owne naturall corruptions, as the Iſraelites vnder their Egyptian Taſk-maſters; to him, to him only ſhall the day of death be a day of freedome. If ſinne be not now a burden to thee, if thou dooſt not many times lament and grieue in ſoule, to thinke how thou art carried captiue vnto euill; if thou dooſt not with ſorrow of heart feele how thou art clogged with corruption, and hindered by it from doing that good which thou wouldeſt and ſhouldeſt; certenly death will be the beginning of thy thraldome, thou haſt had thy greateſt happineſſe in this life: after this life, thou ſhalt be a perpetuall bond-ſlaue vnto Satan, in the kingdome of eternall darkneſſe.

A neceſſary conſideration this is, for thoſe who take delight in euill, to whom it is euen a paſtime to doe wickedly [n], who ſeeke rather how to ſatisfie, then how to ſuppreſſe their owne corruptions, and repute it a kind of happineſſe to follow the ſwinge of their own luſts: when they die, this ſhall be their reward, euen a moſt miſerable and endleſſe captiuitie vnder Satan: him they haue ſerued in the luſts of ſinne while they liued, his vaſſals ſhall they be without hope of releaſement, world without end.

[n] Prou. 10. 23.

I may not then aduenture to promiſe my ſelfe any diſcharge from miſerie by death, when my heart cannot teſtifie with mee in the ſight of God, that I feele ſinne and corruption to bee ſuch a burthen to mee, that in my ſincereſt thoughts, I account my ſelfe an happy man, if I might once be freed. If ſinne be vnto me now no encombrance, death ſhall hereafter be vnto mee no releaſe.

Chap. VI.

The thoughts of the godly, in respect of Death are very comfortable.

The third generall Meditation.

IN *Paul*, a man may see the true disposition of a religious man. So farre was he from endeuouring to put death out of his mind, as who would say, it were a terror and a griefe to thinke thereon, that he tooke comfort in remembring it: so farre he was from fearing lest it should come too soone vpon him, that the delaying thereof, was irksome to him.

[o] Iob 7.2. As the workman longeth for the shadow, or as the hireling looketh for the end of his worke[o]; so did his soule for the day of his departure. Neither was

[p] 2. Sam. 17.23 it in any desperate mood that he thus desired to bee gone; as if hee had been possessed with some such spirit as *Ahitophel*, when he hanged himselfe[p], (for euen life also was a matter not vnwelcome to him, in respect of the good hee might doe to the Church of God) but his desire was vpon iust ground, as knowing the happines which awaited him: euen a Being with Christ, which is best of all. This is an argument that *Paul's* thoughts respectiuely to death, were very comfortable, when as that which man naturally feareth, he desired with all speed to come vnto.

The like may be seene in that aged *Simeon*, when he did euen in a manner, begge of God to be dismissed. And to assure vs, that his desire herein proceeded not from any kind of carnall or fleshly discontent, such as is in some men at times, when they are crossed in their designes, and matters in the world succeede not as they would (some spice of which weakenesse seemeth to haue bin

[q] 1. King. 19.4: in that worthy Prophet *Eliah*, when in passion he cried, *Lord take away my soule*[q]): to assure vs (I say) it was not so with *Simeon*, he speakes of a departure in *peace*, as an euidence of some feeling of peace betwixt God and his soule: and giueth his reason of it; *For mine eyes haue seene thy saluation*. He had now as much spirituall comfort and contentment as in this world could be hoped for; and was therefore now desirous (if it might stand with Gods good pleasure) to end his daies, and euen to breathe out his last breath in the midst of that sweet peace, which he felt in great abundance in his soule.

[r] Gen. 15.15. It was the blessing which God promised to *Abraham*, that he should *go to his fathers in peace*[r]; which is to be referred, not only to the rest which God meant to giue him before his death from all his former trauels; but also to the comfortable disposition of his soule, towards the entertainement of his last departure. It is the priuiledge of the righteous, To haue hope in his death[f]; namely,

[f] Prou. 14.32. first or last, to haue his affections calmed in regard of his end.

Chap. VII.

There are two speciall reasons, of this comfortable disposition of the godly towards their end.

Confirmation of the former Truth.

NEither is it thus with the children of God without cause. First, it fareth so with them, through the assurance which they haue of reconciliation with God, through Iesus Christ. How can this but breede quietnes, when I am perswaded in my soule and conscience, that all cause of danger after death is vtterly remooued; and that God both is,

and

and euer will be gracious vnto me in his Sonne? What cause of feare is left, or can be where this is? what occasion or matter of perplexitie? This was the ground of the Apostles confidence, hee knew that so soone as hee was gone hence, he should be with Christ. He that felt himselfe now in Christ, could not but be assured, that he should bee afterwards with Christ: and how could he but thinke contentedly vpon death, who by the eye of faith saw (like *Stephen*) heauen open, and Christ standing at the right hand of the Father [y] ready to receiue him. Now if it be questioned, whether the seruants of God haue this assurance? it is certaine, that sooner or later they all haue it in some gracious measure. [y] Acts 7.56.

It is said plainely, that they which are Christs, haue the spirit of Christ [z] and within a few verses, that, that spirit where it is, beareth witnesse of *Adoption* [a]. Secondly, this proceedeth from the comfortable testimony of their conscience, touching their former care to glorifie God in an holy course. [z] Rom.8.9. [a] Vers.16.

Hence came *Pauls* comfort; I haue fought a good fight [b]: this encouraged him to expect that crowne of righteousnesse, which the Lord reserues for all which loue his appearing. Thus *Hezekiah*, though the sudden newes of death somewhat appalled him at the first; yet herein he had comfort, that hee found vpon the examination of his by-past course, that he had walked before God in truth, and with a perfect heart [c]. Neither is this so, because Gods children build their hopes vpon deserts, but because they know good workes to be the way [d], and find by the Scripture, that an holy life here, is the first fruits of a glorified life hereafter. [b] 2.Tim.4.8. [c] Esay 38.3. [d] Ephes.2.10.

Chap. VIII.

The obiections which are and may be made against this, are of no force to ouerthrow it.

THere bee some particulars, which may seeme to impeach this truth. First, we see many worthy persons, who haue made a great, and euen an extraordinary profession of religion, and who haue also lined vnblameably, yet haue had great feares in themselues, in respect of death; yea, and that especially at the time of death, and in their sicknes, when (if euer) they should haue made their comfortable expectation of it to appeare. Here first the rule must be remembred, not to iudge according to appearance [e]. The cleering thereof, by answere to obiections. [e] Iohn 7.24.

It is a feeble kind of reasoning to say, that this or that man is vtterly without peace and comfort, because in his sicke fits, to the eies of the standers by he makes no shew thereof. Certaine it is, that as a man may haue peace with God, and yet himselfe for the present, by reason of some great tentation, not feele it: so he may either feele it, or be in the way of attainement to it, when as yet others that behold him, be not able to perceiue it.

Againe, it must be knowne, that the outward disturbances, which do many times accompany sicknesse, doe happen as well, and as ordinarily to the godly, as to the most profane; such as are rauings, idle talkings, and such like. God hath made no promise that such as serue him faithfully, shall be freed from such fits. Did not *Dauid* say, that the Lords arrowes had light vpon him, so that there was no rest in his bones? he did euen roare for the griefe of his heart [f]. [f] Psal.38.2,3,8.

Consider further, that with the best of Gods seruants, Satan is vsually most busie, when their end is neerest. It is his manner to haue great wrath, when he hath but short time [g]. Note it in the holy Storie, how violent hee was against a possessed person, when he saw there was no remedy but he must needs depart; [g] Reuel.12.12. [h] Mark.9.26. Luke 4.35.

depart; then he ſet himſelfe to doe as much miſchiefe as he could. Now theſe laſt tentations, though they be extreame, ſo that the party exerciſed with them, may (haply) vtter out ſome words and ſpeeches ſauouring of deſpaire; yet they can be no finall preiudice to the inward peace. Interrupt it they may; but that they ſhould vtterly quench it, it is vnpoſſible; becauſe the power of God [f] 2. Cor. 12. 9. is made perfect through weakeneſſe[f]: ſo that in fine, the diuell doth then receiue the greateſt foile, when he thinks to get the greateſt victory. It is true then, that many a deere ſeruant of God, both in the time of his life, and about his death, is much affrighted with the feare of death; and is caſting many doubts and perils with himſelfe, what ſhall become of him, when hee is gone (and indeed it is ſcarcely to bee thought that his heart is vpright, or his eſtate good, that ſhall alwaies profeſſe herein ſo much confidence): yet this is certen, that the child of God (firſt) is perſwaded, that Religion and Faith, make death comfortable: then, next, hee ſtriues to thriue in religion, and to grow ſtrong in faith; to the end he may thinke vpon Death with contentment, and embrace it with chearefulneſſe: he laboureth alſo with himſelfe to ouercome his naturall diſtruſt: he ſeeketh to furniſh himſelfe with all helpes out of Gods Word, by which he may attaine to an holy reſolution in this point.

In this courſe (no doubt) he hath many combats, and ſometimes he is indifferently acheered; ſometimes againe diſmaied and diſheartned not a little: and it is poſſible, that hauing had in his life-time ſome good ſettledneſſe, hee may ſeeme very comfortleſſe in his laſt act: yet wee muſt learne to meaſure a Chriſtian, not by that which hee apprehendeth himſelfe to feele at this or that inſtant, vpon this or that ſpeciall occaſion: but by that which he ſtriues to, and in the truth of his deſire reacheth after, and laboureth to attaine. God com- [g] 2. Cor. 4. 6. maunds light to ſhine out of darkneſſe[g]: and out of ſorrow, and anguiſh, and tentation, he raiſeth out for his the greateſt quiet. It may be their portion not to be fully ſenſible of that comfort which they affect, and aime at, vntill the very point of their diſſolving: and they may then ſecretly and ſweetly feele it, when they haue no ſtrength in them, to giue thereof an outward teſtimony. It is a ſpeciall matter, to know how to conceiue of the manner of Gods dealing with his children. He giueth the ſame graces appertaining to life eternall to them all, but not to all in the ſame meaſure, at the ſame time, and after the ſame faſhion. Some man is able (like *Paul*) to deſire his diſſolution: ſome other againe, as it were ſhaketh his head, when he heareth this, and dares not ſay, that he deſireth it; yet he approueth the ſo doing in *Paul*, and deſireth to attaine to the like, and grieueth at his ſcantneſſe: ſhall we not now leaue a roome of comfort for ſuch an one? Oh, God forbid. Some againe, neuer in his life, but hath been much afraid of death, his heart hath been ſtill euen reade to quake, when he hath thought vpon it; and yet when it commeth to the point, he is ſuddenly ſtrengthned beyond expectation, to a laying downe his head in peace, and to a going to his graue as to a bed of doune.

Some other, on the otherſide, who in his life-time hath felt himſelfe well addreſſed, and hath ſettled himſelfe for his diſſolution; yet when he commeth to grapple with Death, is wonderfully caſt downe: yea, ſo much, that his friends and wel-willers, ſcarcely can perceiue any ſignes of his recouerie. The concluſion then is this, that notwithſtanding many ſtormes of no ſmall perplexities, yet comfortable thoughts concerning death, are the portion of thoſe that are religious.

A ſecond doubt now offereth it ſelfe on this wiſe. If peaceable, quiet, comfortable and contented thoughts of death be the portion and the priuiledge of thoſe which feare the Lord; then wee muſt thinke them all to feare God, that make ſhew of a willingneſſe in this buſineſſe. Now if this be true, it will iuſtifie many, who haue euer giuen ſmall ſignes of any great religion: ſuch ſhall we

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heare talking very confidently, touching death; *Oh, they are ready for God when he is ready for them, and the ſooner, the better, &c.* and ſo, many ſuch end their daies with great ſhew of much ſetledneſſe. Aske them in their ſickneſſe, you ſhall neuer heare them in any other tune, but that they (forſooth) are moſt willing to be gone; and ſo they depart, without any manner of vexation at all; without any troubleſome thoughts, or perplexed motions. Indeed, this which is thus alleaged is moſt true. But we muſt ſay to it firſt, that we are not bound to beleeue euery one that profeſſeth ſuch a willingneſſe for death, and ſuch a reſolution to depart. *Salomon* ſaith of profane mirth, that *euen in laughing the hart is ſory*[h]; and ſo no doubt, many a mans hart giueth his mouth the lye: ſo that when he ſaith, he is willing to die, yet his owne ſoule knoweth well it is not ſo. Then beſides, there may be a kind of deſire of death, out of worldly diſcontent, as we ſee in many, how pouerty and ſickneſſe, when it is tedious, and the failing in ſome other purpoſes, maketh them to be euen greedy of their end.

[h] Prou. 14. 13.

The ground then of willingneſſe muſt be looked into; whether to be freed of ſomewhat which lieth heauy vpon me, as an outward burden, or of ſomewhat wherein I perceiue how I offend God: there is the triall. Thirdly, outward calmeneſſe is an ordinary conſequent of ſome diſeaſes, and is no ſigne of inward peace. Euen ſome very wicked men haue no bands in their death[i]. Fourthly, we muſt diſtinguiſh betwixt ſecuritie and peace, betwixt carnall ſenſleſneſſe, and true ſpirituall quietneſſe. *Nabals* death was quiet enough[k]; yet he were but a foole who would aduenture his ſoule with *Nabals*.

[i] Pſal. 73. 4.

[k] 1. Sa. 25. 37.

We ſee many ignorant perſons, many of heatheniſh and brutiſh conuerſation, very quiet in their ſickneſſe, without any apparant feare either of hell, or iudgment; making no doubts, caſting no perils, asking no queſtions, complaining of no ſinnes, and ſo they depart. What ſhall we ſay? they are dead in peace and comfort? We cannot. When we compare together their ignorant, ſecure, benummed, hardned kind of life, with their drouſie death, we muſt needs account theſe to be moſt wofull ſignes, though wee muſt leaue the things which are ſecret vnto God.

Thus to cleere theſe two obiections; touching both we may conclude with the Scripture; howſoeuer it fall out, yet it ſhall bee well with them that feare the Lord[l]: but to the wicked, there is no peace[m].

[l] Eccl. 8. 12.

[m] Eſay 57. 21.

Chap. IX.

The power of religion muſt be laboured for, if we deſire indeede that our death may be comfortable.

The vrging of the matter of this meditation to the right vſe.

NOw ſeeing it is ſo, that Religion begets in a mans affections, the liking and the loue of death, we may not thinke our ſelues religious, vntill we haue laboured (and doe ſtill) to gather as much ſtrength as wee poſſibly may to this purpoſe. Firſt we muſt labour for aſſurance of reconciliation with God, by Ieſus Chriſt.

Vncertainty and doubtfulneſſe herein, muſt needs ouerthrow all ſolide comfort. I am going out of the world, I thinke vpon it, that there are two places of receit for the ſoule, when it is ſeuered from the body, hel and heauen. I know I haue deſerued hell: what comfort can I haue to bee gone, when I haue no aſſurance of my ſoules admittance into reſt? I may flatter my ſelfe, and the diuell may teach me to beguile my ſoule with a vaine conceit: but that true comfort I ſhould haue, it is vnpoſsible.

Secondly, we muſt make conſcience of our waies, and ſtriue to keepe our ſelues vnſpotted of the world. This is that which will bring a man peace,

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at the laſt. He which goeth this way, though it be with much weakneſſe, with many falles, and ſundry imperfections, yet he cannot miſſe of comfort.

Who ſo would haue peace in death, let him labour to haue grace in life. Wouldeſt thou end thy daies happily? make conſcience then to ſpend them holily. It is but onely a matter of (It may be) when we ſpeake of the comfortable end of an irreligious and ill-liuing man: but it is a matter of (It muſt be, and, It cannot but be) when we ſpeake of the bleſſed departure of a man, who hath alwaies endeauoured to keep a good conſcience, both towards God, and towards man.

Chap. X.

The ſoule of man remaineth ſtill in Being, when the body by death is turned into duſt.

The fourth generall meditation.

THe bleſſed Apoſtle did not thinke by death to bee cleane extinguiſhed; nay, his expectation was to be tranſlated hence ſome other-where.

Now, his body he knew well was to ſleepe in the duſt, and to ſee corruption: therefore it was that other part of him, which we call (*the Soule*), which he was aſſured ſhould ſubſiſt and remaine in Being ſtill, capable of happineſſe, by the ſocietie and fruition of his Sauiour.

What plainer euidence of the vndying condition of the ſoule, and that God hath endowed it with immortalitie? The body returneth to earth, as it was: the ſoule liueth ſtill, and ſo ſhall for euer. Indeed there is a death to which the
[n] Ezek. 18.4 ſoule is ſubiect: That ſoule which ſinneth, it ſhall die[n]; and this death ſeized vpon all our ſoules in *Adam*, by vertue of that ſentence, *In the day that thou eat-*
[o] Geneſ. 2.17. *eſt, thou ſhalt die the death*[o]: but this is a death of another kind; namely, the loſſe of God, who is the true life of the ſoule; and ſuch an immortall death, the ſoules of all the damned ſhall bee iudged to. But that death, (the freedome whereof in regard of the ſoule is hence concluded) is that which brings an aboliſhment, or deſtruction of the ſubſtance; ſo that that which dieth, doth from thenceforth ceaſe to be, vnleſſe God be pleaſed to manifeſt his power in reſtoring it.

Now, this continuall Being of the ſoule, notwithſtanding its diuiding from the body, the word of God beares witneſſe to. *The ſpirit returneth to God that*
[p] Eccleſ. 12.7. *gaue it*, ſaith the wiſeſt *Salomon*[p]. It is ſaid of *Lazarus*, that after his death, hee
[q] Luk. 16.22. was ſeene in *Abrahams* boſome[q]; and of the Rich man, that he was in Hell in
[r] Verſ. 23. torments[r]: this was not ſpoken of their bodies, it was meant of their ſoules, when death had diuided them from their bodies.

Chriſt promiſed the repentant Thiefe, he ſhould *that day be with him in Para-*
[s] Luke 23.43. *diſe*[s]. Can this with any colour of reaſon, be vnderſtood of the Theeues whole perſon, conſidering his body was crucified by the Romans, and by them taken downe, and diſpoſed of after, as they pleaſed? Sure, it was his ſoule, which ſubſiſted ſtill, though his body became a prey to rottenneſſe. *Steuen* prayed, *Lord*
[t] Acts 7.59. *Ieſus receiue my ſpirit*[t]; as knowing his ſoule was not ſubiect to extinguiſhment by the ſame meanes, by which his body was then to bee deſtroyed. Our Sauiours argument to refell the Saduces, denying the Reſurrection, is not to be let ſlip; conſidering that to proue the certaintie of the Reſurrection, he laieth for his ground the doctrine of the ſoules immortality.

God ſaith of *Abraham*, &c. *I am the God of Abraham, Iſaac, and Iacob*; and this, many yeeres after their tranſlating from the world by death. Now (ſaith Chriſt) they whoſe God the Lord is, muſt needs be in Being; but of *Abra-*

ham,

ham, &c. God is the Lord (his owne words doe make it plaine) and therefore *Abraham*, &c. though they liue not here visibly before men, yet they are aliue to God, and there is a part of them remaineth vnextinguisht, of which the Lord is God [u]. I know (saith *Paul*) that not death shall be able to separate vs from God [x]. Feare not them that can kill the body, but are not able to kill the soule [y]. What doth this argue, but that death as it betokeneth an abolish-ment of that which is, hath no power vpon the soule?

[u] Mat. 22. 31.
[x] Rom. 8. 38, 39.
[y] Mat. 10. 28.

To these euidences of Scripture, might be ioyned those reasons, which learned men, touching this point haue collected together; not a few.

First, it might be shewed how this Truth is engrauen as with a pen of iron in Nature; in that in all ages, by men of iudgement, the immortalitie of the soule hath been acknowledged, and the persons still reputed (as it were) Heretiques, and euen detested as monsters amongst men, that haue denied it. Secondly, it might be pressed out of the doctrine of Gods prouidence and iustice: For if we beleeue a God, by whom all things are disposed, and who measureth all his courses by a rule of Right; euen thence the immortalitie of the soule may be strongly gathered: We see here a kind of confusiō (as may be thought) the Euill tyrannize ouer the good; and men of the worst fashion, beare out their lewde courses euen with an high hand. How shall it bee beleeued that God taketh care of all things, and is iust to recompence euerie man according to his deedes, if these particulars should still bee suffered to goe on? and if the soule should be extinguisht with the Body, when should this declaration of Gods gouernment and iustice bee? sith heere in the World there is so little shew thereof, that euen good men (as we may see by *Dauid* [z], and by *Ieremie* [a]) are sometimes much perplexed thereabout.

[z] Psal 73. 2. 3.
[a] Ier. 12. 1. &c.

Thirdly, it might be to this end also vrged; how that amongst all men, euen by the very instinct of nature, there is a religion: which what is it, but a dependance vpon some God, accompanied with an expectation of an estate after this life? vntill which, that which is called Religion, hath not receiued that, which it chiefely aimed at: so that all religion whatsoeuer, is vtterly vaine, and to no end, if the soule with the body should haue a ioynt extinguishment:

Well then might that Epicureous and desperat speech preuaile, *Let vs eate and drinke, for to morrow we shall die* [b].

[b] 1. Cor. 15. 32.

Fourthly, it might further be alleaged, how ill it agrees with Gods infinite Wisedome, to make the end of men and beasts alike; sith man is one of his most noble creatures, and one for the seruice of whom the beasts and other things were ordained. What likelihood, that man should haue a priuiledge aboue other creatures, in regard of a command ouer them, and a power to vse them for his delight and comfort; and yet in the end should perish and come to nothing, euen as they? Nay: take away the hope of Immortalitie, the estate of man is made much worse then the beasts: in regard that man in this life, is subiect to more maladies and diseases then the beasts, and exercised with a world of cares, and thought-takings, which the other creatures here on earth are not acquainted with. Besides that, in this also his case would be the worse, he being assured of death, and liuing in an expectation of death; a thing which the beasts haue no manner of conceit of, nor can attaine vnto. Now, if man amidst all this, should bee depriued of all hope of an after state, and should receiue by death an vtter abolition; better a beast then a man, by many degrees.

Lastly, many things might bee noted of the nature and workings of mans soule, to proue that it is immortall. That light of knowledge which it hath, by which it is able to comprehend in some measure euen God himselfe; that light of conscience, putting a difference betwixt good and euill, and arraigning

it ſelfe (as it were) before Gods Tribunall, in the apprehenſion of an account to be yeelded to him, euen theſe things might bee made vſe of to confirme this point. But where *Moſes* and the Prophets cannot bee heard, other argumens may preſſe, but can neuer perſwade [c]: ſhould there come a meſſenger on purpoſe from the dead, to aſſure ſuch as reſt not on the Scriptures, that the ſoules departed are as yet in beeing, it would not ſatisfie, but they would ſtill deuiſe how to make ſome further queſtion.

[c] Luk. 16. 29.

Chap. XI.

There is ſpeciall reaſon why Chriſtians ſhould labour to be well aſſured of this point.

The neceſſity of being well ſetled in the foregoing point.

THis point is euen the ground of all religion. For if man did by death receiue a finall end, ſo that he were neuer any more to come in Being, what ſhould let the giuing of the reines by euery one to his owne vnruly luſts? why ſhould not each man euen deuiſe and ſtudy with himſelfe, which way he might be moſt profane?

Beſides this, as there be certaine naturall ſeeds of Atheiſme in vs, tending to the putting out of that common light touching the Beeing of God: ſo euen in this point alſo Satan will labour to corrupt, and to breede doubts touching the ſoule, and the perpetuall continuance thereof, after the diſſolution and abolishment of the body.

Salomon ſheweth in his owne experience, how a man, if he will giue way to his owne heart, when it is ſet on worke by the diuell, may furniſh himſelfe with probabilities herein, for denying the immortalitie of the ſoule [d]. Man may thinke with himſelfe, that to the eye of man, there is no difference betwixt the end of a man, and of a beaſt: the life of both lyeth in their breath; the death of both is by the expiration thereof; both were made of duſt, and both are diſſolued into duſt. Folke may talke of the aſcent of the ſpirit of a man after death, when the ſpirit of a beaſt deſcendeth to the earth and vaniſheth; but who euer ſaw it ſo? Or who is able, out of his certen knowledge to auouch it to be ſo. On this manner *Salomon* ſheweth how the diuel may teach Atheiſme to diſpute, and to conclude thereupon, that it is in vaine to expect any after happineſſe, but to giue ones ſelfe to the full fruition of all earthly contentments, without reſtraint; looking for no other portion.

[d] Eccleſ. 3. 19. &c.

Hence hath it come, that in all ages there haue been ſome, who haue ſtood vp to maintaine the periſhing of the ſoule: yea, euen among the people of God ſuch haue been found: as among the Iewes, it was the opinion of the Saduces; they acknowledged no reſurrection, no Angel, no ſpirit [e]; and this laſt Age of the world, ſo fertile in other wickednesſes, hath been herein alſo fruitfull, affording ſome, who haue vſed the gifts of the ſoule, and that power of diſcourſe and argumentation, with which God hath endowed it, to the diſprouing of the ſubſtance and immortall condition of the ſoule. Theſe turne all religion into a ſcoffe, imagining it to be no other but a wiſe inuention, for the keeping of the common people in ſubiection.

[e] Acts 23. 8.

Others there are, who haue broached another opinion, not denying the ſoules immortalitie ſimply and wholly; but yet maintaining I know not what drowſie and ſleeping eſtate thereof, betwixt the time of death, and the day of riſing; thinking the ſoule in all that time, to taſte (as we ſay) of neither weale nor woe, but to lie in ſome abſtruſe and hidden corner, like the flies in the winter ſeaſon, vntill the time that al ſhal be reſtored. Is not this point needful to be well

well digested, that we may strengthen our selues against these misconceites? When then we feele what power and working that which is called the Word of God hath vpon our hearts, and how mighty it is in operation, then let vs learne to relie vpon the authoritie thereof, and let one syllable of it preuaile more with vs, then a world of cauils produced to the contrary. What if an ordinary beleeuer cannot tell on the sudden, how to shift off euery subtile allegation, brought in by some wily workman against this, or some other part of Gods sacred truth; yet when by experience in his owne soule, hee hath found the truth of the Scripture in other things, let him stand stiffe and firme vnto it in this also. Wee will not teach men (like Papists) to bee wilfull, when they haue no ground at all, but selfe-opinion; or this, that (forsooth) it is the doctrine of the Church: but this we would bring them to, to rest confidently vpon the plaine euidence of the Scripture, whatsoeuer shall be argued or opposed to the contrary. As for example, when *Paul*, speaking of his death, speaketh so directly, that he looketh to be somewhere after, what shall I care for the cunning opposition of an Armie of Atheists?

David, though he haue but a staffe & a sling, yet, comming in the name of the Lord his God, shall be able to make his party good euen against the *Goliah*, armed throughout[f]. Now, as this poine is behoueful for the setling of our iudgements; so no lesse for the quickning of our care, to make due prouision for the time to come. We must die; this we all acknowledge. Now, if (to die) were for euer to leaue off to haue any manner of Being, then there were no reason in the world we should trouble our selues so much, as to cast for a place of entertainement: but in asmuch as when the body goeth to the graue, the soule is neither quite put out, nor falleth on sleepe with it in the dust, but remaineth still capable of some either ioy vnspeakable, or misery intolerable; what can concerne vs more, then to follow that course now, by which we may atriue at that Rest which is prouided by God, for the soules of those that loue his Name. Me thinks the very light of common reason, should bind a man to the hauing of some more then ordinarie care in this matter.

[f] 1. Sam. 17.

What comfort can be taken in vncertainty herein? especially, when as there is a certainty of dying first or last: so there is an assurance also, that a mans owne desert is the very quintessence of misery. Is it not a wonder, that men can so much delude themselues, as to confesse they must die, and that they know not how soone; and withall, that they haue deserued to bee damned, if God should deale against them in extremitie; and yet should labour no more then they do, to be assured, that when their soules are departed hence, they shall be conueyed into *Abrahams* bosome, there to enioy that gracious rest, which the Lord hath prepared for his chosen? If it were in a case that concernes our outward estate, no man of any ordinary vnderstanding would be halfe so venturous. Oh that wee should loue our better part so ill, as not to consider and prouide, where and how it shall be bestowed, when it shall be once discharged of this earthly Tabernacle!

Chap. XII.

The soules of the Faithfull presently vpon their separation from the body, are made partakers of an happie and comfortable estate.

OVr Apostle is an euidence to vs, of the condition and state of all true Beleeuers; now he maketh no middle, betwixt his dissolution, and his being with his Sauiour; hee speaketh of the latter, as the certen and immediate consequent of the former. No sooner should his soule bee from his

The fifth generall meditation.

body, but it ſhould be by and by with Chriſt: Death ſhould bee but as a doore opening vnto him a ſpeedy admittance into the ſocietie and preſence of the Lord. There can be no coloure of exception made againſt this collection ſaue onely this. It may be imagined, that *Pauls* caſe was ſingular; and that albeit, it might be his portion to bee thus ſpeedily vpon his death conueied vnto Chriſt, yet it cannot bee ſo with euery Chriſtian. But what true ground can bee alleaged, why *Pauls* caſe heerein, ſhould not bee the caſe of all the faithfull?

Perhaps a Papiſt may ſay, *Paul* was to bee a Martyr, and to ſuffer death for the Truth; and we hold (ſay they of the Romiſh Church) that Martyrs go immediately to heauen when they die.

This may thus be anſwered: Suppoſe this were a certen truth concerning Martyrs, that they are ſtraight with Chriſt when they are diſſolued; yet who can ſay, that *Paul* was aſſured when he ſpake theſe words, he ſhould offer his life for the cauſe of God? It was indeed not vnlikely, conſidering *Paul* was
g Phil.1.12.13 then in bands g, yet abſolutely certen we cannot ſay it was.

Peter (it is knowne) had a reuelation from the mouth of Chriſt, by what
h Iohn 21.19. 2.Pet.1.14. kind of death he ſhould glorifie God h; but it doth not appeare, that *Paul* had
i Acts 21.11. any. Truth is, *Agabus* foretold, that *Paul* ſhould be bound at Ieruſalem i: and
k Verſ.13. his reſolution was not to forbeare going to Ieruſalem, though hee were ſure there to ſuffer death k. But ſtill it is hard to ſay, that *Paul*, iuſt at the time of writing this Epiſtle, and theſe words, knew for certen that hee ſhould die as a Martyr, after ſome violent manner, and not an ordinary death in his bed. The
l Act.20.23,24 generalitie, to wit, that Bands and Afflictions remained him in euery citie, he knew l; but the particularity of the manner of his death, it cannot be prooued he vnderſtood.

That ſtory which reports his beheading at Rome, doth not bind vs to beleeue it, but giues rather cauſe of doubting it; in as much as it reports the crucifying of *Peter* the ſame day: which, by the many probabilities brought to proue him neuer to haue been at Rome, is made to be vnlikely.

Thus, though it ſhould be pretended, that this immediate being with Chriſt after death, was his lot, becauſe a Martyr, yet could it be of no force to proue the ſingularitie of his caſe; but for all that it ſtill remaines good, that in him we may behold the common ſtate of all Beleeuers. But to put it out of all queſtion, that *Paul*, in this comfortableneſſe of his eſtate after death, did not think himſelfe exempt from others; we may obſerue his owne words. When he had ſpoken of ſuch afflictions, as happen vnto Gods Elect in this life, in all which they haue comfort, ſo long as they faſten their eies and thoughts vpon that eternall waight of glory which commeth after), immediately he addeth (ſpeaking in the plurall number, as accounting himſelfe intereſſed therein with others) *Wee know that if our earthly houſe, &c. bee deſtroyed, wee haue a building giuen*
m 2.Cor.5.1. *of God, &c.* m.

This then by *Pauls* plaine words is the lot of all true Chriſtians, that inſtantly, vpon the diſſolution of their earthly houſes, which their ſoules here inhabit, they ſhall bee admitted into a more excellent kind of dwelling, euen ſuch an one, wherein, being remooued from the body, they ſhall dwell with the
n Verſ.8. Lord n.

Needs muſt it be acknowledged, that this place is ſpoken, not of ſome ſpeciall ones among Beleeuers, but of all beleeuers, euen of all, to whom God hath
o Verſ.5. giuen the earneſt of his ſpirit o, and that is a common fauour beſtowed vpon all
p 2.Cor.1.22. Eph.1.13,14. the Elect p.

How plaine to this purpoſe are thoſe other euidences which may be produced from the Scripture.

q Luk.16.22. *Lazarus* was conueied by Angels into *Abrahams* boſome q; that is, hee was

gathere

gathered to the ſoule of *Abraham* the Father of the faithfull, there to enioy the ſame quiet which he enioyed.

The ſtate of heauen is compared to a Banquet [r]: and that, of being in *Abrahams* boſome, is an alluſion thereto, conſidering the Iewes manner of leaning along at meate; according to which was that of *Iohn* leaning, or lying in the lap or boſome of our Sauiour [s]. Certaine it is, that *Lazarus* was in a comfortable eſtate: *He is comforted* (ſaid *Abraham* to the Rich man) *and thou art tormented* [t]. To the peuitent Theefe Paradiſe was promiſed, yea to bee enioyed that very Day wherein it was promiſed [u]; what reaſon to thinke otherwiſe of any faithfull Chriſtian? Why ſhould this remoſt of all malefactor be tranſlated immediatly into Paradiſe, and not alſo euery one that ſo repenteth, and ſo beleeueth as he did. If it ſhall be pretended, that the torments which he ſuffered, being crucified, ſtood him in ſtead of ſome other ſufferings, which had it not been for that he ſhould haue paſſed before his entrance into Paradiſe; it may be anſwered, that by their owne doctrine (meaning the Papiſts, who it is ſuppoſed thus obiect) it cannot ſtand: becauſe that ſufferings in this world, which muſt preuent after ſufferings in their deuiſed Purgatory, muſt bee voluntary, and vndertaken with an intent of making ſatisfaction vnto God. Now this Theefe came to his puniſhment againſt his will, and had no thought of ſatisfying: and therefore that pretext cannot auoide the force of the reaſon drawne from that example. But aboue all, how pregnant is that ſpeech, *Bleſſed are the dead that die in the Lord, they reſt from their labours* [x].

Here is a Reſt preſently vpon death to all the faithfull; and albeit there is an endeauour to elude this worthy teſtimony, by reſtraining it to Martyrs; yet to any, reading the Chapter, it will ſoone appeare, that there is no ſhew nor ſhadow of reaſon ſo to limit it; Martyrs being not ſo much as once made mention of in that place: but it is ſpoken of all, who keepe the Commandements of God, and the faith of Ieſus [y], and then the Phraſe is of *Dying in the Lord*: which tearme if it be made peculiar to Martyrs, in whom ſhal we ſay that other Chriſtians die? But not to ſay ſo much herein as might be heaped vp, this is certaine; that it cannot be found in Scripture, that there is any manner of ſuffering, after this life ended, reſerued for thoſe, whoſe ſinnes in Chriſt God hath pardoned, and vpon whom he will beſtow the Ioyes of heauen.

God hath promiſed to thoſe that repent, that hee will forgiue their iniquities, and remember their ſinnes no more [z], and that in Chriſt he remitteth freely [a]. Now, what a ſtrange imputation of mocking ſhall it be to God, that hee ſhould be ſaid to puniſh, after he hath pardoned the offence; that he ſhould acquite of the debt, but not of the paiment? Wee are commanded to forgiue, as God doth [b]. If now it ſhall not be ſuppoſed, that God when he forgiues the fault, he forgiues the puniſhment too; what a window, or wide gate rather, is opened for reuenge?

A man may pretend to haue forgiuen the offence of his neighbor, but he will ſtill (forſooth) runne a courſe whereby to puniſh him for the ſame; what kind of forgiuing ſhall this be called?

This then is a certentie, that God neuer requireth any ſatisfactorie ſufferings of thoſe, whom he hath once forgiuen in Chriſt Ieſus. He correcteth ſometimes as a Father, but neuer inflicteth any thing as a Iudge. God hath ſo fully cleared his, in Chriſt, that there is no reckoning behind, to hinder their immediat ioyning vnto Chriſt, when they are once remooued from the World.

[r] Matth. 8. 11.
[s] Ioh. 13. 23.
[t] Luke 16. 25.
[u] Luke 23. 43.
[x] Reuel. 14. 13.
[y] Verſe 12.
[z] Ier. 31. 34.
[a] Col. 2. 13.
[b] Ephel. 4. 32.

Chap. XIII.

Two things are necessarily to be added, touching the former point.

An addition for the better vnderstanding of the matter of the former Chapter. See *Caluins Instit lib.3. c.25.s.6.*

TO the end that which hath been said, may be the better and the more profitably vnderstood, it is meete to adioyne two particulars. The one, a restraint to our naturall curiositie; that contenting our selues with so much as the Scripture hath reuealed, to wit, That the Faithfull departed, rest with God in Christ; we make no further enquiries touching the particularity of the place. Many trouble themselues much in disputing of the place of the departed soules, and the kind and qualitie of the glory they enioy. But it is foolish and rash, to enquire further about things vnknowne, then God doth giue vs to vnderstand. It is enough that the Scripture assureth vs, that Christ is present with them, and that hee receiueth them into Paradise, there to enioy comfort. Beyond this the Scripture doth not reach. Who shall be able to discouer the rest, which God hath secreted? This is sufficient to know that the soule is with God that gaue it, and in an estate of quietnesse.

The other specialty, is, that we must know, that the happinesse of the soule is not complete, nor will be, vntil the time of re-uniting to the body. And there is and will be, a kind of longing in the faithfull soules, for their ioyning againe to those bodies from which death hath parted them; as conceiuing their felicity not to be perfect vntill then. That saying of *Paul* is worth obseruing, *We sigh, &c. because we would not be vnclothed, but would bee clothed vpon, that mortalitie might be swallowed vp of Life* [c]. It proueth, that euen in the faithfull, notwithstanding their assurance of going instantly vnto Christ, yet there is a kind of lothnesse of leauing the body, and a willingnesse rather (if it might so be) that there might be a present enioying of that blisse which is after expected, without any laying downe of the body. This is the summe: The soule is in rest, but not in perfection of blisse, neither shall it be vntill the end of all.

[c] 2. Cor. 5. 4.

Chap. XIV.

The doctrine of Purgatory is but an idle fancy.

An vrging of what hath bin said against Popish Purgatory.

WHere is now that Purgatory fier, for which the Church of Rome so much striueth? It diuideth that Region which is supposed to be vnder ground, into foure roomes; the lowest whereof is Hell, where the damned are tormented with eternall flames: the next aboue that, Purgatory: the third, a certaine peculiar receptacle for such Infants soules, as depart the world without Baptisme: the fourth, was for the soules of the beleeuing Fathers till the death of Christ; and this is now supposed to stand empty. Now Purgatory is held to be of this vse; To purge their soules by fier, which here in this life were not thorowly clensed and cleered from those sinnes which they committed after their baptizing. This Purgatory is held to be a place in vse vntill the day of Iudgement; and the fier thereof, to exceede all ordinary fier; yea, not to differ any thing from the fier of Hell, but onely in this, that this shall haue an end; whereas that of Hell is vndeterminable.

See *Bellar. de purgat. l.1.c.1.*

Now, for the meanes of deliuery from these Purgatory paines, they appoint, next the mercy of the Pope (who is able, euen at once, to rid it, if he would) the prayers and offerings of those that are aliue, by whose instance and fernencie, others

others may be either finally freed, or at the least much relieued. Hence haue ſtremed all thoſe ſeruices for the dead, of Maſſes, Dirges, Trentals, & ſuch like: together with the large legacies giuen for the buying out of the torment there; though it is held, that ſeuen yeeres ſpace, is the ordinary rate of ſuffering for euery particular ſinne, for which there was not made in this life a plenary ſatisfaction. This is the briefe of Popiſh doctrine touching this; a point in their holding ſo materiall, that he is adiudged to be no Chriſtian that denieth it.

Strange and many are the fables and tales for the colouring of this opinion; it being a doctrine to the purſe ſo exceeding profitable: neither hath any one thing ſo much enriched Rome, as the feare of Purgatory.

When men are poſſeſſed with an opinion, of the vnauoidable neceſſitie of paſſing thorow Purgatory into Heauen, and when they are taught, the paines thereof to be ſo vnſpeakable, what will they not giue to be deliuered thence?

Who would not part with the very beſt of his outward eſtate, when hee is now to leaue the world, to the end hee might bee aſſured, to make but a ſhort cut through ſuch a burning lake, as this is ſuppoſed to be; vnto the place of eternall quiet; and to be landed quickly in that flowrie field, imagined to bee by Purgatory; in which the poore roſted ſoules are thought to be refreſhed after their ended paines, before their entrance into Paradiſe.

Now, how agreeth this with the doctrine of the Scripture, maintaining, the ſoules departed, inſtantly vpon their death to be with Chriſt, and to reſt from labour? How be they with Chriſt, if they be in Purgatory? how doe they reſt, if they be ſtill tormented ſo vnmeaſurably? Strange it is, that a matter wherein the profeſſors of it are ſo confident, & which is reputed to be little leſſe then an Article of the Faith, ſhould yet haue ſlender euidence from the Scripture. A wonder, that God, who in his Law of old, appointed ſacrifices, and expiations for all ſorts of ſinnes and pollutions (euen for leproſies, iſſues of bloud, touchings of the dead, &c.) ſhould yet neuer, that we can find, ordaine any for the ſoules in Purgatory. The Beleeuers of old wept for the dead: neuer doe we reade that they mingled their teares with prayers for deliuerance from theſe flames. There was then no Church-treaſury, into which to gather the ſatisfactions of ſuch worthy men, as *Noah* and *Abraham*, to giue out ſome part thereof for the ſatisfaction of tormented ſoules.

Foure thouſand yeeres had the Church continued before our Sauiour came: and yet all that while, there was nothing tending to this doctrine. Neither in the ſtorie of the Goſpell, nor yet in the writings of the Apoſtles, is there any ſhew hereof: no indulgence granted for the dead; no prayer for departed ſoules; nothing ſo much as to make it probable, that they are yet in torment.

Thus is Purgatory prooued to be but a meere fiction. No ſuch place, no ſuch fier for ſcouring of ſoules, as is there imagined.

Chap. XV.

The doctrine touching the comfortable eſtate of the Soule after death, and the poſſibilitie of being aſſured thereof, maketh a maine difference betwixt true Religion and Popery.

BY that which hath been ſaid, wee may behold a materiall difference betwixt our true Religion, and that of Popery.

Ours, giues aſſurance of going immediatly vnto Chriſt. That, teacheth a man can neuer in this life be aſſured of ſaluation. Only this is he ſure, that in caſe he be ſaued, he muſt remaine for a time in a paine as great as helles; where, if the matter bee not well plied by

A materiall difference betwixt true Religion and Popery.

those which are left here in truſt (as who knoweth what they will doe when he is gone?) he may lie frying many yeeres; perhaps, till the day of Reſurrection.

How is it poſſible for a Papiſt to die in peace, who is not ſure of being ſaued; but yet ſure (if he be ſaued) he muſt into Purgatory, there to remaine in an vnſpeakable torment, he cannot tell how long? Oh that we could learne to ſee, and to value the worth of true Religion, which will enable a man to ſay to his ſoule: *When I am diſſolued, I ſhall be with Chriſt, which is beſt of all.* Would wee know how we may come to be aſſured hereof? Behold a Rule. Life eternall is begun in this world: he who would be with Chriſt when he dieth, muſt labour to be with him while he liues. *Where I am, there ſhall my ſeruant bee*, ſaith Chriſt [d]. He muſt be a ſeruant of Chriſt now, who hath a deſire to bee with Chriſt hereafter. Now hee ſaith withall; *If any man ſerue me, let him follow me.* Let vs looke what way of Faith, of Holineſſe, of Obedience hee hath chalked out vnto vs in his word, and in it let vs goe. This will bring a man peace at the laſt; this will guide vnto Chriſt, which is beſt of all. And well may it bee ſaid to be beſt of all. For if Ieſus Chriſt be beſt of all, what can be better then to be with him? This indeed ſhould be the end and ſcope of all our deſires: yea, albeit Saluation and Being with Chriſt, cannot be ſeuered; yet we ſhould ſtriue to haue an eye to this, more then to any thing elſe whatſoeuer it bee. Though it be not poſſible either to find Chriſt in Hell, or to miſſe him in Heauen, yet a man ſhould labour to bring his thoughts to this, that hee would rather bee in Hell with Chriſt, then in Heauen without him.

[d] Iohn 12. 26.

THE DOCTRINE

An Aduertiſement to the Reader.

I Offer here vnto thee (good Reader) this ſhort Catechiſme, neither preferring it before other the like briefes of Religion, neither yet equalling it to any, but I willingly ſubmit it to thy iudgement, to place it in what ranke thou wilt. Onely this, if thou art diſpoſed after thou haſt viewed the Title, to looke further into the thing it ſelfe, then I pray thee by the way, to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order it ſheweth thee firſt, what was the excellency of thy firſt making by the eternall Trinitie. Secondly, it diſcouereth the depth of miſery, into which thou haſt plunged thy ſelfe, by communicating with Adams *diſobedience, together with thy vtter diſability, ſo much as by a thought to deſire, or to deſerue thine owne recouery. Thirdly, it pointeth out Chriſt vnto thee,* whom God the Father had ſealed [a] to ſaue his people from their ſinnes [b]. *Fourthly, it makes knowne vnto thee the ſufficiency of his ſacrifice, and the meanes of applying it to thine own ſoule. Fifthly, it teacheth thee whence to expect faith, what meanes to vſe for the attainment of it, and how to be aſſured that it is vnfained. Sixthly, becauſe* the end of the appearing of grace is, that we ſhould denie vngodlineſſe [c], *therfore it vrgeth vpon thee the neceſſitie of good workes,* that ſo thou maieſt be neither idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt [d]. *Seuenthly, foraſmuch as* the way of the Righteous ſhineth, as the light that ſhineth more and more vnto the perfect day [e]; *therefore alſo it calleth vpon thee* to grow in grace [f]; *and enformeth thee by what helpes thou mayeſt be* led forward vnto perfection [g]. *Eightly, leſt in this good courſe being encountred with vnexpected tribulations,* thou ſhouldeſt be wearied, and faint in thy mind [h], *it fore-aduiſeth thee of the certainty of diuers afflictions; and teacheth thee both how to frame thy ſelfe to the taking vp of thy Croſſe, and withall* what quiet fruit of righteouſneſſe to expect, by being exerciſed thereby [i]; *In the middeſt of all,* ſtill looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauiour Ieſus Chriſt [k]. *Ninthly, and laſtly, the generall direction for holineſſe and righteouſneſſe, it applieth to particulars, both to thy daily carriage in the vſe of things indifferent, as apparrell, meate, recreation, reſt; and to thine age, qualitie, and calling: that ſo in euery reſpect* thy conuerſation may be ſuch, as becommeth the Goſpell [l]. *This is the courſe and ſumme of this* forme of holy

[a] Iohn 6.27.
[b] Matth. 1.21
[c] Tit. 2.11.12.
[d] 2. Pet. 1.8.
[e] Prou. 4.18.
[f] 2. Pet. 3.18.
[g] Heb. 6.1.
[h] Heb. 12.3.
[i] Heb. 12.11.
[k] Titus 2.13.
[l] Phil. 1.27.

ly

ly doctrine, *whereunto my desire* is to deliuer thee [m], *and in which I perswade my selfe I haue comprized the full summe of true Religion.*

Now for the manner of it, I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text: Thou shalt find me to haue failed in a very few: and yet in those if thou conferre with that place to which I referre thee, thou shalt find me not to haue erred from the meaning of the spirit of God therein. The reason of this course is, first, to acquaint thee with the language of the Scripture. Secondly, that each point may haue the more credit, when thy conscience shall see and heare, as it were, God himselfe speaking in every answer.

Thirdly, that thou maiest acknowledge, that (which many in their ignorance will not beleeue) the Scripture is a rich store-house, affoarding directions for euery particular.

Now, where I haue supposed some word or speeche to bee such as might breed thee some trouble, not beeing rightly vnderstood, I haue in the margine (as it were) reached thee a light for the clearing of all such darker places: that thou mightest both know the sense, and acknowledge the certenty of those things [n], *wherein my desire is thou maiest be instructed. This is all, whereof I haue to admonish thee: Proceede now, in Gods name, to the perusing of the thing it selfe:* and the Lord giue thee vnderstanding in all things [o]. *All that I desire of thee (by the way of recompence) for my endeauour to do thee good, is,* that thou wouldest striue with me by prayers to God for [p] me, that I may fulfill the Ministery which I haue receiued in the Lord [q]: *And so* I commend thee to him, and to the Word of his grace; wilshing thee an inheritance among them that are sanctified [r].

[m] Rom. 6.17.

[n] Luke 1.4.

[o] 2. Tim. 2.7.

[p] Rom. 15.30.

[q] Colos. 4.17.

[r] Act. 20.32.

Thine in the Lord,

SAM. HIERON.

Modburie in Deuon, the fourth of August. 1604.

THE DOCTRINE

THE DOCTRINE OF THE BEGINNING OF CHRIST.

Short for memory, plaine for capacity, deliuered *almost in the expresse words of the Text* for the more Authority.

The eleuenth Edition, corrected by the Author.

1 Cor. 14. 20.

Brethren, be not children in vnderstanding; but as concerning maliciousnesse be children, but in vnderstanding, be of ripe age.



AT LONDON
Printed by *Iohn Beale* for *Ioyce Macham* Widow, 1619.

THE

DOCTRINE OF THE BEGINNING OF CHRIST.

THE DOCTRINE OF the beginning of Christ.

Question.

WHo made man?

A. The Lord God [a], *Gen.* 2. 7.

Q. What is God?

A. The Almighty [b], which is, which was, and which is to come [c], *Reu.* 1. 8.

Q. How many [d] *Persons bee there in the God-head?*

A. Three: the Father, the Word [e], and the Holy Ghost, 1 *Ioh.* 5. 7.

Q. Are there then three Gods?

A. To vs [f] there is but one God, 1 *Cor.* 8. 6.

Q. Wherefore did God make man?

A. For his owne sake [g], *Pro.* 16. 4.

Q. Whereof was man made?

A. Of the dust of the ground [h], *Genes.* 2. 7.

Q. After what fashion did God make man?

A. In his owne Image, *Gen.* 1. 27.

Q. What was this Image especially?

A. Righteousnesse and true holinesse. *Ephe.* 4. 24.

Q. Doth this Image of God abide still in our nature?

A. We all haue sinned, and are depriued of the glory [i] of God, *Rom.* 3. 23.

Q. What is sinne?

A. The transgression of Gods Law, 1 *Ioh.* 3. 4.

Q. What was the first sinne by which came this spirituall nakednesse [k]*?*

A. Adams [l] eating the forbidden fruite, *Gen.* 3. 7.

Q. Who drew Adam to that sin?

A. The old Serpent the Diuell: he was the murtherer from the beginning, *Reu.* 12. 9. *Gen.* 3. 1 *Ioh.* 3. 44.

Q. What entred into the world thereby?

A. Death [m] came ouer all men, *Rom.* 5. 12.

Q. Why? there was but one man sinned.

A. Yet by the offence of one, the guilt came vpon all [n], *Rom.* 5. 18.

Q. In what estate are wee then of our selues?

A. Borne in iniquity [o], and the children of wrath, *Eph.* 2. 3, *Psal.* 51. 5.

Q. And what is belonging to vs?

A. Except we repent [p], wee shall all perish, *Luke* 13. 3.

Q. Can we by no meanes redeme it by this?

A. No: for what can a man giue for recompence of his soule? *Mat.* 16. 26.

Q. What is then the onely name giuen vnder Heauen, whereby we must be saued?

A. Iesus Christ, *Acts* 4. 12.

Q. What is Iesus Christ?

A. A holy thing [r], borne of a woman, and called the Son of God, *Luke* 1. 35.

Q. What hath he done for vs?

A. Hee hath giuen himselfe [s] for vs, *Ephe.* 5. 2.

Q. Wherefore hath God sent him to doe this for vs?

A. That we should not perish, but haue life euerlasting. *Io.* 3. 16.

Q. How doth hee bring this to

passe

[a] Therefore ought we to be chearefull in our seruice of God, *Psal.* 100. 1, 2, 3.
[b] Able to doe whatsoeuer he will, *Psal.* 135. 6.
[c] To this agrees Gods name, I AM, *Exod* 3. 14.
[d] A Person importeth distinct subsistence, hauing in it the whole God-head.
[e] The same so called, *Iohn* 1. 1. because hee is the expresse Image of his Father, euen as a word is of the speakers mind.
[f] Who are Christians.
[g] For his owne glories sake.
[h] That teacheth humility, *Gen* 18. 27.

[i] Of that glorious estate which standeth in hauing fellowship with God.
[k] That is, this stripping of man from his first excellency.
[l] The nakednes which Adam then saw in himselfe was of the soule especially, which brought the shame of bodily nakednes

[m] Both of body and soule.
[n] We were all in *Adame*, loined, and *Adam* was a publike person
[o] Being both voide of all goodnesse, and apt & prone to sin whatsoeuer.
[p] That is, turne from all our sinne vnto God, and become new creatures, 2 *Cor.* 5. 17.
[q] Could or meanes.
[r] At his birth he first became man: yet was alwayes God ouer all blessed for euer. *Rom.* 9. 5.
[s] To be a sacrifice for our sins, which sheweth both his loue, and the sufficiency of his sacrifice.

passe for vs?

A. By being our redemption, [t] and our righteousnes [u], 1 Cor. 1.30.

Q. How is he our redemption?

A. Because hee hath bought vs with the price of his owne blood, 1 Cor. 6.20. 1 Pet. 1.19.

Q. How is he our righteousnes?

A. Because hee doth present vs without fault in Gods sight, Col. 1.22.

Q. How are we made righteous through Christ?

A. As he was made sinne for vs [x], 2 Cor. 5.21.

Q. How come we to the knowledge of all this?

A. By the Word of Truth, which is the Gospell, Col. 1.5.

Q. What is the Gospell?

A. Glad tidings to all Gods people [*], Luke 2.10.

Q. To whom doe these benefits of Christ appertaine?

A. Euen to those which beleeue in his name [y], Iohn 1.12.

Q. What is Faith?

A. To know [z] that Iesus is the Christ [a], the Sonne of the liuing God, Iohn 6.69.

Q. Is it not in our power to beleeue?

A. No man can come [b] to Christ, except God the Father draw him [c], Iohn 6.44.

Q. What is the outward meanes by which Faith commeth?

A. The hearing of a Preacher which is sent [d], Rom. 10.14,15.

Q. What is the inward meanes?

A. The opening of the heart [e], Acts 16.14.

Q. When doth the Word preached worke best with the hearers?

A. When it is receiued not as the word of man, but as it is indeed the Word of God, 1. Thess. 2.13.

Q. What is especially to be cared for, by those which think they haue faith?

A. To proouе [f] themselues whether they are in the faith or no, 2 Cor. 13.5.

Q. What is the principall fruit of Faith by which it is knowne?

A. The purifying of the heart, Acts 15.9.

Q. What is the surest note of a purified heart?

A. A desire in all things to liue honestly [h], Heb. 13.18.

Q. What is chiefly to bee vrged vpon those which beleeue?

A. That they bee carefull to shew forth good workes [i], Tit. 3.8.

Q. What workes be good?

A. Such as God requireth [k], Mich. 6.8.

Q. When are our workes called good?

A. When we haue respect to all [l] Gods Commandements, Psal. 119.6.

Q. How many bee the Commandements of God?

A. Ten, Exod. 34.28.

Q. What is the briefe sum of them all?

A. Thou shalt loue the Lord thy God with all thy hart, with all thy soule, and with all thy mind [m], and thy neighbour as thy selfe, Mat. 22.37.39.

Q. Are we of our selues sufficient to doe good workes?

A. No: our sufficiency is of God [n], 2 Cor. 3.5.

Q. Are wee then saued by our workes?

A. No: but by grace [o], Eph. 2.8,9.

Q. Is not our saluation partly by workes, partly by grace [p]?

A. Then grace were no grace, Rom. 11.6.

Q. What is further required of a Christian?

A. To encrease [q] more and more [r], 1 Thess. 4.1.

Q. How many meanes be there to further our encreasing?

A. Three especially.

Q. What is the first?

A. The sincere milke of Gods word, 1 Pet. 2.2.

Q. How

[t] That saueth vs from perishing.
[u] Thereby wee haue life euerlasting.
[x] Our sinne was imposed to him, and so is his righteousnesse to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.
[*] So much is meant by (the people) THEM is a word of distinction, compare Mat. 1.21.
[y] Faith is the condition of the new Couenant.
[z] By proofe of Scripture, and by comfortable experience in a mans own soule.
[a] Besides whom no other is to be looked for.
[b] That is, beleeue in him, Iohn 6.35.
[c] Worke faith in him by his Spirit, and of vnwilling make him willing.
[d] That is, who is endued with gifts to teach: for God sends no other.
[e] To listen, and to bee able to make a good vse of things taught.
[f] Because it is an easie and dangerous thing therin to be deceiued.
[g] The heart is wicked aboue all things, Ier. 17.9. & the thoghts of it are onely euill euery day, Gen. 6.5.
[h] A making conscience to auoid euery sinne.
[i] For the glory of God, and the example of others. Mat. 5.16. for the credite of their profession, Tit. 2.10. and sealing vp to their soules their election, 2 Pet. 1.10.
[k] The will of God is the rule of all good.
[l] Not seeking a dispensation for any one sinne, & doing good duties for the Commandements sake.
[m] Thus is the Law of God spirituall, binding euen the most secret thoughts, Rom. 7.14.
[n] He worketh both the will and the deed, Phil. 2.13.
[o] For euen our righteousnesse is as filthy clouts. Isa. 64.6.
[p] The Papists diuide our saluation betweene these two.
[q] Not to goe forward, is to goe backward; and he which thinks he hath grace enough, hath none at all, Luk. 8.18.
[r] In knowledge, in faith, and in obedience.

Q. How many wayes be there of vſing the word?

A. Foure.

Q. What is the firſt?

A. A publike hearing with an honeſt & good heart[f], *Luk.*8.15

[f] A heart like the good ground, inwardly well ſeaſoned, and bringing forth good fruite outwardly.

Q. What is the ſecond?

A. Daily ſearching the Scriptures, whether thoſe things which we hear are ſo[g], *Act.*17.11

[g] Try all things. 1 *Theſſ.*5.21.

Q. What is the third?

A. To let it be our meditation[h], *Pſal.*119.97.

[h] To know what meditation is, ſee theſe two places, *Pſa.*77.6. *Luk.*2.19.

Q. What is the fourth?

A. To talke of it[i], *Deut.*6.7.

[i] With ſobriety, reuerence, and humility.

Q. What is the ſecond meanes to edifie vs in our holy faith?

A. Praying in the Holy Ghoſt[k], *Iude* 20.

[k] By the direction of Gods Spirit.

Q. What is Prayer?

A. A pouring out of the very ſoule before the Lord[l], 1 *Sa.* 1.15. *Pſal.*62.8.

[l] Therefore prayer muſt bee with humility, feeling, & faith.

Q. Who is the onely Mediator by whom we muſt pray?

A. There is one[m] Mediator, Ieſus Chriſt, 1 *Tim.*2.5.

[m] But one, as there is but one God.

Q. Know we how to pray as we ought?

A. No: yet Gods Spirit helpeth our infirmities[n], *Rom.*8.26

[n] Sheweth vs our wants, and teacheth vs how to behaue our ſelues as wee ought.

Q. What is the beſt rule of prayer?

A. That which Chriſt taught, *Mat.*6.9.

Q. What is the third meanes for our ſpirituall encreaſe?

A. The vſe of the ſeales[o] of Righteouſneſſe, the two Sacraments, *Rom.*4.11.

[o] Seeing they be ſeales, they doe confirme faith.

Q. What be they?

A. Baptiſme, and the Lords Supper[p], *Mat.*28.19. 1 *Cor.*11.23

[p] Onely theſe two are Sacraments, becauſe by theſe two onely it is promiſed, that by the right vſing of the outward ſignes in them, the fauour of God in Chriſt ſhall bee ſealed vp vnto our ſoules

Q. How doth Baptiſme ſtrengthen our faith, and further our obedience?

A. When we doe daily conſider the nature and end of Baptiſme.

Q. What is the nature of Baptiſme?

A. It is the waſhing[q] of the new birth. *Tit.*3.5.

[q] A waſhing, which both declareth and ſealeth to vs our new birth, and therefore muſt encreaſe our comfort in Chriſt.

Q. Can the waſhing of the fleſh ſaue vs?

A. Baptiſme is but a figure[r]: it is the blood of Chriſt which purgeth the conſcience[s], 1 *Pet.* 3.21. *Heb.*9.14.

[r] Which doth ſhadow out our ſanctification & deliuerance frō ſinne and death.

[s] The outward ſigne doth not of it ſelfe beſtow grace.

Q. What is the end of our waſhing in Baptiſme?

A. That we ſhould be holy, & without blame, zealous of good workes[t], *Eph.*5.27. *Tit.*2.14.

[t] The meditation hereof will ſtirre vp to obedience.

Q. How doth the Sacrament of the Lords ſupper increaſe our faith?

A. Becauſe it ſhewes the Lords death vntil he come[u], 1 *Co.*11.26

[u] Chriſts death is the ground of our faith.

Q. How muſt this Sacrament be vſed?

A. Euery man muſt examine[x] himſelfe, and ſo let him eate of the bread and drinke of the cup, 1 *Cor.*11.28.

[x] Touching his faith and repentance.

Q. What muſt euery Chriſtian make account of, that holdeth this courſe?

A. That hee muſt through many afflictions enter into the Kingdome of God, *Act.*14.22.

Q. Is it good for vs to be afflicted?

A. Yea, in ſundry reſpects, *Pſal.*119.71.

Q. What is one?

A. Before wee bee afflicted[y] we goe aſtray, *Pſal.*119.67.

[y] Affliction is a meanes to reclaime vs, and ſo to free vs from the condemnation that ſhall come vpon the world. 1 *Cor.* 11.32.

Q. What is another?

A. In our affliction we will ſeeke God diligently, *Heſ.*5.15.

Q. What is a third?

A. Affliction maketh our faith much more precious then gold[z], 1 *Pet.*1.7.

[z] The ſtrength of our faith is tried, and our experience of Gods loue encreaſed by affliction.

Q. How many ſorts of afflictions be there?

A. Two: inward, and outward.

Q. What be inward afflictions?

A. Satans buffetings, and the drawing by our owne concupiſcence[a], 2 *Cor.*12.7. *Iam.*1.14.

[a] The corruption and ſinne that dwelleth in vs.

Q. How doth Satan dealle with Gods children?

A. He doth winnow them as wheate[b], *Luk.* 22.31.

[b] Sift them by ſundry tentations.

Q. What is our duty therefore?

A. To be ſober[c] & watching[d] putting on the whole armour of God, 1 *Pet.*5.8. *Eph.*6.11.

[c] Both in applying the inward graces of the mind. Rom. 12.3 and in vſing the outward bleſſings of this life.

[d] For the preuenting of all faults.

Q. What is our comfort herein?

A. Chriſt hath prayed that our

faith may not faile [q], Luk. 22. 32.

Q. Yea, but the diuell is a roaring Lyon.

A. Greater is he which is in [r] vs, then he which is in the world [s], 1 Ioh. 4. 4.

Q. How doth our inward concupiscence afflict vs?

A. When it leades vs captiue, that wee cannot doe the good which we would [t], *Rom.* 17. 9. 23.

Q. What is our duty hereupon?

A. To keepe our hearts with all diligence [u], *Prou.* 4. 23.

Q. What is our cõfort in this case?

A. Gods power is made perfect [x] by our weaknes, 2 *Cor.* 12. 9

Q. But alasse we come far short of our duties.

A. The Lord will spare vs [x], as a man spareth his owne sonne that serueth him, *Mal.* 3. 17.

Q. Put case the child of God fall into some foule euill.

A. Though he fall, yet he shal not be cut off: for the Lord puts vnder his hand [y], *Psal.* 37. 24.

Q. What be outward afflictions?

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake [z] falsly [a], *Mat.* 5. 11.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill may either be conuerted [b], or ashamed [c], 1 *Pet.* 2. 12. *Tit.* 2. 8.

Q. What is our cõfort in this crosse?

A. The reward is great in [d] heauen, *Mat.* 5. 12.

Q. What is affliction in goods?

A. Losses of diuers kinds.

Q. What is chiefly to be thought vpon in such an affliction?

A. That wee open not our [e] mouth, because it is the Lord that hath done it [f], *Psal.* 39. 9.

Q. What is our comfort herein?

A. The Lord is able to giue vs more, 2 *Chron.* 25. 9.

Q. But how if he still keep vs lowe?

A. Yet a good conscience [g] is a continuall feast [h], *Pro.* 15. 15.

Q. What is affliction in a mans person?

A. Sickneſſe and death.

Q. What is the first thing to bee done in sickneſſe?

A. We must confesse against [i] our selues our wickednesse vnto the Lord, *Psal.* 32. 5.

Q. What is our comfort in sicknes?

A. That the Lord will turne all our bed [k] in our sicknes, *Ps.* 41. 3.

Q. How if the Lord recouer vs?

A. We must sinne no more [l], left a worst thing come vnto vs, *Ioh.* 5: 14.

Q. Is it not lawfull to vse charmes for the curing of diseases?

A. Let there bee no charmer found among you, saith God, *Deut.* 18. 10. 11.

Q. But yet many haue beene holpen by such meanes [m].

A. We may not doe euil, that good may come thereby, *Ro.* 3: 8.

Q. What is our principall duty in respect of death?

A. To die daily [n], 1 *Cor.* 15: 31.

Q. What is the best comfort when the time of departing is at hand.

A. That wee haue kept the faith [o], 2 *Tim.* 4. 7.

Q. What besides?

A. That Christ hath plucked out the sting of death, which is sinne [p], 1 *Cor.* 15. 55, 56.

Q. When will God wipe away all teares from the eyes of his children?

A. At the time of refreshing [q], *Reu.* 21. 4. *Acts* 3. 19.

Q. What time is that?

A. When that same Iesus Christ which is now preached vnto vs, shall come to iudgement, *Acts* 3. 19.

Q. Is that time neere?

A. The Iudge standeth before the doore, *Iam.* 5. 9.

Q. In what manner will he come?

A. In his glory, & all his holy Angels with him; *Mat.* 25. 31.

Q. What will he doe when he commeth?

A. He

[q] The prayer for the Disciples is for all beleeuers, *Ioh.* 17. 20.
[r] Christ by his Spirit,
[s] Satan the Prince and God of this world, 2 *Cor.* 4. 4.

[t] Hence ariseth the combate betwixt the flesh and the spirit in Gods children, *Galat.* 5. 17.
[u] That euill motions may either not arise, or may bee soone suppressed.
[x] Is made more manifest.

[x] By accepting the will for the deede, 2 *Cor.* 8. 12

[y] God performeth the good worke hee hath begun, *Phil.* 1. 6.

[z] For malice to our good profession.
[a] Let none of you suffer as an euill doer, 1 *Pet.* 4. 15.

[b] By our good example.
[c] When they haue no iust cause of reproch
[d] This was Christs owne comfort in the like case, *Heb.* 12. 2.

[e] To murmure or repine.

[f] It is come to passe by his prouidence, *Ioh.* 5. 6.

[g] Which assureth a man of Gods fauour in Christ, and of his own care to line vprightly.
[h] A continuall matter of reioycing, 2 *Cor.* 1. 12.

[i] Sinne is the cause of all sicknes, and therefore must first be looked to.

[k] Will giue patience for the present, and health after, if he see it good.
[l] As wee did before our sicknes: for God doth not visit in vain, *Ier.* 5. 3.

[m] This is the common pretence of the ignorant, not considering that the Diuell bringing ease to the body, intendeth mischiefe to the soule.

[n] Still looking for death, and preparing to encounter it.

[o] Haue beene stedfast in the profession of the truth.

[p] Since being pardoned, death is not dangerous.

[q] That time is the time of full redemption. *Rom.* 8. 23.

A. He will separate the sheepe from the goates [r], *Mat.*25.32.

Q. *Who be his sheepe?*

A. They which heare & know his voice [s], and follow him [t], *Ioh.* 10.4.27.

Q. *Who be the goates?*

A. They which beleeue not [u], *Ioh.* 10.26.

Q. *What will he say to the sheepe?*

A. Come ye blessed, inherit [x] a Kingdome, *Mat.*25.34.

Q. *What will he say to the goates?*

A. Depart from mee, ye cursed, *Mat.*25.41.

Q. *What shall then become of the sheepe?*

A. Where Christ is [x], there shall they be also, *Ioh.*14.3.

Q. *What shall happen to the goates?*

A. Euerlasting perdition [y], 2 *Thess.* 1.9.

Q. *What must we doe till that day commeth?*

A. Looke for it [z], and hasten to it, praying daily: Euen so; Come Lord Iesus, 2 *Pet.* 3.12. *Rev.*22.20.

A direction for a mans daily cariage.

Q. *What must our worke bee in the morning?*

A. To let our prayer come before the Lord, and to praise his mercy [a], *Psalme* 88.13. *Psal.* 59.16.

Q. *What must our apparell be?*

A. Such as becommeth those which professe the feare of God [b] 1 *Tim.*2.10.

Q. *What is the next to be done?*

A. We must follow our owne businesse with quietnes [c], 1 *Thess.* 4.11. 2 *Thess.* 3.12.

Q. *What must chiefly bee cared for in our businesse?*

A. To walke with God [d], *Gen.* 5.22.

Q. *What must our speech be?*

A. Gracious alwaies [e], *Col.* 4.6.

Q. *What things must chiefly bee auoided in speaking?*

A. Lying, swearing, filthines, foolish talking, iesting, railing [f], *Eph.*4.25.5.4. *Iam.*3.12. 2 *Cor.* 5.11.

Q. *What company must wee keepe?*

A. All our [g] delight must be to the Saints [h] in earth, *Psalm.* 16.3.

Q. *What must we doe when wee come to our meate?*

A. Wee must looke [i] vp to Heauen, and giue thankes, *Mat.* 14.19.

Q. *How many things must chiefly be looked vnto in our diet?*

A. Three.

Q. *What is the first?*

A. That our hearts bee not oppressed with surfetting and drunkennesse, *Luk.*21.34.

Q. *What is the second?*

A. That wee forget not the worke [k] of the Lord, *Isa.*5.12.

Q. *What is the third?*

A. That of that which remaineth, nothing be lost, *Ioh.*6.12.

Q. *Ought not some time of euery day bee set apart for spirituall vses?*

A. Wee must redeeme the [l] time, because the daies are euill, *Eph.* 5.16.

Q. *May not recreation be sometime vsed?*

A. Yes, there is a time to laugh, *Eccl.* 3.4.

Q. *What kind of sports may wee vse?*

A. Such as bee of good report [m], *Phil.*4.8.

Q. *How many things must bee looked to in the vse of our delights?*

A. Two.

Q. *What is the first?*

A. That our reioycing hinder not better duties [n], 1 *Thess.*5.16.17.

Q. *What is the second?*

A. That wee cause not our commodity [o] to be euill spoken of [p], *Rom.*14.16.

[r] He makes way to this separation daily by the preaching of the Gospel, Mat.3.12
[s] Sounding in knowledge.
[t] That truth of doctrine, and manner of holy living, which are taught by him.
[u] Not onely open infidels, but also such as make a shew of godlinesse, but denie the power thereof.
[x] They are heirs annexed with Christ. Rom.8, 17.
[x] Ioh.14.3. presence is the fulnesse of ioy. Psal.16.11.
[y] They shall bee euer dying, yet neuer die.
[z] Not putting it farre off, but still expecting it.
[a] Which bee sheweth in our continuall preparations: and thus to doe, is to awake with God.
[b] Therefore neither costly beyond ability, nor garish beyond modesty.
[c] Euery man ought to haue an honest calling. Gen.3.19.
[d] To remember his all-seeing presence, and to seek to approue our selues vnto him.
[e] Such as may be a witnesse of the grace of the heart.
[f] This is called rotten communication, bewraying a corrupt heart, Eph. 4.29.
[g] We may and must shew to others a loue of pitty, but not of delight.
[h] Which make conscience of a holy life.
[i] Lift vp our hearts.
[k] The end why the Lord giueth vs foode.
[l] Make the best vse of our time.
[m] Such are none of those sports, which beget lightnesse and impudency, or stand only vpon hazard, being no exercise, either of wit, or body. These haue the good report, neither of the Scripture, nor of the godly wise.
[n] Paul loyneth reioycing with prayer, to teach that mirth is euill when it hindreth prayer.
[o] Our Christian liberty to vse delight.
[p] As though it were the ground of licentiousnes.

Q. *What is the euening duty?*

A. To examine our selues [q] vpon our bed, and euery man to say to himselfe, what haue I done? *Psal.* 4.4. *Ier.* 8.6.

[q] What hath been our behauiour that day.

Q. *What must we doe else?*

A. Pray [r], *Psal.* 55.17.

[r] That the sinne of the day past may be pardoned, and in the night following we may bee preserued.

Q. *How many things make sleep comfortable?*

A. Two.

Q. *What is the one?*

A. Honest labor [s], *Eccl.* 5.11.

[s] In the duties of a mans lawfull calling.

Q. *What is the other?*

A. A godly care to thriue in Religion, *Prou.* 3.13. 21.24 [t].

[t] Reade the place, and so much shall appeare.

Q. *How must sleepe be vsed?*

A. Loue it not, lest thou come to pouerty, *Prou.* 20.13.

The Magistrates dutie.

Personal duties.

Q. *What is the principall duty of the Magistrate?*

A. To beautifie the house of God [u], *Ezra* 7.27.

[u] To aduance true Religion: and this belongs to euery one in authority: according to his place, euen from the King to the lowest officer.

Q. *How must he carrie himselfe among the people?*

A. As a Minister of God for the peoples wealth, *Romanes* 13.4.

Q. *How shall he procure the peoples wealth?*

A. If hee be for the praise of them that doe well, and the punishment of euill doers: 1 *Pet.* 2.14.

Q. *What kind of men are fit to be Magistrates?*

A. Men of courage, fearing God, dealing truly, and hating couetousnesse, *Exod.* 18.21.

The Subiects duty.

Q. *What is the Subiects duty?*

A. To be subiect for conscience sake [x], *Rom.* 13.5.

[x] Knowing magistracy to bee Gods ordinance.

Q. *What else?*

A. To pray for them that are in authority [y], 1 *Tim.* 2.2.

[y] If they bee good, that they may be strengthened, if euill, that they may be reformed.

Q. *What besides?*

A. Not to curse the Magistrate so much as in a thought, *Ecclesiastes* 10.20.

Q. *Is there any other duty?*

A. We must not ioine with the that are seditious [z], *Prou.* 24.21.

[z] These three latter duties flow from the former, of subiection for conscience sake: he that is so, will pray, wil neither in heart curse, nor in ought rebell.

The Ministers duty.

Q. *What is the Ministers duty?*

A. To take heed to his Ministerie which hee hath receiued, that he fulfill it, *Col.* 4.17.

Q. *How may that be done?*

1 By watching continually ouer the flocke [a], *Isa.* 62.6. *Acts* 20.28.

[a] For Satan seeketh continually to deuoure.

2. By being diligent to know the estate of his flocke [b], *Prou.* 27.23.

[b] This rule of Salomon may bee fitly applied to this matter, seeing euery Minister is a Shepheard.

3 By giuing attendance to reading [c], 1 *Tim.* 4.13.

[c] He must be studious, that hee may be full of matter.

4 By not being intangled with the affaires of this life, 2 *Tim.* 2.4.

5 By being instant in preaching the word [d], 2 *Tim.* 4.2.

[d] With this must go administring the Sacraments as occasion shall require.

6 By Catechising [e], *Gal.* 6.6.

[e] The word in the Greeke signifies so much.

7 By being an example to them that beleeue, 1 *Tim.* 4.12.

Q. *What is the punishment of a negligent Minister?*

A. God wil require the peoples bloud at his hand, *Ezech.* 33.8.

Q. *How many things are chiefly necessary for him that is to be a Minister?*

A. Two.

Q. *What is one?*

A. That he hold fast the faithfull word [f], *Tit.* 1.9.

[f] He must be a man of sound iudgement.

Q. *What is the other?*

A. That he be able to exhort with wholsome doctrine, and improue them which say against it [g], *Tit.* 1.10.

[g] He must haue also the gift of teaching.

The Peoples duty.

Q. *What is the peoples duty in regard of such a Minister?*

A. The peoples duty hath fiue branches.

Q. *What is the first?*

A. To obey and submit themselues [h], *Heb.* 13.17.

[h] To the soundnes of doctrine, and power of exhortation.

Q. *What is the second?*

A. To haue him in singular loue, and to know him [i], 1 *Thes.* 5.13.

[i] To reuerence him.

Q. *What is the third?*

A. To

A. To make him partaker of all their goods, *Gal.*6.6.

Q. *What is the fourth?*

A. To pray for him that vtterance may bee giuen him, [t] *Eph.* 6. 19.

Q. *What is the fift?*

A. To receiue no accusation suddenly against him [u], 1 *Tim.* 5. 19.

Q. *Why must the people thus carry themselues to their Minister?*

A. For three causes.

Q. *What is the first?*

A. Because hee worketh the Lords worke [x], 1 *Cor.* 16. 10.

Q. *What is the second?*

A. Because he watcheth ouer their soules, and must giue account thereof [y], *Heb.* 13. 17.

Q. *What is the third?*

A. Because otherwise he shal doe his duty with griefe, which is vnprofitable for the people. [z] *Heb.* 13. 17.

Housholde duties.

Q. *What is the duty of the Master of the family for matters of Religion?*

A. To command his household to keepe the way of the Lord [a], *Gen.* 18. 19.

Q. *What is his duty for outward things?*

A. To make prouision [b] for those of his owne household, 1 *Tim.* 5. 8.

Q. *What is the wines duty in these things?*

A. To be a helpe to her [c] Husband, *Gen.* 2. 18.

Q. *What is the mans duty in regard of his wife?*

A. To dwell with her, and to loue her as his owne body, *Eph.* 5. 28. 1 *Pet.* 3. 7.

Q. *What is the womans duty to her Husband?*

A. To be subiect to him, as vnto the Lord [d], *Eph.* 5. 22.

Q. *What is his duty whom God hath made a Father?*

A. To bring vp his children in the instruction and information of the [e] Lord, *Eph.* 6. 4.

Q. *What is the mothers duty?*

A. To nourish her children and instruct them [f], 1 *Tim.* 5. 10. *Prou.* 31. 1.

Q. *What is the masters duty in respect of his seruants [g]?*

A. To doe to them that which is iust and equall [h], *Col.* 4. 1.

Q. *What is childrens duty to their parents?*

A. To obey them in the Lord: [i] *Eph.* 6. 1.

Q. *What is childrens duty each to other?*

A. Not to fall out, *Gen.* 45. 24.

Q. *What is seruants duty?*

A. In singlenesse of heart and all good faithfulnesse to please their masters, yea though they be froward, *Eph.* 6. 5. *Tit.* 2. 10. 1 *Pet.* 2. 18.

The duty of single persons.

Q. *What is required of persons vnmarried?*

A. If they cannot abstain they must marry [x], 1 *Cor.* 7. 9.

Q. *How must they marrie?*

A. Onely in the Lord [y]: 1 *Cor.* 7. 39.

The duty of neighbours each to other.

Q. *What is required of neighbors that liue and conuerse together?*

A. To consider one another to prouoke vnto loue, and to good workes: *Heb.* 10. 24.

Q. *How must wee bee affected in respect of those things which happen to our neighbours?*

A. Wee must reioyce with them which reioyce, and weepe with them that weep [z], *Ro.* 12. 15

Q. *What is the benefit of a good neighbour?*

A. He is better then a brother afarre off [a], *Prou.* 27. 10.

Q. *What is the best meanes to preserue good neighbours?*

A. He that hath friends must shew himself friendly, *Pro.* 18. 24

Q. *But how if there bee iarring sometime?*

A. Let not the Sun goe down vpon your wrath, *Eph.* 4. 26.

[t] It was a direction giuen specially to Churchrulers, but may be applied to priuate men.

[u] He is imployed in the gathering together of the Saints. Eph. 4. 12.

[x] Therefore they are their owne foes that withstand him.

[y] Hee is bound in conscience to doe that which he doth.

[z] The Lord seeing the griefe of his soule, will punish those which caused it.

[a] For this end he must haue religious exercises in his house, as prayer, catechizing, reading the Scriptures, and must also bring his people to the congregation.

[b] By honest meanes.

[c] Both in matters of Religion, and in outward things.

[d] That is, willingly & cheerefully in all lawfull things.

[e] In religion, in good manners, and in an honest calling.

[f] Salomon setteth downe the lesson which his mother taught him.

[g] By seruants are meant those that are imployed by vs in our busines whether they doe dwell with vs, or otherwise.

[h] That which their honest seruice deserueth.

[i] For pietie's sake, and without breach of picty.

[x] Is a generall commandement, appertaining to all sorts of men.

[y] With consent of Parents, and with care had of Religion.

[z] Be ready to relieue their miseries as wee are able, yea, and in some cases aboue ability. 2 Cor. 8. 3.

[a] Either in place, or in kinde affection.

Q. *Put caſe a man be daily prouoked?*

A. Be not ouercome with euill, but ouercome euill with goodneſſe, *Rom.*12.21.

Q. *When a man hath many enemies, what is the beſt way to haue peace?*

A. If a mans waies pleaſe God, he will make alſo his enemies be at peace with him [b], *Prou.*16.7.

[b] Namely vales the Lord in his wiſdome know it to be better for vs to be exercised with the malice of euill men.

Q. *How if a man liue in a place ſo wicked that it is not ſafe for him almoſt to be familiar with any?*

A. He muſt ſtriue to ſhine like a light in a naughty and crooked generation, *Phil.*2.15.

A direction for matters of contract.

Q. *How muſt we carry our ſelues in our dealings with men?*

A. We muſt neither oppreſſe [c] nor defraud [d] any man in any thing, 1 *Theſ.*4.6.

[c] By hard and extreame dealing, as rackings, vſury, taking aduantages, &c.

[d] By cunning and iubill courſes, as falſe weights, &c.

Q. *What is the rule by which all our contracts muſt be guided?*

A. Whatſoeuer we would that men ſhould do to vs, we muſt do euen ſo to them, *Mat.*7.12.

The rich mans duty.

Q. *What is the rich mans duty?*

A. To honour God with his riches: *Prou.*3.9.

Q. *How is that done principally?*

A. If he be rich in good works, and ready to diſtribute [e]: 1 *Tim.*6.18.

[e] By giuing or lending freely, Deut. 15.8. and ſometime by forgiuing debts, Neh.5.9. &c.

Q. *How many things muſt a rich man take heed of?*

A. Two: high mindednesſe and confidence in his wealth [f]: 1 *Tim.*6.17.

[f] A conceit that he is in Gods fauour, and ſuch a man as hee ought to be, becauſe he is rich.

Q. *What muſt be the rich mans ioy?*

A. That hee is made low [g], *Iam.*1.10.

[g] By ſeeing the vanity and danger of Riches.

The poore mans duty.

Q. *What is the poore mans duty?*

A. To learne to know how to be abaſed, and to haue want, *Phil.*4.12.

Q. *What is the beſt meanes by which a man may be aſſured, while he liueth neuer to fal into extremity?*

A. To ſeek firſt the kingdome of God and the righteouſneſſe thereof [h], *Mat.*6.33.

[h] That newnes of life which becommeth the heires of Gods kingdome.

Q. *What muſt be the poore mans ioy?*

A. That he is exalted (to be the childe of God by grace [i],) *Iam.*1.9.

[i] That is the meaning of the holy Ghoſt in the place.

The duty of aged perſons.

Q. *What is the duty of the aged man?*

A. To be ſober, honeſt, diſcreete, ſound in faith, in loue, and patience [k], *Tit.*2.2.

[k] Theſe duties are required of all, but ſpecially of the aged.

Q. *When is age a crowne of* [l] *glory?*

A. When it is found in the way of righteouſnes: *Pro.*16.31.

[l] That is, which doth iuſtly deſerue reuerence.

Q. *What is required of Elder Women?*

A. To be of ſuch behauiour as becommeth holineſſe, and to inſtruct the yonger women: *Tit.*2.3,4.

The young mens duty.

Q. *How many bee the duties of young folkes?*

A. Three eſpecially:

Q. *What is the firſt?*

A. To remember their [m] Creator, *Eccleſ.*12.1.

[m] To conſecrate their freſh yeers to the knowledge and ſeruice of God.

Q. *What is the ſecond?*

A. To be ſober minded, and to flee the luſts of youth, *Tit.*2.6. 2 *Tim.*2.22.

Q. *What is the third?*

A. To honour the perſon of the aged, *Leuit.*19.32.

Q. *Wherewithall ſhall a young man redreſſe his way?*

A. In taking heede thereto according to Gods word, *Pſal.* 119.9.

The ſumme of all:

Q. *What is the briefe ſumme of the whole duty of man?*

A. To feare God [n] and keepe his commandements [o], *Eccleſ.* 12.13.

[n] To be carefull not to offend God.

[o] To haue an eye to his reuealed will, and to make it our conſcience in the way of ſaluation. Pſal. 119.34.

Q. *What is the reward of all?*

A. He that doth theſe things ſhall neuer bee moued. *Pſalme* 15.5.

Let God alone haue the glory.

A HELPE VNTO DEVOTION.

¶ Containing certaine Moulds or Formes of *Prayer, fitted to ſeuerall occaſions, and penned for* the furtherance of thoſe, who haue more deſire *then skill, to powre out their Soules by* Petition vnto God.

By SAMVEL HIBBON.

The eleuenth Edition.

PHIL: 4. 6.

In all things let your requeſts be ſhewed vnto God, in Prayer and ſupplication, with giuing of thankes.

AT LONDON
Printed by *Iohn Beale* for *Ioyce Macham* Widow. 1619.

A

HELPE UNTO DEVOTION.

To the Right Worshipfull, the Lady *Mary Strode, of Newingham in Deuonshire.*

MAdam, if I should vndertake a discourse of the worth and excellency of Prayer, it would bee much harder for me to keepe measure, then to be furnished with matter. How it is commanded by God, and commended by the frequent practise of all the faithfull, there is no man reading the Scripture can be ignorant: and what sweetnesse it brings to the Soule and Conscience, by having such a continuall entercourse and communion with the Lord, I hope your Ladishp can witnesse from your owne experience. This is all I will say on the behalfe of Prayer, that as it is one of Gods titles of honour to be stiled, *The hearer of Prayers* [a], so *to call vpon the name of the Lord*, is put for the whole duty, and as it were the life and substance of a Christian [b]. Prayer is that which seasoneth all other seruices which wee offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlinesse, it is a thing which the persecutors of the Saints, when they violently cause all publike acts of worshipping God to be intermitted, cannot abridge vntill life it selfe be extinguished. Much talking there is of Prayer in the World: but if, setting aside mens lip-deuotion, enquiry be made into them, what apprehension they haue of their owne wants, what conceit of the Maiesty and presence of God, what knowledge and vnderstanding of his promises, what care (when they come to pray) to watch ouer their owne straglingthoughts, and to tie their hearts to that businesse of deuotion, wee shall find such an vniuersall scarcity of these things, that it may be safely affirmed, that albeit there be many kneelers and speakers, and repeaters of words, yet there are few true Petitioners vnto God. Now among those few which make conscience to performe this duty as they ought, I haue obserued a great defect: namely, that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of Godlinesse, and of a liuely sense and distinct conceiuing of their owne personall necessities, they are not able to be their owne messengers, not to doe their owne errand, in presenting the sacrifice of prayer before the Lord. They would pray with their Families, but they know not how: they haue a willingnesse vpon other occasions to become suters vnto God; but they cannot deuise which way to beginne. To helpe these, I haue lately taken a little paines: not with an intent to binde their deuotions to my words, (for who am I, that I should take vpon me to limit the motions of another mans heart to a forme of my deuising?) neither yet to cherish any in this their insufficiency, to deliuer their owne apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting themselues with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, be able to performe this holy duty with contentment to themselues, and with comfort also to others vpon occasion.

[a] Psal. 65. 2.
[b] 1 Cor. 1. 2. 2 Tim. 2. 19.

Hauing

The Epistle Dedicatory.

Finding ended this little labour, I emboldened my selfe to offer it to your Ladiship: not so much for your owne need (who I hope are able with *Hannah*, 1 Sam. 1. 15, 16. *out of the abundance* of inward feeling, to *powre out your Soule before the Lord*: but as a pledge of my loue, and as a witnesse of my thankfulnesse vnto God for his graces in you. And so leauing this *Manuel* with you, as a memoriall of that respect which your Ladiship may many wayes challenge from me, I pray God in Christ to keepe you by his mighty power, through faith, vnto saluation. (*Modbury*, the tenth of October. 1608.)



Your Ladiships in all

Christian duty.

SAM. HIERON.

TO

TO THE CHRISTIAN READER.



Am not ignorant (good Reader) that ſet formes of Prayer are very diſtaſtfull vnto many: they are iudged to be a kind of confining & limiting of Gods Spirit. And ſome which do allow them a lawfull vſe in the Congregation, doe yet not ſo well approue them for priuate purpoſes. For mine owne part, as I fauour neither their fondneſſe, who ſcarce account it praying, vnleſſe it be by a Booke; nor their careleſneſſe, who labour not to attaine to an ability of commending their perſonall occaſions (euen in words of their owne conceiuing) vnto God: ſo I could neuer ſee good reaſon, why platformes of direction for thoſe, who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould be thought any way inconuenient or needleſſe amongſt Chriſtians. There is a great deale more art in the carriage of a ſute to be put vp vnto God (eſpecially when a man is to be the mouth of others, as in a Familie, or in viſiting the ſicke, or the like occaſion) then euery one, though perhaps he haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine vnto. Neither is it (as is pretended) any ſtraightning or bounding of Gods Spirit; but a meanes rather of quickning and ſtirring vp of the Spirit of him that prayeth, when he ſhall ſee the neceſſitie of bemoning ſome corruptions, or of craning ſome graces, or of giuing thankes for ſome bleſſings receiued, which himſelfe did not ſo much as thinke vpon before. Beſides, that we may, according as his ſpirituall feeling ſhall encreaſe, enlarge any particular requeſt, if it be not ſo full to his preſent caſe, or inſert his owne more perſonall concernements which he, who went about onely to giue him ſome generall directions, was not able to coniecture.

And touching that which I doe here offer to the World, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon mee to ſet downe lawes for other mens deuotions, or to preſcribe any man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo, and no otherwiſe, as though I would reduce all ſupplications to be put vp into the high Court of Heauen, vnto a proportion, and ſcantling of my conceiuing: He ſhall wrong me very much, whoſoeuer ſhall ſo imagine, Onely this was it I intended and thought: I ſaw the ignorance of that place, where I liued: I had often and earneſtly commended Prayer: I had many times, with the beſt reaſons I could, perſwaded the vſe of it in priuate Families: I perceiued withall in ſome, a better inclination to it, then power to performe it. Hereupon I thought with my ſelfe, that as familiar Catechiſmes and plaine Treatiſes haue their vſe, being ioyned to the publike Miniſtry, to bring thoſe, which are yet but Babes in Chriſt[a], *vnto knowledge; ſo alſo ſome helpe in this kind might be good, to beget feeling, and to be a guide to thoſe which haue as yet but ſtammering and liſping tongues, vntill they ſhall bee able,* hauing tongues as fined ſiluer[b], *plainly and diſtinctly* to ſpeake the language of Canaan[c]. *For this cauſe I gaue my Booke no greater title then* A Helpe vnto Deuotion, *becauſe I would not be miſtaken, or thought to intend any thing elſe, but onely to further their religious purpoſe, who would faine learne to pray orderly and effectually vnto God. And in this ceurſe I am ſure, that I am not without exam-*

[a] 1 Cor. 3. 1.

[b] Prou. 10. 20.

[c] Eſay 19. 18.

ples. Worthie Diuines haue in theſe latter times beſtowed their paines this way: Maiſter Iohn Bradford, *Maſter* Edward Dearing, *Maſter* Henry Smith, *Maſter* R. Rogers, *(page 421. of his ſeuen Treatiſes) Maſter* Brinſley *(in the ſecond part of* The true Watch) *and others whom I neede not name.*

I might tell thee of the words of Prayer; *which the Prophet bade the people* to take vpon them, and to ſay vnto the Lord, *of the forme which* Habacuk *was wont to vſe for the ignorances of the people*: *Of the many Pſalmes which are ſtiled*; Pſalmes of inſtruction, *not onely becauſe the matter was of vſe to inſtruct Chriſtians, but alſo becauſe the very mould it ſelfe might remaine as a helpe in Praier for thoſe, who ſhould at any time fall into the like occaſion, which the Enditer of the particular Pſalmes was exerciſed with. Theſe and other things I might inſiſt vpon: But I finde a title giuen to one Pſalme, which ſhall be vnto me in ſtead of manie proofes,* Pſal. 102. *It is this:* A Prayer of the afflicted when he ſhall be in deſtreſſe, and poure forth his meditation before the Lord. *Which Pſalme, though ayming perhaps at ſome more ſpeciall affliction, in which the Seruants of God then were; yet in as much as it is reported in the title to be for the generall vſe of an afflicted perſon (as indeede it is excellent for ſuch an occaſion) it ſeemeth to mee aboundantly to ſatisfie all thoſe who ſhall doubt of the conueniencie of ſuch ſet directions.*

Thus hauing acquainted thee with my whole intent, and laboured (leaſt thou ſhouldeſt be foreſtalled by any miſ-opinion) to ſhew warrant for my doing, I commend my endeauours to thee, and thee to the Lord, praying him to furniſh thee with the Spirit of ſupplication, that thou maiſt be full of holy matter, *and ſo abounding* with gracious ſpeech, *that thine abilitie to vtter thine own feeling vnto God, may bring much ſweetneſſe to thy ſoule, and no leſſe comfort to others, if thou be at any time occaſioned to ſpeake in the name of others to his Maieſty: Adding this withall, that if thou ayme not at this grace, but content thy ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.*

Thine in the Lord,

SAM. HIERON.

A ſhort Aduertiſement touching Preparation *before Prayer.*

In which is ſhewed { 1. The neceſſity of it. 2. The manner of it.

THE neceſſity of Preparation may appeare many wayes.

1 By our Sauiours platforme, *in which the Petitions are not ſet downe abruptly, but a ſolemne Preface is prefixed, like a faire porch to a beautifull Houſe; to teach vs to frame our affections, and ſet them in due order, before we draw neere to ſpeake vnto the Lord.*

2 By expreſſe commandement. Be not raſh with thy mouth, nor let thine heart be hafty to vtter a thing before God. *It is a dangerous thing to babble out vndigeſted and vnadviſed words in his eares.* [a] Eccleſ. 5. 1.

3 By example. *O God (ſaith* Dauid) *my heart is prepared, ſo is my tongue,* [b] *&c. It was the difference betwixt him and hypocrites, that he waſhed his hands in innocency, before he would compaſſe the Altar* [c]. [b] Pſal. 108. 1. [c] Pſal. 26. 6.

4 By due proportion from outward things. *If a man goe before a Prince, or a man of authoritie, he will thinke vpon his carriage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould wee prepare when we come to ſpeake to God, who is higher then the Kings of the earth?*

2. The manner of Preparation ſtands, in { *Praying.* *Meditating.*

1 Praying. *Marueil not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomacke, and ſetteth an edge vpon the appetite to eate more; ſo in prayer: Therefore* Dauid *before prayer, prayed;* Let my praier be directed in thy ſight as incenſe, &c. Set a watch, O Lord, before my mouth, and keepe the doore of my lips [d]. *A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.* [d] Pſ 141. 2. 3.

2 Meditating *vpon three things:* 1 *Gods Maieſtie.* 2 *Gods promiſes.* 3 *Our owne vileneſſe. The reaſon is this: There are three things chiefly requiſite in prayer, which are helped by this threefold meditation.* 1 *Humilitie and lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie;* 2 *Confidence and aſſurance to be heard, bred by the knowledge of Gods promiſes:* 3 *Feruency of affection, ſpringing from the apprehenſion of our owne vileneſſe.*

That the Maieſtie of God muſt be thought vpon, is proued, Eccleſ. 5. He that ſpeakes to God, is bidden to remember, that God is in Heauen.

That the promiſes muſt be muſed vpon, appeares 2 Sam. 7. 27. Thou haſt reuealed vnto thy ſeruant, *&c.* Therefore hath thy ſeruant beene bold to pray, *&c. Geneſis* 32. 11, 12. I pray thee deliuer me, *&c:* for thou ſayedſt I will ſurelie doe thee good. *What courage can we haue to goe to the throne of grace without the warrant of promiſe?*

That our owne vileneſſe muſt be remembred, it is euident, Geneſis 32. 10. I am leſſe then the leaſt of thy mercies. *Ezra* 9. 6. O my God, I am aſhamed & confounded to lift vp mine eyes, *&c.* for our iniquities are increaſed, *&c. Thus then prepare thy ſelfe to pray: Exerciſe thy thoughts before hand vpon theſe three things:* 1 *what a preſence*

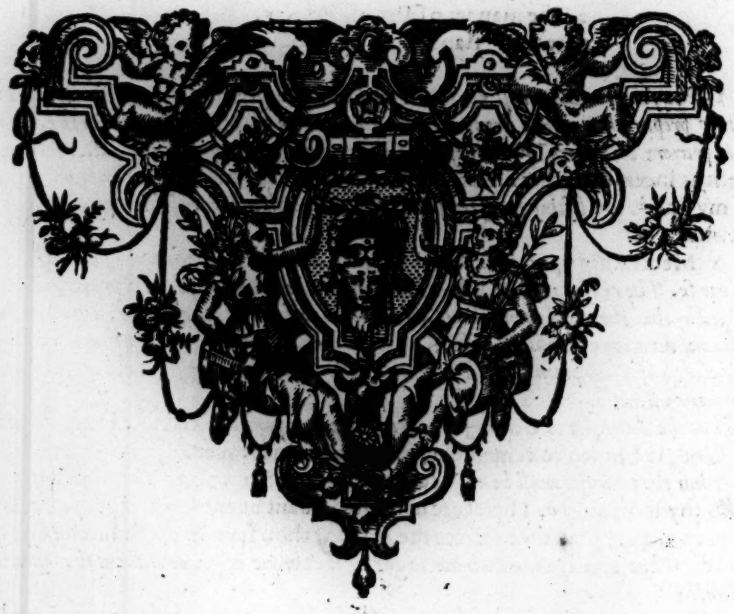
full of maieſtie thou muſt come into: 2 What ſweete promiſes he hath made to encourage thee: 3 What needs thou haſt to flie to his mercy. This will furniſh thee with humilitie tempered with cheerefulneſſe, and both whetted on and quickned by the feeling of thy owne neceſſitie.

To helpe thy meditations of Gods Maieſtie, remember Pſalme 104.1. O Lord my God, thou art exceeding great, thou art clothed with glory and honour, &c. 1 *Tim.*6.16. Who onely hath immortalitie, and dwelleth in a light that none can attaine vnto, &c: *and ſuch like places.*

To ſupply thee with words of promiſe, conſider Pſalme 50.15. Call vpon me, &c. ſo will I deliuer thee, &c. *Iſa.* 65. 24: Yea, before they call, I will anſwer, and whiles they ſpeake, I will heare. *Iohn* 14. 13. Whatſoeuer you aske in my name, that will I doe: *and many ſuch teſtimonies.*

To bring thee to ſee thine owne vileneſſe, ponder Iob 15.16. Man drinkes iniquitie like water. *Chap.* 25. 4. Hee cannot be cleane that is borne of a woman. *Pſal.* 51. 5. I was borne in iniquity, *&c. Rom.*7. 18. I know that in my fleſh there dwelleth no good thing.

Gather account of thy particular ſinnes, as Iob *did Chap.*9. 3. *View thy ſelfe often in the Glaſſe of the Law.*



A Prayer to be prepared and *enabled to pray.*



Almightie and eternall God, the alone giuer and bestower of all good, without whose speciall enabling, no man hath power to performe any spirituall duty as hee ought: I beseech thee bee pleased to prepare my heart, and to quicken my affections, to this holy seruice of calling vpon thy Name: Make me to remember both who thou art, into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glorie and honour: and what I my selfe am, euen dust and ashes, and a most vile and vnworthy sinner. By this, I pray thee to strike an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good heed to my behauiour here before thee, least my presumption and want of due respect vnto thy Maiesty, should turne my prayers into sinne. Giue me a liuely sense of mine owne personall wants, and a distinct vnderstanding, both of those good things which I haue receiued from thee, and of those rich mercies which in thy word thou hast promised to bestow: that so I may bee furnished with matter, both for request, and for thankefulnesse, and may become able by degrees out of mine owne feeling, to poure out my soule abundantly before thee. Alwaies let thy Spirit of supplication bee with mee to assist mee, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue me with Faith in thy promises, that I may come boldly vnto thy throne of grace, and may learne both to trust vnto, and awaite for thy saluation: not daring to limit thy Maiesty, or to prescribe vnto thee, how or when to supply me.

Let this exercise of praying be a delight vnto me, make mee constant in the vse of it, knowing what speedy accesse the prayers of Faith haue into thy presence, and what a priuiledge it is for a mortall man, to haue free liberty of vnfolding his wants, and laying open his desires and griefes before the immortall God. Euer (O Lord) let the end of my praying be thy glorie, and let me make conscience to bee still as plentifull in thanksgiuing, for mercies receiued, as I shall bee earnest in suing for those good things I stand in need of. Grant me these graces, for my onely Sauiour and Mediators sake Iesus Christ. *Amen.*

A Morning Prayer for priuate Families.

MOst gracious God and louing Father, in all humilitie of soule, and vnfained acknowledgement of our bounden dutie, wee present our selues here before thy throne of Maiesty and glory, desiring in some measure to shew our thankfulnesse for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thee at the first we were fearefully and wonderfully made, thou couerdst vs in our Mothers wombes, thou gauest vs the shape of men and women, when it was free for thee to haue equalled vs vnto thy basest creatures: since, it hath pleased thee to preserue vs, to watch ouer vs, and to gard vs by thy prouidence, to open thy hand, and to replenish vs with good things, to giue vs food and raiment, health, liberty and peace. O Lord, thy compassions faile not, but they are renewed euery morning: euen in this night past wee haue

receiued an apparant euidence of thy loue. For whereas, for the ſinnes committed the day before, thou mighteſt euen in the dead of ſleepe haue taken our ſoules from vs, and ſo ſuddenly haue brought vs to our account, it hath beene thy pleaſure yet to ſpare vs: and not onely ſo, but to refeſh vs with quiet reſt, and to bring vs in ſafetie to the beginning of this day. Grant (O Lord) we pray thee, that the ordinarie vſe of theſe thy kindneſſes, may not make vs the leſſe to eſteeme them: but to affect our hearts with the apprehenſion of them; that wee may learne to admire thy mercie, which dealeſt ſo graciouſlie with ſuch vnthankfull perſons as wee haue alwaies been, and may euen binde our ſelues to ſtriue to ſhew all obedience and dutie to thee, which doſt ſo enlarge thy goodneſſe vnto vs. But chiefly (O Lord) raiſe vp (wee beſeech thee) our hearts and our affections from theſe outward fauours (the leaſt of which notwithſtanding is greater then the beſt of our deſeruings) and draw vs to the ſerious conſideration of thoſe bleſſings, which doe more directly concerne a better life. Make vs thankfully mindfull of the grace of election, by which thou freely chooſeſt vs in Chriſt to bee veſſels of mercy, before wee were: of thy ſending thy Sonne out of thine own boſome, being in thine own forme, to take on him the forme of a ſeruant, and to become obedient vnto the death, euen the death of the croſſe for our ſakes: of thy calling vs out of the kingdome of darknes by the power of the Goſpell preached: of thy ſhining in our hearts by the enlightning of thy Spirit: of quickning vs when we were dead in treſpaſſes and ſinnes: of thy begetting vs again vnto a liuely hope: of the firſt fruits of the Spirit, and of that earneſt of our inheritance which thou haſt giuen vs: of the daily free vſe and libertie of thy word, whereby that great myſtery of godlineſſe, yea euen thy whole counſell is clearely reuealed to vs.

O Lord teach vs to conſider what miſerable creatures wee were in our ſelues, and what a feareful caſe we had yet been in, if thou hadſt left vs to our ſelues: that ſo the view of theſe vnſpeakable and vndeſerued fauors may euen rauiſh our ſpirits, and ſo poſſeſſe our hearts, that we may conſtantly reſolue, henceforth to giue vp our ſelues as a liuing ſacrifice, holy and acceptable vnto thee, and to deuote all our powers both of ſoule and bodie to the glory and honour of thy Name.

And (Lord) enable vs heereunto we pray thee: for we are not ſufficient of our ſelues to think any thing, as of our ſelues, we are naturally reprobate to euery good worke. Open therefore the eies of our mind, that we may ſee what is good, and what thou requireſt of vs: teach vs to make thy word our delight and counſellor: that by it we may be informed in thy paths: put thy ſpirit within vs, and cauſe vs to walke in thy ſtatutes: let our eares continually heare a word behind vs, ſaying, *This is the way:* giue vs hearts of fleſh, yeelding, and pliable affections: ſubdue the crookednes of our nature, and bring it vnder the obedience of Chriſt. And when thou haſt entred vs into a good courſe, vphold vs therein, by thy all-ſufficient grace ſtabliſh vs in euery word and good work, fill vs with the fruits of righteouſneſſe, let vs not bee idle nor vnfruitfull in our profeſſion: but grant that we may be euen rich in good workes, and ſo may adorne the doctrine of thee our Sauiour in all things, making the aduerſaries of thy truth aſhamed, when they ſhall haue nothing concerning vs to ſpeake euill of. And ſhield vs (O Lord) we earneſtly intreat thee, againſt the malice and rage and furie of the Diuell: giue vs wiſdome to diſcerne his policies, and courage to reſiſt euen his moſt fierie aſſaults: make vs wiſe againſt the beguiling entiſements of this ſinfull world: let vs not be carried away with the ſtreame of theſe corrupt times: harden our faces againſt the reproches and eumities of euill men: ſuffer vs not to bee wearied, nor to faint in our mindes for any tribulations: ſanctifie vnto vs euery affliction, that it may be

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a meanes to purge out our corruptions. Draw our minds from the loue of this preſent World, teach vs to vſe it as if we vſed it not, grant that we may euer remember, that we haue here no continuing Citie: that ſo wee may ſeeke for that Kingdome that cannot bee ſhaken, but is eternall in the Heauens: Cauſe vs to depend vpon thy prouidence, and to caſt our care and burden vpon thee: aſſuring our ſelues that thou which haſt giuen vs Chriſt, canſt not but with him giue vs all things alſo.

And (Lord) if at any time wee fall by occaſion into a fault (as who are we that wee ſhould preſume?) put vnder thy hand we beſeech thee, deliuer vs out of the mire that we ſinke not, let not ſinne ſwallow vs vp, let it not grow ſtrong vpon vs, leſt we periſh.

Enable vs vnto diligence, and faithfulneſſe in our ſeuerall callings, teach vs to lift vp our hearts to thee for a bleſsing vpon our endeauours, and to remember that we are alwaies in thy preſence: that ſo wee may ſtudie to walke with thee, and to approue our very thoughts vnto thee. Giue vs a ſober vſe of thy Creatures: make vs readie to reach out our handes vnto the wants of others: beget in vs a godlie iealouſie ouer our ſelues, that we walke circumſpectly, taking heed to our ſelues in our eatings, in our apparrell, in our companie, in our recreations, often conſidering our waies, and labouring quickly after euery errour, to turne our feete into thy Teſtimonies. And (Lord) cauſe vs to be earneſtly mindfull of the eſtate of thy whole Church: bleſſe all Kingdomes and States profeſsing thy truth, bee gracious, eſpeciallie to this our Kingdome, forgiue the crying ſinnes of the times, continue thy Goſpell, diſappoint the hope and expectation of all Papiſts, let them periſh as many as haue euill will at Sion, diſcouer Antichriſt more and more, enlarge the territories of thy Church, ſtabliſh thy kingdome of grace, haſten the kingdome of glorie.

Heape thy bleſſings vpon our gracious King, make him a further Inſtrument of much good vnto thy choſen: proſper the worke of thine owne hands begun in the young Prince: ſhew mercy to the reſt of the royall Progenie. Bee gracious to the Councell, to the Court, the Nobles, the Gentrie of the Realme, grant that they may all aime at the honouring of thee, by whom they haue receiued honour amongſt men. Be with the Magiſtracy and Miniſtry of the Realme; make thy word to grow by the labors of thoſe whom thou haſt appointed to the ſeruice of thy Church: Containe the ſubiects in their due obedience to authoritie, bring to nought all tumultuous and rebellious practiſes: comfort al thine afflicted Seruants, refreſh them with a ſweete feeling of thy fauour.

Giue vs compaſſionate hearts, and a fellow-feeling of others miſeries; prepare vs vnto the day of triall: and keepe vs by thy mightie power, thorow Faith vnto ſaluation. Grant vs theſe good things, for Chriſtes ſake; in whoſe name wee commend our ſelues and our ſutes vnto thee, ſaying as he hath taught vs.

Our Father, &c.

An Euening Prayer for priuate Families.

O Lord our God moſt mercifull and gracious in Ieſus Chriſt, among other thy mercies, with which thou dooſt euen follow vs thy moſt vnthankfull ſeruants, wee acknowledge this to bee none of the leaſt, that wee haue this comfortable freedome of comming into thy preſence, there to poure out our ſoules before thee, and to lay open our neceſſities vnto thee.

Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this dutie with glad hearts and chearefull Spirits, reioycing in it that wee haue opportunitie giuen vs, to teſtifie

ſome part of that great duty, which in many reſpects we owe vnto thy Maieſtie.

And now (Lord) being come before thee, wee cannot but confeſſe the vileneſſe of our eſtate: wee were conceiued in ſinne, and in ſinne we haue continued all our dayes, wee haue euen drunke iniquitie like water, wee haue drawne it after vs, and tied it vnto vs as with cart-ropes; wickednesse hath been ſweete in our mouth, wee haue fauoured it, and would not forſake it: we haue euen made a mocke of ſinne, and it hath beene a paſtime to vs to doe wickedly. Thou haſt often called vs, but we haue ſtill refuſed: thou haſt againe and againe ſtretched out thine hand, but we haue not regarded: thou haſt ſought to reclaime vs, but wee haue hardned our neckes, as it were Iron ſinewes, and haue hated to be reformed. Thou haſt waited to haue mercy vpon vs, thy Spirit hath ſtriuen with vs, thy very bowels haue been troubled for vs; and how graciouſlie haſt thou called vpon vs by thy word? ſaying, *Returne ye Sonnes of Adam: why will yee dye? Come vnto me, and yee ſhall find reſt for your ſoules.* Yet we notwithſtanding haue deſpiſed thy patience, wee haue abuſed thy goodneſſe, wee haue turned thy graces into wantonnes, & haue giuen thee cauſe to heape vpon vs all thoſe fearefull plagues and puniſhments, which in the extremitie of thy law are belonging to the wicked.

When we look into our hearts, we ſee nothing but a confuſed heape of groſſe corruptions, vanity, ignorance, frowardneſſe, vnteachableneſſe, dulneſſe, vnwillingneſſe, and vnaptneſſe vnto good, proneneſſe and readineſſe to any manner of euill; ſecure, irreligious, profane, vncleane, enuious, couetous, and greedie thoughts, peruerſe and diſordered affections, all theſe (as it were) marching together to rebell againſt thee, and leading vs captiue vnto ſinne. The very wiſdome of our fleſh is death, and the ſpirits of our mindes are defiled: when we looke forth into our liues, we behold ſinnes more in number then the haires of our head: when we take view of our ſelues in the Glaſſe of thy Law, we can ſee in our bodies and ſoules, in our outward and inward man, nothing but vglineſſe and deformitie. Yea, the ſinnes of this one day are ſufficient to bring downe vpon vs the eternall weight of thy diſpleaſure. How negligent haue wee been in our callings? How haue wee yeelded to our vnbridled luſts in the vſe of thy Creatures? How haue wee cheriſhed in our ſelues worldlie, carnall, and voluptuous thoughts? How many bleſſings haue we vnthankfully enioyed, neuer thinking vpon thee which didſt beſtow them? How haue wee miſſpent this precious time which thou vouchſafeſt vs? How many good opportunities haue wee let ſlip, by which we might haue edified our ſelues, and done good to others? How negligently haue we kept our hearts? By meanes whereof, Satan hath got great vantage againſt vs: How ſlenderly haue we bewailed the iniquities of the times? how poorely haue wee ſtriuen againſt our owne corruptions?

O Lord, if thou ſhouldſt ſtraightly marke our iniquities, O Lord, how ſhall we ſtand, where ſhal we appeare, what ſhall become of vs? What anſwere ſhall we be able to make thee to one of a thouſand? And yet (moſt gracious God) which is worſt of all, cuſtome in euill hath bred ſuch a hardneſſe in vs, and hath brought ſuch a cruſt vpon our conſciences, that we cannot bee perſwaded that thy wrath is ſo terrible, or our ſinne ſo grieuous, or our eſtate ſo wofull, as indeed it is. Hence it commeth, that wee doe not ſtand in ſuch awe of thy Maieſtie, as wee ſhould; we doe not ſo tremble at thy Iuſtice, nor eſteeme thy promiſes and mercies as we ought to doe: We beſeech thee therefore to take the ſtonie hearts out of our bodies, and to put new ſpirits into our bowels, that we may with feeling, and with a liuely and ſenſible apprehenſion confeſſe our ſelues to be, as we are, poore, and wretched, and miſerable, and blind,

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and naked, ſuch as in whom there is no goodneſſe, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And here (Lord) according to that meaſure of ſpirituall feeling which by thy grace we haue attained to, we doe vtterly renounce our ſelues, we do wholy diſclaime all hope of helpe by our ſelues, wee account all that is in vs but as droſſe & dung, and doe moſt earneſtly entreat thee to look vpon vs in thy ſonne Ieſus Chriſt: accepting his death and his paſſion as a ſufficient, abſolute & compleat diſcharge for all our ſinnes whatſoeuer. O Lord, let the chaſtiſement of our peace be vpon him, & let vs be healed with his ſtripes: we haue no other name vnder heauen in which we can be ſaued: and wee know that thou haſt ſealed him, and ſent him into the world, to ſaue thy people from their ſins: we beſeech thee therefore for his ſake to be at peace with vs, put away our tranſgreſſions like a cloud, and our ſinnes as a miſt, forgiue our iniquities, & remember our offences no more. And withall ſeale vp to our ſoules and conſciences the feeling of this thy loue by the gracious teſtimonie of thy Spirit, that we may know that there is peace in Heauen for vs, and that Chriſt is made of thee vnto vs Wiſdome, Righteouſneſſe, Sanctification, and Redemption, and that nothing ſhal euer be able to ſeparate vs from thy loue in him. We doe beg this at thy hands, ſo much the rather, becauſe we ſee the vanity of al things in this world: all things in it are ſubiect to vncertainty: they are all lighter then vanity it ſelfe: But thy loue in Chriſt is firme and perpetuall. For with thee ther is no ſhadow of chãge, thy calling and gifts are without repentance: and therefore we pray thee ſettle vs in the aſſured perſwaſion of thy loue, to the end that we may haue ſome comfortable vnderſtanding, that whatſoeuer doth befall vs here, howſoeuer we be tried, yet after al, we ſhal lay down our heads in thy peace, and be made partakers of thy glory. In the meane ſpace, ſo long as thou ſhalt be pleaſed to reſpite the dayes of our pilgrimage vpon this earth, we pray thee doe not leaue vs to our ſelues, neither forſake vs: but giue vs as pledges of thy loue, thoſe ſpirituall bleſſings in heauenly things, wherewith thou art wont to furniſh thy choſen: that ſo we may make our converſation ſuch as becommeth the Goſpell, we may neuer diſcredit our profeſſion, or bee a ſcandall and offence vnto others, but rather by our holy cariage may prouoke and win others vnto thee. Helpe vs to this end, wee beſeech thee, againſt our manifold infirmities, againſt thoſe euils to which our natures doe moſt incline, enable vs to ſhake off that ſinne that hangeth ſo faſt on, ſtrengthen vs to euery good and honeſt duty, make vs perfect in good workes, ſanctifie vs throughout, and keepe our whole ſpirits, ſoules and bodies blameleſſe vnto the comming of Ieſus Chriſt.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continual preſeruation which thou affordeſt vs, for the comforts of this day, both to our ſoules and bodies, for thy inlarging our time and opportunity to repent: grant, wee pray thee, that our thankfulnes may not ſtand onely in outward ſhewes, but that we may be thankfull indeede and in truth, labouring to bee dutifull vnto thee, which art ſo merciſull vnto vs.

And inaſmuch as, O Lord, we doe profeſſe to beleeue the Communion of Saints, therefore it becommeth vs to be mindful of others in our praiers beſides our ſelues: wee are ſuters to thee in the behalfe of all thy people, ſperſed ouer the face of the earth: thou (O Lord) art priuy to their ſeueral wants: thou art only able to make a gracious ſupply: we beſeech thee for them as for our own ſoules More particularly, we poure out our ſoules before thee, for thoſe Churches which amongſt vs thou haſt planted and vnited vnder one gouernement: Our ſinnes (O Lord) chiefly our contempt of thy glorious Goſpell, doe deſerue

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a curſe, euen that thou ſhouldeſt remooue our candleſticke, & clean put out the light of thy holy word, withal make vs a by-word to the world, by ſome extraordinary iudgement. But, we pray thee in Chriſt vouchſafe to reuerſe thoſe plagues which we haue deſerued, continue thoſe fauours which we hauehitherto enioyed, continue and enlarge the freedom of thy word, ſtabliſh the truth of Religion amongſt vs by a perpetuall decree, both for vs, and for our poſterity after vs: To this ende bleſſe all good meanes: aboue others, our Soueraign and King, enable him euery day more & more to the diſcharge of that great dutie wherewith thou haſt entruſted him: lengthen his daies, proſper his raigne, defeate his enemies: giue him and vs ioy in his poſterity: Encreaſe wiſedome in his Councell, faithfulnes in his ſeruants, loyalty and true-heartedneſſe in his Subiects. Stir vp Magiſtrates & men in authority, to ſeeke the aduancement of thy glory, & the wealth of thy people. Make thy Miniſters able & willing to publiſh the ſecret of thy Goſpell, water their endeauours with the dewe of heauen, that daily ſuch as belong vnto life eternall may be added to the Church: And ſeeing thou art pleaſed to exerciſe diuerſe of thy ſeruants with the croſſe, ſome with ſickneſſe of body, ſome with perplexity of ſpirit, ſome with loſſe of goods, ſome with reſtraint of liberty, ſome in one kind, ſome in another, we pray thee to ſweeten their afflictions, and to ſeaſon their ſorrowes with the comfort of thy ſpirit: furniſh them with a meaſure of patience agreeing to the proportion of their triall, and put an end to their grieuances when thou ſhalt ſee it fit.

And (O Lord) make vs readie for affliction: teach vs to remember, that we muſt through many tribulations enter into thy bleſſed Kingdome: In our health, make vs mindfull of ſickneſſe, of death, & of our laſt account: that theſe things may not come vpon vs as a ſnare, but that we may be prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe, and holy appointments.

And now, O Lord our God, wee pray thee, to beare with the weaknes & coldnes of our praiers. Take vs this night into thy bleſſed tuition: we know that thou doſt neither ſlumber nor ſleepe, keep vs from euil, keep vs from the malice of Satan, from ſecurity and careleſnes, from dulnes and drowſines of ſpirit, that if it ſhall bee thy pleaſure to let vs liue vntill the morning, we may becom ſo much the fitter to ſerue thee in our ſeuerall callings, ſo as may be moſt for the glory of thy great Name, through Ieſus Chriſt: in whoſe name wee commend our ſelus & our vnworthy praiers vnto thee, ſaying as he hath directed vs in the Goſpell, *Our Father, &c.*

A Morning Prayer for a priuate Perſon.

O Almighty Father, the Father of our Lord Ieſus Chriſt, and in him my Father alſo, how vnworthie and wretched a creature were I, if receiuing ſo many bleſſings from thee, I ſhould not ſtirre vp my ſelfe to returne ſome thankfulneſſe vnto thee for the ſame? It is euen thou (O Lord) which from my firſt being vntill now, haſt couered me vnder thy wings, and vnder thy feathers I haue been ſure. My body and ſoule, my health, my ſtrength, my maintenance, whence haue I theſe things but from thee? The ſafetie of this night, the quiet reſt wherewith I haue been refreſhed, to whom can I aſcribe it but only vnto thee? That I haue liued hitherto, that I haue not been ſwallowed vp with ſome ſuddaine iudgment, that Satan hath not had his will vpon mee, that I know the way and the meanes vnto a better life, that I am deliuered from the power of darkenes, and tranſlated into the kingdom of thy deare Sonne, that I haue dayly acceſſe into thy glorious preſence: Whence are all theſe, but from the freedome of thy grace? If thou hadſt giuen mee my deſert, I ſhould haue

periſhed

periſhed long ago: it is from thy mercie alone that I am not conſumed.

O Lord make mee aſhamed of my vnthankfulneſſe, wound my heart with the conſideration of my owne dulneſſe, whom ſo many kindneſſes haue not wrought vnto more obedience. And vouchſafe, I pray thee, notwithſtanding the ſmalneſſe of my deſeruing, yet to looke graciouſlie vpon this my morning ſacrifice of praiſe, which I doe here tender vnto thy Maieſtie: let not I beſeech thee, the ſcantneſſe and barrenneſſe of my ſeruice, make thee to turne away thine eies, and to haue no regard vnto mine offering. But as thou art wont to ſpare thy Seruants, euen as a man ſpareth his owne Sonne that ſerueth him, and in them to accept the will for the full performance: ſo bee pleaſed to looke vpon mee in Ieſus Chriſt, and for his ſake to remit my former vngrateſulneſſe, and to ſtrengthen mee by thy grace for the time to come, in ſome good meaſure to reforme the ſame: And to the end (O Lord) that I may manifeſt the truth of my deſire to be thankfull, I beſeech thee to beget in me a holy care both this day and for euer, to walke worthy of that calling whereunto I am called, to ſtudy to pleaſe thee with reuerence and feare, and by a blameleſſe, pure, and vnrebukable conuerſation, to ſhine as a light amongſt men. I cannot, I confeſſe, doe this of my ſelfe, I haue in me the ſame corruption of nature which the moſt wicked hath: I intreate thee therefore to work in me that which is pleaſant in thy ſight: Giue me a cleane heart and a right ſpirit: make mee to vnderſtand aright the way of thy precepts, direct mee in the path of thy commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay me and ſtabliſh me, that my foote-ſteppes may not ſlide. Crucifie my fleſh with the affections and luſts: mortifie my members, which are on earth: ſuppreſſe and ſubdue the law in my members, which leads mee captiue vnto the law of ſinne.

Grant that I may ſenſibly feele the power of Chriſts death, killing corruption in me, and the power of his reſurrection, raiſing me vp into newneſſe of life: make me to reſolue to renounce euen my ſweeteſt & beſt pleaſing ſins, and not to take liberty to my ſelfe to continue in any knowne vngodlineſſe.

Let it be enough that I haue hitherto giuen the raines vnto my own luſts: grant that heereafter I may take no thought for the fleſh, to content it, but may ſtriue rather to curbe and ſubdue obedience. And (good Lord) increaſe my faith, and better my feeling and apprehenſion of thy loue, that I may with courage and cheereſulneſſe runne the race which is ſet before me: Bleſſe me alſo this day in the duties of my calling.

Idleneſſe and godlineſſe cannot agree: & it is thy will, that in the ſweat of my face I ſhould eate my bread: preſerue me from all fraudulent, guileſull, oppreſſing, greedy courſes: Draw my affections from the loue of the world: Fixt my heart vpon the things which are aboue, if things ſucceed according to my minde, make mee thankfull to thee which haſt giuen the bleſſing: if any croſſe come, make me patient and carefull to profit by euery chaſtiſement.

And becauſe the daily occaſions of danger to my ſoule are infinite, teach me to put on thy whole Armor, and to keepe my heart with all diligence, to furniſh my ſelfe with holy meditations to make a couenant with mine eies, to keepe my mouth with a bridle for the auoiding of all filthy communication, to vſe ſuch words as may Miniſter grace vnto the hearers, to bee ſober in diet, wary in diſports, moderate in apparell, choiſe in my company, & euer to practiſe that continuall feare which hath a promiſe of bleſſedneſſe. Finally (Lord) ſo guide me through the courſe of this whole day, both in my priuate and more publike imployments, that if I liue by thy ſufferance vntill night, I may haue much comfort in the taking notice of thy grace

and

and goodneſſe towards mee: and all this for Chriſt Ieſus ſake, thy onely Son, and my alone Sauiour.

An Euening Prayer for a priuate Perſon.

MOſt mercifull God and gracious Father in Ieſus Chriſt, were it not that thou haſt made a graeious promiſe in thy word, that whatſoeuer is asked of thee in the name of thy Sonne, ſhall be beſtowed, I ſhould not dare to preſſe into thy preſence, being guilty to my ſelf of ſo many ſinnes which I haue heaped vp in thy ſight, from the beginning of my daies vntill this preſent.

I am by nature (O Lord) the childe of wrath, a vaſſall of Sathan, no better then a very fierbrand of Hell. It is thy great mercy that I eſcaped the fury of thy wrath, due vnto mee at the very inſtant of my birth, in reſpect of that maſſe of corruption which I brought with mee from my mothers vvombe. Neither haue I, ſince I am come to vnderſtanding, any whit amended or bettered my firſt eſtate: but I haue added to it a numberleſſe number of tranſgreſſions, breaking euerie of thy commaundements, by thought, word, and deede, ſinning in many things againſt knowledge, againſt conſcience, and againſt that light which thou haſt giuen mee: yea, cleane againſt many vowes and promiſes of better obedience. I haue no colour of excuſe, nothing haue I to plead in the defence of my many ſlippes: If I diſpute with thee, I muſt needes lay my hand vpon my mouth, and learne to abhorre my ſelfe in duſt and aſhes. And (Lord) giue me, I beſeech thee, a fleſhly and melting heart, that nothing may more affect mee, or touch mee more deepely, then to ſee my owne vileneſſe, and how diſobedient and ſtubborne I haue beene towards thee, which haſt euen heaped vpon me ſo many fauours.

Make mee aſhamed of my barrenneſſe and vnfruitfulneſſe in my profeſſion, who haue giuen thee iuſt cauſe to range me among thoſe hypocrites which make a ſhew of godlineſſe, but yet deny the power thereof. Beget in me that godly ſorrow which cauſeth true repentance neuer to bee repented of: that I may be grieued in my very ſoule for my ſins, not ſo much becauſe of the danger of Hell that followeth, as becauſe I haue offended thee, the loue of whoſe Maieſtie ought to bee a ſufficient motiue to obedience. And for the furtherance of my humiliation and ſorrow, cauſe mee O Lord, to ſearch and to trie my waies, to call my ſelfe to a ſtraight account, that I may ſee my ſins in particular, the vanitie of my heart, my extreame deadneſſe and ſecurity, my pride and haughtineſſe of ſpirit, my backwardnes to al good ſeruices, my worldly mindednesſe, my ambitious riſing & craving thoughts, my want of charitie and mercie to others, my miſcariage in my place and calling, my idle & vnbeſeeming ſpeeches, my offenſiue and ſcandalous behauiour: thus (O Lord) make mee carefull to rip vp my hart and life, that ſo I may ſet my ſinnes in order before mee, and may thereby become the more humble and the more forward to caſt down my ſelfe before thee, and to iudge my ſelfe, that I may not bee iudged of thee. Yet withall (moſt gracious God) make mie able in the midſt of all this, to reach out the hand of Faith, and to lay hold vpon Ieſus Chriſt, whom thou haſt ordained to bee the reconciliation of my ſinnes. I know (O Lord) the vertue of his bloud, that it can make my ſinnes, though they were as crimſon, yet to become as white as ſnow. O then (I beſeech thee) couer my filthy nakednes with his glorious righteouſneſſe: cloath mee with the garments of his ſaluation, that ſo thereby I may bee holie and vnblameable, and without fault in thy ſight. Speake peace vnto my conſcience by thy holy Spirit. Say vnto my ſoule, *I am thy ſaluation.* My faith (O Lord) is but weake and poore: ſtrengthen it, I beſeech thee, and bring it forward by thy mightie working vnto more perfection.

Thou

Thou haſt promiſed, not to quench the ſmoaking flaxe, nor to breake the bruſed reede: beare then, I pray thee, with my ſcantines, and helpe my vnbeleefe, perfite the worke of thy owne hands, performe it vntill the day of Ieſus Chriſt. My faith is that I muſt liue by: it is my victory: thou (O Lord) in mercie haſt begun it: cheriſh it (I beſeech thee) together with all thoſe graces which accompany ſaluation, that they may bee in me, as a well of water, ſpringing vp into euerlaſting life. And grant that I may not bee preſuming lie ſecure touching mine owne eſtate, but may euer and anon bee prooning and examining my ſelfe, whether I am in the faith or no; and that I may alſo ſtudy and ſtriue to giue euidence of my faith, by ſhewing forth good workes, and by bringing forth good fruit, euen fruit worthy amendment of life. I am compaſſed about with many weakeneſſes, and (as I haue found by the experience of this one day) Sathan is full of malicious cunning to worke vpon all aduantages: O Lord, ſtrengthen me to reſiſt him, giue me holy wiſdome to diſcouer his ſleights, and grace to with ſtand his moſt ſharpe aſſaults. Arme me alſo againſt the reproaches and obloquies of the world: I haue learned in thy word, that if I ſerue thee in ſinceritie, my name ſhall bee put out as euill amongſt men: giue mee both care to carry my ſelfe out of the reach of iuſt exception, and reſolution alſo to ſacrifice my credit and eſtimation, yea, euen my life it ſelfe if neede bee, to thy glorie.

Teach mee to learne of the Author and finiſher of my faith, to deſpiſe the ſhame, and to endure the ſpeaking againſt of ſinners, in reſpect of that eternall weight of ioy and glorie which is ſet before mee. And now (Lord) with the bowing of my Soule, I bleſſe thy name for this dayes perſeruation. How many euils haue I eſcaped, to which I was ſubiect by nature, and to which I had made my ſelfe ſubiect through ſinne? It is thou (Lord) onely which makeſt me to dwell in ſafety. Stretch out the wings of thy grace and protection ouer mee this night: though ſleep ſeize vpon the eies of my bodie, yet let not ſecurity oppreſſe my ſoule: keepe me from idle fancies, and from vaine dreames: giue me a ſober and ſanctified vſe of all outward refreſhings, that I may alwaies in all things, aime at this one thing, namely, how I may be the better fitted to ſerue thee faithfully in my place and calling: and that for Chriſt Ieſus his ſake, thy only Sonne, and through thy mercy, my louing Sauiour, *Amen.*

A more particular Morning Prayer on the beginning of a Sabbath day.

MAnifold (O Lord) are thy mercies, and thy goodneſſe is infinite. In euery particular which befalleth mee, I haue aboundant experience of thy loue. It is much (moſt gracious God) that I, which haue ſo many wayes prouoked thee, ſhould bee let to liue to behold the light and comfort of the day: But much more is it, that hauing beene heretofore a prophaner of thy holie day, a barren and an hypocriticall Profeſſour of thy Word, a fruitleſſe and vnprofitable hearer, I ſhould yet enioy the bleſſed opportunity of another Sabbath. How iuſtly mighteſt thou long ſince haue fatted vp my heart, and giuen mee ouer vnto a reprobate minde, taking from mee the comfortable and happy freedome of going into thy houſe, & of giuing attendance vpon the poſtes of thy doores? O teach mee (I pray thee) to value thy mercie in this behalfe, according to to the true worth thereof: Suffer me not ſleighly to entertaine either this or any other of thy fauours. And, as thou haſt brought mee to the beginning of this holy reſt, ſo inable mee, (I beſeech thee) to the ſanctifying it, and to ſuch a kinde of ſpending the ſame as thou requireſt. Teach mee to remember that it is thine owne ordinance, euen one of thoſe vnchangeable lawes, which thou wroteſt with thine owne finger, that this day ſhould after

a more ſpeciall maner be diuerted and deuoted to thy ſeruice, and that thou haſt not therefore reſtrained outward imploiments in our callings becauſe idleneſſe pleaſeth thee, or becauſe eaſe giuen vnto the fleſh, is a part of thy worſhip: but that thou haſt in thy infinite wiſedome ſo appointed it, that being freed from all other incumbrances, we might wholly apply our ſelues either to the publike or priuate exerciſes of godlineſſe. Giue me therefore grace (I moſt humbly intreate thee) that I may call thy Sabbath a delight, to conſecrate it as glorious vnto thee, and that I may beware of doing mine owne wayes, or of ſeeking mine owne will, or of ſpeaking vaine words, and may euen binde my ſelfe to a ſerious & continued courſe of ſeruing thee in the practiſe of ſuch duties as belong to the halowing of this day. I know, O Lord, that herein I ſhall meet with many lets: mine own corrupt nature will repine and think this a yoake and a burden that cannot be endured: abroad in the world, I ſhall ſee many vaine faſhions, followed by great troupes, making thy day a day of carnall pleaſure I ſhall be derided and ſcorned, if I refuſe to do as others doe: I ſhall meete alſo with many cunning perſwaders, which will ſeeke by plauſible reaſons to draw mee from diligence and conſtancie in this courſe. O Lord (I beſeech thee) with the bowing of my heart, to make mee ſtrong againſt all theſe withdrawments: grant that I may more eſteeme obedience to thee, then either the contenting of mine owne ſenſuall affections, or the auoiding of reproach among profane perſons, or the ſatisfying of men, bee their pretences what they may bee. I am taught (O Lord) and I doe beleeue it, that thy yoke is eaſie, and that thy commandements are not grieuous: and I know that by a holy vſe in theſe religious ſeruices, I ſhall make them ſo familiar vnto mee, and ſhall alſo finde that exceeding ſweetnes in them, that I ſhall euen long for thy Sabbath before it comes, and the time will ſeeme ſhort vnto mee that is ſo beſtowed. And for this day (moſt louing Father) I pray thee bleſſe vnto mee the particular buſineſſe thereof. In praying giue mee reuerence to thy Maieſtie, ſenſe of mine owne wants, faith in thy promiſes, freſh remembrance of thy former kindneſſes, charitable & compaſſionate, and yeelding affections towards others. In hearing, vouchſafe mee an vnlocked and an vnderſtanding heart, a right iudgement, meekeneſſe of ſpirit, liuelineſſe of affection, faſtneſſe of memorie. In communicating at thy table, beſtow on mee an humbled ſoule, a hungring heart, a conſcience purged from dead workes, power of ſweete meditation vpon the death of Chriſt.

In looking vpon the adminiſtration of Baptiſme, afford mee mindfulneſſe of mine owne vow, remorſe for my often failing in that ſolemne promiſe, earneſtneſſe of deſire for the good of the babtized, ioy for the increaſe of thy Church. In ſinging, take from mee all both dulneſſe and vanitie, make mee to ſing with a grace in my heart, ſtill ſtriuing to lift vp my ſoule vnto thee. Enlarge my heart towards others, as occaſion ſhall be offered, that I may bee ready to giue to thoſe that want, forward in euerie good worke, comfortable to the ſick, tender-hearted to thoſe whom thou haſt humbled, apt to make peace where diſcord is. Let al works of mercie bee a delight vnto mee, and make mee carefull not to ſtaie till I am prouoked, but to ſeeke occaſions to doe good. And when I am priuate (O Lord) ſanctifie my thoughts, that I may meditate in good things, and may hide thy Word in my ſecret parts, and may loue it, and eſpecially that I may ſhew the fruit of it in all my conuerſation. Finally, I humbly pray thee, ſo to guide mee both in publike and priuate duties, that when it commeth to euening, I may feele my knowledge to bee encreaſed, my faith ſtrengthened, my ſoule and conſcience aboundantly refreſhed, and all this for Chriſt Ieſus his ſake, and for thine owne Names ſake, *Amen.*

Another

Another Prayer, ſomething more ſpeciall, reſpecting the hearing of Gods Word.

ETernall God, moſt gracious and mercifull in Ieſus Chriſt, euerie good giuing and euerie perfect gift commeth downe from thee: thou haſt commaunded that if any man lacke wiſedome, hee ſhould aske of thee, and thou haſt promiſed to denie nothing that is asked of thee in thy Sonnes name: In obedience vnto this thy commandement, and in aſſurance of thy readineſſe to make good thy promiſe, I doe here caſt down my ſelfe before thee, praying thee, as at all other times, ſo now eſpecially to bee good vnto me. I am now (O Lord) by thy gracious prouidence, to bee a partaker of thy holy word, the preaching whereof is the ordinarie meanes appointed by thee to ſaue my ſoule, and to draw me out of the power of Sathan vnto thine owne ſelfe. I for my part, am vnworthy of ſo great a fauour as to bee admitted to heare it, and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindneſſe and ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euery good duty: I am dull of hearing, ſlow of conceit, backward to entertaine, but apt to let ſlip any good inſtruction. I beſeech thee in Ieſus Chriſt, by the working of thy ſpirit, to reform within mee theſe corruptions: Make mee as a new borne babe, to deſire the ſincere milke of thy moſt ſacred Word: Grant that I may reioyce at it, as one that findeth a great ſpoile, let it bee better vnto mee, then thouſands of gold and ſiluer: Open my heart, as thou didſt the heart of *Lydea*, that I may euen with a kinde of hunger and greedineſſe attend vnto the things which are deliuered: cleere the eies of my minde, and annoint them with that precious ſalue of thy Spirit, that the ſcales of ignorance may fall from them, and that I may ſee the wonders of thy Law, euen thy hid wiſedome, which my nature of it ſelfe is not able to diſcerne. And becauſe thou haſt promiſed to guide the humble in thy way, and to reueale thy ſecret to the meeke, take from mee, I pray thee, a proud heart, teach mee to become a foole in my ſelfe, that I may be wiſe in thee: Suffer me not to meaſure the miſteries of thy kingdome by mine own blind reaſon and corrupt affection: but giue me grace to deny my ſelfe, and to labour to bring mine owne thoughts into captiuitie vnder Chriſt, that I may not dare to oppoſe mine owne conceits and fancies vnto the Maieſtie of thy truth reuealed in thy Word. Giue vnto the Preacher, a doore of vtterance, that he may open his mouth boldly to publiſh the ſecret of thy Goſpell. Direct his tongue that hee may ſpeake vnto my conſcience, and that if there bee any cloſe corruption lurking in me (as Lord, Who can vnderſtand his faults?) the ſearching power of thy word may diſcouer it, & rippe it vp euen to the very bottome. And vouchſafe vnto mee that meekeneſſe of ſpirit, and ſuch calme and yeelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, & may take it, as a ſpeciall fauour from thee, that I am not ſuffered to goe on in ſin, nor giuen ouer to mine own corruptions. In euery point of holy Doctrine taught me, make me to remember who it is that ſpeaketh by the mouth of man, that I may receiue the word as a meſſenger from thee, whether it bee comfort, or reproofe or inſtruction, and ſo may giue it that reuerence and that awefull reſpect which is due vnto thy holy oracles. And becauſe O Lord, as I am naturally forgetfull, ſo the Diuell watcheth to catch away the word aſſoone as it is deliuered, therefore I pray thee to ſtabliſh my memory, that I may holde faſt thy bleſſed truth, and may alwaies haue it in ſtore againſt the time of neede.

To this end, make mee carefull in the vſe of all good priuate meanes, ſuch as are Prayer, Meditation,

Conference with others, as occaſion ſhall require. Beget in mee a godly diſcretion, that I may diligently ſearch the Scriptures, whether the things I heare, are ſo, and may try all things: neither raſhly reiecting, nor ſuddenly believing whatſoeueris deliuered. And when I haue found thy truth, ſo ſtabliſh my heart, that I may not wauer nor be caried about with euery wind of doctrine, but may continue in the things which I haue learned, labouring daily to be led forward vnto more perfection. And ſith hearing and knowing without practiſe do but increaſe vnto more condemnation, therefore (O Lord) doe thou ſo water that which I heare, with thy heauenly deaw, that it may bring forth much fruit in my life, and that I may be a credit to my profeſſion, and no diſgrace nor ſlander to thy truth: Grant all theſe things for thy deare Sonnes ſake Ieſus Chriſt: to whom with thee and thy bleſſed Spirit, I deſire to aſcribe all honour and glory, now and for euer, *Amen.*

After the hearing of the Word.

STirre mee vp (O Lord) I humbly pray thee, to an vnfained and ſincere acknowledgement of thy kindneſſe, who haſt now been pleaſed, notwithſtanding my former vnprofitablenes, and ſleight eſtimation of thy holy Word, yet to vouchſafe mee the comfortable liberty of enioying it. How iuſtly mighteſt thou long ſince, for my great contempt, haue made my heart fat, giuing mee ouer into a reprobate ſenſe? What other thing haue I deſerued of thee, who haue from time to time beene ſuch an vnreuerent, negligent, and careleſſe hearer? Yea (Lord) euen my laſt carriage in that holy exerciſe which I haue now beene at, hath been ſo farre different from that became mee, that thou maieſt iuſtly make thy Word to be a ſauour of death vnto mee: But (O gracious God) thou which art good vnto mee, in making me to ſee my owne defects, be mercifull alſo in giuing me a heart to lament them, and ſuffer thy ſelfe in Ieſus Chriſt to be intreated of mee freely and finally to remit them. Let neither them, nor any other of my ſinnes ſtand at this time betwixt me and thy bleſſing: but vouchſafe to water the ſeede of thy Word caſt into my heart, with the deaw of thy heauenly bleſſing, that it may not bee made vnfruitfull, but may work mightily in mee, to the enlightning of my mind, to the ſetling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading mee on vnto more and more perfection.

To that ende, make me both mindfull and carefull to vſe all thoſe good helpes, which thou haſt ſanctified to the rubbing vp of our memories, and to the quickning of our dull and ſlow affections: ſuch as are buſie and ſerious meditation in the cloſet of mine owne heart, humble conference with others, diligent ſearching the Scriptures, to find out the ground and certen proofe of things deliuered.

And when matters are made plaine vnto mee, and prooued to mee to bee thy expreſſe reuealed will, grant that I may yeeld my full aſſent vnto them, not once daring to meaſure them by the crooked rule of mine owne corrupted reaſon: and not onely ſo, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midſt of my heart, and may likewiſe binde my ſelfe to the ſpeedie and conſtant practiſe of them: that ſo I may not bee in the number of thoſe which make a ſhew of godlineſſe, but deny the power therof, & which heare much, but reforme nothing, and ſo doe but diſgrace Religion, and heape vp wrath againſt themſelues: but that I may haue my fruit in holineſſe, being both an ornament to my profeſſion, & a means of winning others by my pure and blamaleſſe conuerſation.

I know (O Lord) that to performe this, will bee a ſeruice of no little difficultie. My fleſh which is euer luſting againſt thy Spirit, will rebell, I ſhall bee apt to grow weary of weldoing,

euil

will men will deride me, and I shall be matter of scorne to the vngodly: Sathan will finde out many hinderances, and many meanes by which to make good duties irkesome vnto mee. I beseech thee therfore to furnish me with that holy resolution, and with that spirit of courage, that I may neither delay to begin, when thou commandest to set forward, nor yet may breake off where thou requirest continuance of obedience: but that my course may bee like the way of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, mine owne soule comforted, and others edified by my good example, and I more and more occasioned to blesse and praise thy Name in Iesus Christ thy Sonne, and my Sauiour, *Amen.*

Another of the like nature, respecting the Sacrament of the Lords Supper.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regarde whereof, I am become an humble suter vnto thy Maiesty, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holie banquet, for the strengthening of my Faith, and for the preseruation of the memorie of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feast to which thou hast tied thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to grow into a very strict examination of mine owne soule, that I may see how I haue liued, and in what measure I am furnished for so waightie a seruice. And because I know that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie, therefore I pray thee to supply mee from thy infinite fulnesse: Giue mee a thorow vnderstanding of the miserie of my estate, who am by nature a childe of wrath as well as others. Make mee to see the hainousnesse of those innumerable euils, and grosse sinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into since my last presenting my selfe before thee at thy board, when I promised better obedience. O cause my stonie heart to bleede within mee, when I thinke vpon mine owne scantnesse in good duties; and vpon my delight and forwardnesse to transgresse. Make mee to bee ashamed and euen confounded in my selfe, for those manie enormities which from my corrupt and vnreformed heart, doe continually breake forth into my outward man, euerie member beeing a verie weapon of vnrighteousnesse to doe seruice vnto Sathan. Thus (O Lord) shall thy mercies in Christ bee sweete vnto mee, and I shall come with an hungring and thirsting soule vnto thy Table. And I pray thee to increase in mee that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine owne personall and particular interest into the death of Christ. Remoue far from me all swelling, disdainfull, and vncharitable affections: O Lord, this is a feast of loue, and to it a malicious and reuengefull heart can bee no welcome guest. And when I haue presented my selfe at thy Table. I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauish my soule with the admiration of his loue, that should giue himselfe to die for mee a most vile, vnworthie, & sinfull creature. Stir me vp, euen to vowe and consecrate my selfe for euer vnto him, that hath vouchsafed himselfe to bee a sacrifice for mee. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy deerest Sonne, O make

me truly thankfull to thy maiesty, and carefull both at the present, and euer after, to shew forth the fruits of thankfulnesse in an holy and religious conuersation, to thy glory, the good of others, and mine own eternall comfort, in Iesus Christ my Sauiour. *Amen.*

Presently after Receiuing, before the Thankesgiuing of the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my heart (O Lord) with this euidence of thy loue, teach mee in it to see the riches of thy grace, who art pleased for my weakenesse sake, by such familiar meanes to figure out before mee, and to seale vp vnto my soule a treasure of that infinite worth, as is thy fauour in Iesus Christ. Oh that I may as sensibly feele his death to be sweete vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my bodie. O Lord, euermore giue me such a feeling. And now (Oh heauenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: But grant that I may now at this instant, euen couenant with mine owne soule, to walke in a better course of holy obedience then heretofore, respecting all thy commandements, and endeauouring alwaies to haue a cleare conscience before thee, and before all men; that so, glorifying thee in this life, I may bee glorified with thee in thy kingdome, through Iesus Christ, *Amen.*

Before a Iourney.

O LORD, thou hast gloriously promised in thy Word, to bee with mee whither soeuer I goe, and that those ministring spirits, thy holy Angels, shall pitch round about mee, and beare mee in their hands. A glorious and a comfortable priuiledge I confesse this is, that I who am by nature a childe of wrath, and a very vassall of Sathan, should be assured of so high a hand of heauenly protection. I pray thee now at this time to make good this thy mercy to mee, being by necessary businesse to trauell from mine owne place. Many bee the perils, to which both by nature and by desert, I am subiect: no man is able to number them, or by his own strength and pollicy to auoide them. Compasse thou mee with thy fauour as with a shield, goe before mee as thou didst of olde before thy people in the wildernesse, it is only thou which canst make me to goe and come in safety. Some put their trust in outward helps: but cause thou mee to remember thy Name, and to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mightie man saued by his power. It is better to trust in the Lord, then to haue confidence euen in Princes.

If thou (O Lord) bee my light and my saluation, whom shall I feare? If thou bee the strength of my life, of whom shall I bee afraid? Let this (I pray thee) be the Anchor of my soule, both sure and stedfast: suffer no power of Sathan to remoone my faith from this foundation. How be it (most holy Father) if it shall be thy pleasure, in this my iourney, to bring some crosse vpon mee, either by making mee a prey to spoylers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate mee from thy loue in Christ Iesus.

Make mee alwaies mindfull of this, that thy fauour must not be measured by these outward accidents: and cause me euer to hold fast this rule, that, All things shall work together for the best vnto thy seruants. And (Oh good God) as in my trauels, I am desirous of thy fauour, to teach mee (I desire thee) to make conscience of thy feare: that as I expect and craue protection from thee, so I may apply my selfe to yeelde obedience to thee. Wherefore when I am alone, graunt that I may possesse my heart with holy thoughts, and may diligently watch

watch ouer my ſelfe, for the preuenting of all corrupt and vncleane cogitations. Let me neuer preſume vpon the aduantage of ſecrecie, or of my being not knowne by face, in the places where I come, to doe any thing that ſhall bee contrary to the profeſſion of a Chriſtian.

And if I light into the company of others, make mee carefull to ſeeke opportunities of doing good, and that I may neuer frame my ſelfe to the humors of prophane perſons, but in a godly diſcretion may ſo cary my ſelfe, as that I may neither wilfully make my ſelfe a ſcorne vnto the wicked, neither yet may for any reſpects do ought which may either wound mine owne ſoule, or make them thinke that I am of the ſame vnreformed diſpoſition with themſelues.

Thus (Lord) in an aſſured expectation of thy gracious guidance, I betake my ſelfe to mine intended courſe, and commend both it, and theſe my requeſts vnto thee, in the name and worthineſſe of Ieſus Chriſt, my onely Mediatour and Redeemer, *Amen.*

After a Iourney.

FArre bee it from mee (O Lord) that I ſhould craue Mercies of thee in my neceſſities, and then forget to ſhew my thankfulneſſe for them when they are beſtowed. Gracious haſt thou beene vnto me, from the beginning of my life euen vntill now. As ſoone may I number the ſand of the ſea, as make an exact rehearſall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy bleſſings are not renewed towards me. Oh that I could be ſo truly and effectually thankfull as becomes me: Oh that my heart within mee might euen melt for griefe, that I haue paſſed ouer ſo many of thy kindneſſes without regard. Beholde, how now alſo thou prouokeſt me to this duty, O quicken me (I humbly pray thee) thereunto. Make mee diligently to looke backe into the courſe & order of this whole iourney, and to obſerue by degrees, how thou haſt beene good vnto me: how thou haſt bleſſed my going out, & my coming in, and brought mee in peace to mine own home. Many dangers might haue ſwallowed mee vp, which yet (through thy goodneſſe) I haue eſcaped. Sundry times hath there been (ſuch is the brittleneſſe of this houſe of clay, which I beare about me) but euen a ſteppe betwixt me and death, out of the iawes wherof, thy right hand & thine arme hath ſaued mee. I can aſcribe nothing to mine owne prouidence, neither can I ſay that my ſafety is the reward of mine owne deſeruing: Not vnto mee, O Lord, not vnto mee, but to thy name doth the glory belong. And now grant (I beſeech thee) that the ſenſe of thy loue, may beget in mee ſuch a loue of thee, and of that which thou commandeſt, that I may willingly and chearefully, and with full purpoſe of heart, deuote my ſelfe to thy ſeruice, accounting (as my duty is) euerie new kindneſſe to bee (as it were) a new bond, and a freſh encouragement thereunto. Grant mee both this and all other needfull mercies, for Chriſt Ieſus ſake, *Amen.*

The Chriſtians ſuite for grace to liue vprightly in his perſonall calling.

IT is thine ordinance, O thou the wiſeſt God, that euery Son of *Adam*, in the ſweate of his face ſhould eate his bread: thou haſt fitted euery man to glorifie thee in ſome ſpecial calling, thou wouldeſt not that any ſhould liue like an vnprofitable burden of the earth, miſſpending his gracious time, and waſting away the creatures, doing no good to humane ſociety. Heerein thou haſt giuen vs thine own example: for euen thou workeſt hitherto: and albeit that thy great buſineſſe of creating all things, ended with thoſe ſixe firſt daies, in which euery particular was brought forth by thee in his proper kinde, yet thy prouidence is neuer intermitted, in it neither ſleepe nor ſlumber ouertaketh thee. And thy Sonne Chriſt Ieſus, whiles in the daies of his fleſh, hee humbled himſelfe to

liue as a man vpon this earth, both in his priuate life attended vpon a painfull Trade, and when the time came of his publishing himselfe to the World, went about doing good, yea, and with that chearefulnesse, that it was meate vnto him, to doe the will, and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action? obeying the voyce of thy Word, and ministering for their sakes which shall be heires of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke mee amongst other thy seruants, and to set mee (as it were) my propper taske, vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge thereat, as at some vneasie burden put vpon mee, but that I may contentedly and comfortably vndergo it, euen like that glorious creature the sun who hauing his tabernacle set him in the heauens, reioyceth like a mightie man to runne his race. And seeing, O Lord, thou hast not placed me in this calling for mine own priuate good alone, but also for a more publike and common benefit, giue mee such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seek, no nor yet willingly to receiue that gaine which comes by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would that men should doe to mee, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrighteousnesse, is put into a broken bag, and that as the good man shall giue inheritance vnto childrens children, so the riches of vanity shall diminish, and that thou wilt draw euen out of the bellie of the oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shall slay him, and his prosperity shall destroy him. Let me therfore, I pray thee, choose rather a little with thy blessing, then great reuenews with thy curse, and iudgement attending thereupon.

And if so bee it shall be thy pleasure to blesse my basket and my store, and to encrease my portion by my honest industrie, O keepe mee, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong citie, or as an high wal in my imagination: but grant that as my lot is enlarged, so I may be more and more afraid of my selfe, lest the care of this world, and the deceitfulnesse of riches, should choake in mee the seeds of grace, and steale away my minde from better things. And therefore make it my care, good Lord I beseech thee, to follow my calling with that holy measure, as that I may not so farre ingulfe my selfe into the businesse of it, that I should abridge and scant my selfe of conuenient oppoturnities for heauenly & spirituall purposes: and as I shall feele thy hand to be opened toward me, so open my heart and my hand toward others, knowing, that as he which scattereth, shall be more encreased, so he that spareth more then is right, shall surelie come to pouerty. Euer make me to consider thy all beholding presence, that all things are naked in thy sight, & that thou wilt surely bring forth to iudgement euery secret thing: that so I knowing thee to be a witnes to al my courses, my care may be to walke as in thy sight, and to approue my selfe vnto thee by an euen and vpright behauiour. Vnlocke, O Lord, the treasures of thy rich mercies, and affoard vnto mee both these, and all other conuenient and needfull graces, in and for Christ Iesus sake, *Amen.*

His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy Word, which thou hast left vnto mee to bee my counsellor, and to mak mee wise vnto saluation, that I must through many afflictions enter into thy kingdome.

When I meditate vpon the liues and courses of thy holy ones, which haue now ended the daies of their pilgrimage, and are entred into rest, I finde that

that they all paſſed through great tribulation: Nay, Chriſt himſelfe the Author and finiſher of my Faith, did firſt ſuffer before he entred into glory.

Of this bitter Cup therefore muſt I alſo drinke, O Lord, if I belong to the number of thy choſen.

Thoſe whom thou haſt ordained to bee veſſels of honour for thine owne vſe, thou wilt purge and ſcoure, and make cleane by variety of croſſes.

This I know (O my God) and am perſwaded of. But now, when I looke into mine owne heart, and conſider mine owne ſtrength, I find ſuch a baſe ſpirit of fearefulneſſe, ſuch a ſtrong affection vnto peace and quietnes, and ſuch a lothneſſe and willingneſſe to beare the yoke, that I cannot but euen doubt with my ſelf, what will become of me in the day of triall: when I heare of reproaches in good name, loſſes in goods, paines and tortures in bodie, vexations, and horrors and perplexities in minde, tentations by Sathan, combates and conflicts with the feare of death and of iudgement, my fleſh doth euen tremble therat, and O Lord (thinke I) who or what am I, that I ſhould endure the very leaſt of theſe? Whither now ſhall I go to gather hart and courage, but vnto thee, O thou preſeruer of man? and how happy were I if I could rightly eſteeme this happineſſe of hauing ſuch a freedome of acceſſe vnto thy throne of grace? Heere therefore doe I proſtrate my ſoule before thee, earneſtly beſeeching thee, in the name of Chriſt, to be merciſull vnto me in this behalfe. And firſt of all, O moſt tender Father, becauſe ſudden euils do bring with them ſo much the greater griefe, grant that I may often (and that ſeriouſly) think vpon the certenty of afflictions, and how vaine a thing it is for mee, in the ſurging waues of this worldly ſea, to promiſe vnto my ſelfe continuall peace.

Thus (thou bleſſing this meditation vnto mee) the croſſe ſhall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expectinge it. And then, O Lord, when thou haſt thus framed mee to liue as a man alwaies waiting for ſome triall, let it be thy pleaſure alſo, to furniſh and to ſupply me with ſuch graces as belong to the comfortable enduring it.

Giue mee a readineſſe of heart, to ſubmit my ſelf alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings, giue me a portion of ſtrength proportionable to that weight which thou wilt lay vpon mee, that I droop not vnder the burthen, that I faint not in my minde. Giue me feeling of thy loue in Chriſt, that that may preuaile againſt all diſcouragements, and that I may interpret it to bee a fruite of thy loue that thou doeſt afflict me.

Giue me faith in thy promiſes, ſo firme that it may not be ſhaken by the ſtorme, nor I grow wearie or waueringin waiting for thy mercie to releaſe me. Giue me wiſedome to iudge aright of the reaſons of thy trying me, and to make a holy vſe of euery chaſtiſement: giue mee care to ſtore vp in the middeſt of my heart, ſuch comforts as thou in thy Word haſt reuealed for ſeuerall viſitations, that I may not be then to ſeeke for comfort, when I ſhall chiefly want it: finally, giue me a ſtedfaſtneſſe of reſolution to caſt my burden vpon thee, and to hold this faſt that thou art bound by thine owne promiſe, neuer to forſake me. Being O Lord, thus armed, out of the ſtore-houſe of thy rich grace, I ſhall enter the combate with courage, I ſhall goe through it with conſtancie, and ende it with ioy, looking for that crowne of life which thou haſt promiſed to thoſe that loue thee, and whom it was thy good pleaſure, before all worlds, freely to loue in Chriſt Ieſus, to whom be praiſe for euer, *Amen.*

A Prayer for the afflicted in what kinde ſoeuer.

O Gracious GOD, how happie am I, who haue ſo ſtrong a tower as thy great Name to runne vnto, eſpecially now in this ſad and heauie day of tribulation? I ſee (O Lord) by continuall experience, that the help

of

of man is vaine, and that all earthly contentments, notwithſtanding the flattering ſhew they make, yet are but as a ſtaffe of reed, vpon which if a man leane, it will runne into his hand, and pierce it. If I turne me to my ancient louers and friends, it may be they will ſtand aſide from my plague, and mine old acquaintance will hide themſelues, and I ſhall bee euen as a ſtranger in the ſight of my familiars. If I ſeeke to my neighbours, alaſſe, what refreſhing ſhall I finde? Truth it is, O God, and thou haſt ſo ordained, that he which is in miſery, ſhould bee comforted by his neighbour: but men haue forſaken the feare of the Almightie: So that hee which is ready to fall, is as a deſpiſed lampe, and few are apt to weepe with him that is in trouble: Beſides, the greateſt part are ſo ouercome with groſſe ignorance, that they are miſerable comforters, and Phyſitians of no value, not able to miniſter a word in time to him that is wearie. Whither then, or to whom ſhall I goe but vnto thee, O moſt gracious and tender Father? Thou art a pittifull God, thy compaſſions are great, thou art the Father of mercies, & the God of all comfort; thou makeſt the wound, and bindeſt it vp, thou ſmiteſt, and thy hands doe make whole: thou haſt commanded to call vpon thee in the day of trouble, and thou art a helpe readie to be found. To thee therefore doe I lift vp my ſoule: Encline thine eare, O Lord, and heare, open thine eyes, O Lord, and ſee, looke mercifully vpon thine afflicted ſeruant: the daies of ſorrow are come vpon mee, euen changes and armies of miſeries are againſt me. If my griefe were weighed, it wold be heauier then the ſand of the Sea: I am broken with one breaking vpon another. Make mee (I pray thee) to conſider ſeriouſly, that it is euen thou which haſt done all this, that theſe things come not by chance, but by thy prouidence and certaine appointment, that ſo I may bee dumbe, and not open my mouth to murmure or repine. Open mine eies that I may ſee mine own deſeruings, and what cauſe I haue giuen thee euen to cruſh mee to peeces with thy heauy iudgements, yea, to cauſe the pittie of thy eternall vengeance to ſhut her mouth vpon me. What cauſe haue I left vnto me to complain when I am leſſe then thy ſmalleſt mercy, and my ſinnes greater then the greateſt ſorrow thou haſt laid vpon mee? It is thy loue, O Lord, from whence this proceedeth. In this courſe thou doeſt offer thy ſelfe vnto mee as to a ſonne: thou knoweſt my corruptions, the rebellion of my hart, the crookednes and vnreformednes of my nature, thou ſeeſt before ſome great euill that I am like to fall into, if I be left vnto mine owne courſe: thou findeſt me to be forgetfull of my duty to thee, colde in prayer, backward and lumpiſh in holy ſeruices, well-neere lulled a ſleep in the common ſecurity of the times: it is thy wiſedome to rouſe mee vp, and to put thy hooke of affliction into my noſtrils, to bring me back into that good way from which I am falling. I know thou doeſt therefore chaſten mee, that I may not bee condemned with the World. O teach mee (I pray thee) to learne to iudge my ſelfe, to ſearch and to try my waies, to prie into my courſe by-paſt, that I may finde out thoſe euils which beare in mee the greateſt ſway, and may in ſome meaſure vnderſtand what it is which thou aimeſt at in afflicting me. And enable me withall to reforme mine errors, to recouer my wandring, and to get a happy victory ouer my rebellious fleſh: That I may bee able to ſay hereafter, It is good for me that I was in trouble, bleſſed be the time that the Lord afflicted mee: and how ſweete is the quiet fruit of righteouſneſſe, which ſpringeth forth from the bitter roote of tribulation?

In the meane ſpace (O Lord) vntill it ſhall pleaſe thee to put an end to my preſent grieuances, teach mee, not to make haſte, or to ſeeke by vile and vnwarrantable courſes to wind my ſelfe out of thy hands, but grant that I may tarry thy leiſure with patience, not daring to preſcribe vnto thee what to doe. And when this ſtorme is ouer, and the ſorrow paſt, O keepe mee from ſecuritie,

curity, make mee to remember the vows & promises of obedience which I now make vnto thee, prepare me to a fresh triall, that my care may be to be prouided for whatsoeuer thy pleasure shall be to lay vpon me. Heare me in this, and in all other my suits, for his sake in whom thou art best pleased, euen Iesus Christ the righteous, *Amen.*

A Prayer in respect of losse received, as of honour, or goods, &c.

O Eternall God, the God of prouidence, the orderer and the disposer of all things both in heauen and earth: be ready (I beseech thee) to heare the praier of thy distressed seruant. Help my weakenesse, I entreate thee, and to quicken mee to the performance of this duty of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnesse, how soone I am cast downe vpon euery occasion. O raise mee vp (I pray thee) and make mee to lift vp my heart towards thee, according to whose good pleasure all things come to passe. Is it not thou (O Lord) which hast laide these things vpon me? Art not thou he who both giuest and takest at thy will? art not thou the Iudge which makest lowe, and which makest high? Shall I murmure against thee, which hast such an absolute and vncontroulable soueraigntie ouer all? Shall I receiue good at thy hand, and not euill? O keepe downe my repining, and mutinous, and discontented thoghts, allaie the height and hautinesse of my spirit, teach mee how to bee abased, and to haue want, make mee to see the vanitie of that which I was wont euen to admire, and to set my heart vpon. Let this abridgment bee a schoole-master vnto mee, that I may learne by it to drawe mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or a smoake which quickly vanisheth? What is wealth? Is it not lighter then vanitie it selfe? Doth it not take her to her wings as an Eagle, and flie into the heauen? O knit my heart henceforth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to laie vp treasure in Heauen, and to seeke after that kingdome of thine, which cannot bee shaken: frame my heart to the choice of the better part, of which I can neuer be depriued. Let me affect the true honor which stands in the faithfull seruice of my Sauiour. Let me labour for that enduring and durable riches, which consists in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer mee not (I pray thee) so to limit thy power, as to thinke that thou art not now able to supply me, sith the meanes which I was wont to enioy, is taken from me: but make me faithfully to consider, that thy hand is not shortned, but that thou hast enough in store for those that loue thee. Thou art able to giue me a great deale more, and after thou hast exercised me a while, to bless my last dayes with more abundance then the first: thou canst make the little meale in the barrell not to waste, & the small quantitie of oyle not to diminish: thou canst cause a small thing to be better vnto me then great riches to the mightie, and a dinner of greene hearbs to be more sauorie to mee, then a stalled Oxe to them. O therefore, I beseech thee restrain my desires, make me willingly to submit my selfe to thy wisdome: Let thy prouidence and promise be my store-house, and the stocke that I relie vnto: let this satisfie mee, that though I lose all that I haue, yet in as much as thou hast once loued mee in Christ, I shall neuer lose thy fauour. And let not the beholding of my children & family dishearten mee, or make me to cast perils, and to say, *Wherewith shall I feede them? How shall I cloath them?* O Lord, they are better then many sparrowes, & dearer vnto thee then the lillies of the fielde: thy promise of mercie is entailed to my posteritie. O let my faith rest vpon this foundation. Prepare mee (I pray thee) to further trials, make mee readie by degrees to lose euen my life it selfe, if it may be for thy glory. And thus, O Lord, desiring

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to reckon euen this crosse (though my vnreformed nature doth gaine-say it) among thy chiefest fauours, I commend my selfe and my poore prayers vnto thee, in Christ Iesus thy beloued Sonne, and my beleeued Sauiour, *Amen.*

A Prayer, for the losse of an especiall friend, as Father or Husband, &c.

O Almighty LORD God, whose Glorie is aboue the Heauens, and which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, bee pleased, euen for thy dearest Sonnes sake, to cast down thy compassionate eye vpon my afflicted and grieued case. Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer mee not to bee swallowed vp of discouragement. Thou hast taken from mee the very staffe of mine estate, one, vpon whom (in the eye of flesh and bloud) all my comfort did depend: He is now gone the way of all flesh, and hath made his bedde in the darke: yet thou, O Lord, still liuest, thou art alwaies the same, and thy yeeres shall not faile. O raise vp, I beseech thee, my languishing and discouraged hart, my drouping thoughts: make me to looke towards thee, from whom alone all comfort comes. Hast thou done this, and shall I controlle it? Is death thy messenger, and shal I murmure at his comming? Is my dearest friend, whom I loued as mine owne heart, gathered vnto thee, his appointed monethes beeing now expired, and shall I lament his happinesse? Doest thou still hold mee with thy hand, and euen compasse me about with thy gracious prouidence, and shall I distrust? Is thy purpose, & promise, and power to bee my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou O all-sufficient God, wert tied vnto outward meanes? Must not I also ere it bee long, make the graue my house, and lie downe with others in the dust? Is there not an assured hope that all that liue and die in the Lord Iesus shall bee ioyned together after death, and at the last day bee caught vp in the cloudes to meete the iudge in the aire, and after that to be euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compasse: Let me not be sorrowfull like those which haue no hope, make mee to reioyce on his behalfe, whose pilgrimage is at end, and whose Christian and holy course doth euen assure me, that thou hast receiued him into euerlasting habitations. Teach mee to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisdome, so to loue those whom both nature and Religion bind me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraigne disposings. To be without apprehension of such losses, I know by thy word, that it is impious: to be extreame and without measure in passion, is desperate. Keepe me, I beseech thee, in the meane, that my sorrowes may bee tempered with comfort, and my heart may alwaies bee fixed surely vpon thee: Afford mee both this and all other needfull fauours, in and for the merits of my alone Saniour Iesus Christ, *Amen.*

The Orphanes Lamentation.

THy Word (O Lord) which is the word of Truth, and cannot lie, hath testified of thee, that thou art *The helper of the Fatherlesse*: Hereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flie vnto thy mercy-seate, and (as it were) into thy lap, freely to poure out my lamentations. Left I am to the mercilesse mercie of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was not a little tender, my estate in common vnderstanding is verie miserable.

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Some there are which will ſeeme to pitty mee, and who will ſprinkle ſome common words of compaſſion on me, but no truth of comfort commeth from them. Nay, euen thoſe of neereſt acquaintance, and who during the life of my Parents, did profeſſe the greateſt loue, doe now looke ſtrangely on mee, and their behauiour and faſhion is, as if they did not know mee. Moſt true doe I find the ſaying of *Salomon*, that the friends of the rich are many, and that the poore is hated euen of his owne Neighbours, his friends will depart farre from him, and though he be inſtant with words, yet they will not regard him. When in feare of oppreſſion, I flie vnto them which are armed with authority to releeue me, though I ſpeake with prayers, they anſwere roughly, and ſo are their hearts ſet vpon bribes, that nothing but a gift in the boſome will perſwade them. Thus is affliction added to my miſerie, but no man careth for my ſorrow. All this is through thy prouidence (O thou which ſitteſt at the ſterne, and diſpoſeſt all things:) I know that out of thy mouth, and from thy decree, proceeds both good and euill. Whither then ſhall I looke, but vnto thee that haſt ſmitten mee? Who can binde vp my wound, but onely thou that makeſt it? I lift vp therefore my heart, with mine eyes, and hands, to thee that dwelleſt in the heauens: As the eyes of ſeruants looke vnto the hand of their Maſters, ſo ſhall my eyes waite vpon thee, vntill thou haue mercy vpon me. I am ſure (becauſe thy word hath ſo aſſured me) that thou wilt not forſake for euer, but though thou ſend affliction, yet thou wilt haue compaſſion, according to the multitude of thy mercies: Thou putteſt my teares in a bottell, all my grieuances are noted in thy Regiſter: My ſoule ſhall therefore cleaue vnto thee, and vnder the ſhadow of thy wings will I reioyce. To thee doe I commit my ſelfe, vpon thee alone doe I caſt my care (O (I beſeech thee) caſt not off my ſoule: Vpon thee haue I beene ſtayed from the wombe, thou art he which tooke me out of my Mothers bowels: Whom haue I in Heauen but thee? and I haue deſired none in earth with thee: Thou ſhalt be the ſtrength of mine heart, and my portion for euer. I ſee more and more how good it is for mee to draw neere to thee: My friends haue deceiued me as a Brooke, and as the rining of the Riuers they paſſe away, but with thee there is no ſhadow of change. No man did euer truſt vpon thee, and was deceiued.

Friends may die, and returne to their earth, but thy yeeres endure from generation to generation. Thou giueſt to beaſts their food, and to the yong Rauens that crie: Thou clotheſt the graſſe of the field, the very ſparrowes are reſpected by thee. Am not I (O Lord) much better then they? O make me to depend vpon thy goodneſſe, and to know that if I ſeeke thee, I ſhall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that truſt in thy mercy. The hearts of all men are in thy hands, thou madeſt euen the Egyptians to fauour thy people: and as thou cauſedſt the very rock to yeeld water for the thirſty, and the deuouret to afford food for *Samſon*, ſo thou canſt turne the hearts of thoſe that moſt neglect mee, and make euen ſtrangers and men vnknowne to become kind vnto me.

Let it be my care to ſerue thee, and to walke before thee in vprightneſſe, and then I am ſure with thee there is enough in ſtore, and thy prouiding cannot faile me. Stirre me vp to ſeeke thy Kingdome, and the righteouſneſſe thereof, and all things elſe ſhall be ſupplied to my comfort. Aſſure my ſoule that thou art my Father in Ieſus Chriſt, then ſhall I be ſure that thou hauing prouided for mee a better inheritance, wilt not forſake mee for theſe outward things. Hearken (I beſeech thee) to theſe deſires of my ſoule, and breede in mee a ſtedfaſt expectation both of theſe, and all other needfull graces, for the merits of Ieſus Chriſt my Sauiour, *Amen*.

The captiues Prayer, taken by a forraine Enemy, or otherwiſe impriſoned for debt, or vpon any like occaſion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, here I dwell in darkeneſſe and in the ſhadow of death, being bound in miſery and iron, and feeding vpon the bread and water of affliction. Cloſed I am in priſon, and cannot get forth; I doe know and confeſſe that thy iudgements are right, and that thou haſt afflicted me iuſtly. Full idlely and vainely did I ſpend my precious time in the day of my liberty, walking in the way of mine owne heart, ſeruing luſts and diuers pleaſures. To be tied to the duties of my calling, or otherwiſe earneſtly and buſily to follow any courſe that might be for thy glory, it was a burthen and a griefe vnto me. Many other ſinnes there are, of which I am guilty before thee, which haue deſerued both this, and a farre greater puniſhment, yea, euen to be held vnder darkeneſſe in euerlaſting chaines, and to bee plunged with Sathan and his Angels into the lake which burneth with fier and brimſtone world without end. But (Lord) there is plenty of mercy with thee, and thy compaſſions faile not, thou art good and gracious, and of great kindneſſe vnto all them that call vpon thee. Giue eare (I beſeech thee) to my prayer, and hearken to the voice of my ſupplication: Let the beames of thy fauour ſhine into this deſolate and comfortleſſe place, with which I am encloſed: Refreſh and reioyce my diſtreſſed and grieued ſoule, for vnto thee doe I lift vp my ſoule. Looke downe from the height of thy Sanctuary, and heare the mourning of the priſoner. Sanctifie this great croſſe vnto me, that it may be a meanes to humble mee, and to bring mee to a through ſight and ſenſe of mine owne deſeruings: Sweeten it alſo with the comfortable taſte of thy fauour and loue in Chriſt. And although my body be ſtraitned, yet enlarge my ſpirit, that I may now bee more feruent in prayer, more ſtrong in the deſire and longing for thy grace then heretofore. Suffer mee not to grow weary with waiting vpon thee, or with looking or expecting for thy mercifull goodneſſe in my deliuery.

Let mee not preſume ſo farre as to take vpon mee to preſcribe thee how to deale with me, or when & by what meanes to enlarge me: But grant that I may both contentedly & quietly tarrie thy appointment, aſſuring my ſelfe that when thou ſeeſt me to be more fit for liberty then for reſtraint, thou wilt beſtow it on me. In the meane time, proportion (I pray thee) my deſires & affections to my preſent meanes: As I haue but little, ſo make me contented with a little, & as my diet is but courſe, my lodging but vneaſie, and the aire not ſo ſweete as I was wont to enioy, ſo frame my minde and body to a patient bearing of all theſe vnpleaſing inconueniences: Make me often to meditate and thinke with my ſelfe, that if ſuch a priſon as this, in which a man may find ſome intermiſſion of ſorrow, and out of which hee may conceiue hope of deliuerie, be ſo irkſome to me, then how wofull is that dungeon of hell, whereof the Prince of darkeneſſe is the Keeper; and where, as the torment is eaſeleſſe, without all intercourſe of any refreſhing, ſo it is endleſſe, without all poſſibility of getting from it? And then, O Lord, let this meditation worke with mee, both to the humbling of my ſoule, whoſe deſert it is to be eternally ſhut vp in that loathſome pit, and to the enlarging of my thankefulneſſe vnto thee the God of mercie, who haſt ſent thy Sonne to free mee from that intollerable captiuity. Cauſe me withall (I beſeech thee) to bee as ſenſible of my bondage vnder the tyranny of ſinne and Sathan, as I am of my detainement in this preſent thraldome, and as deſirous to bee drawne out of it into the glorious liberty of thy children, as I now am, to bee freed from this impriſonment: and if it ſhall heereafter bee thy pleaſure to reſtore mee to my deſired freedome,

freedome, O make me euer mindfull of the vowes and promiſes of good things, with which I am now readie to binde my ſelfe vnto thee: that ſo thy mercy may neuer be forgotten by me, but may bee euer freſh in memorie to quicken mee to the diligent and faithfull ſeruice of thee, who art the onely God, in three perſons, the Father, the Sonne, and the holy Ghoſt, to whom be honour and glorie, might, maieſtie, and dominion, world without ende, *Amen.*

The ſlandered perſon, laden with vniuſt reproaches, thus commendeth his caſe to God.

GReat is my griefe (O Lord) neither is it to me a ſmall vexation, to ſee how wicked men haue ſharpened their tongues againſt mee. They doe ſhoote out bitter words like arrowes, and wound me with their multiplied lies, as with a razour that cutteth deceitfully: and as dead flies doe cauſe to ſtinke and putrifie the ointment of the Apothecarie, ſo doe they make my good name to become euen vnſauorie amongſt men. O how bitter is this vnto me, euen as gall, and how doth my ſoule euen pine away within mee to conſider it? Yet (O gracious God) why ſhould my ſpirit be ſo perplexed in me, hauing ſuch freedome of acceſſe vnto thy Maieſtie? Thou art ſet in the throne of righteous iudgement, theſe clouds and miſts of foule reproaches, cannot hide the truth of my cauſe from thy all-ſeeing eyes. To thee therefore doe I appeale, and in thee doe I put my truſt: iudge thou me according to thy righteouſneſſe, and according to mine innocencie that is in me. I confeſſe (O Lord) that in thy ſight I am a moſt vile and wretched ſinner, and that if I ſhould diſpute with thee, I could not anſwer thee one of a thouſand. Therefore in the caſe betwixt thee and my ſoule, I will lay my hand vpon my mouth, and abhorre my ſelfe in duſt and aſhes.

But as for theſe mine aduerſaries, whoſe tongues are as the coales of Iuniper, in reſpect of them, thou knoweſt mine vprightneſſe, and how vntrue theſe things are which they put vpon me. And indeed this witneſſe of my conſcience is my chiefe reioycing, and with it I doe ſecretly ſolace my ſelfe againſt all their moſt bitter and poyſonfull accuſations.

This maketh mee to haue boldneſſe toward thee, and with comfort to truſt vnder the ſhadow of thy wings, vntill theſe afflictions ouer paſſe. Send thou from Heauen, and ſaue me from the reproofe of theſe that would ſwallow mee vp: Keepe mee ſecretlie in thy Tabernacle from the ſtrife of tongues.

Furniſh me with patience (I beſeech thee) vntill thou pleade my cauſe, and execute iudgement for me; repreſſe my tumultuous and ſwelling ſpirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee, euen for my moſt vehement accuſers. And (O Lord) if they belong to thee, open their eyes that they may ſee their error, touch their hearts, that they may be ſorrie for their bitterneſſe: Otherwiſe, if they be ſuch, whom thou (who vnderſtandeſt all things) doeſt know to be incurable, repreſſe their rage (I pray thee) let their lying lippes be made dumbe, which cruellie, proudlie, and ſpightfullie ſpeake againſt the righteous. As for me, vphold me in my integritie, ſtabliſh mee in euerie word and good worke, enable me to ſuch an holie and blameleſſe conuerſation, that thoſe which reproach mee as an euill doer, may be either wonne vnto thee by my good example, or elſe may be made aſhamed when they bee not able to blame my behauiour in Chriſt. Teach mee to remember that this is not the one halfe of that which I muſt ſuffer for thy ſake, if I will be faithfull, that ſo I may reſolue to ſacrifice not my good name onely, but euen my life it ſelfe for thy glorie.

Thus, O Lord, relying vpon thy promiſed readineſſe to heare the prayers of thy ſeruants, haue I here powred

poured out my ſoule before thee, beſeeching thee to vouchſafe a gracious audience, both to theſe and all other my humble ſutes, not for mine owne ſake, but for thy Sonne and my Sauiours ſake, Chriſt Ieſus, *Amen.*

The Perſecuted for a good and righteous Cauſe, and brought into hazard, both of his liberty and life, is directed thus.

I See now, O moſt gracious GOD, and in Ieſus Chriſt moſt kinde and louing Father, the truth of that which thou thy ſelfe haſt reuealed in thy bleſſed Word, euen that all that will liue godly in Chriſt, ſhall ſuffer perſecution: Thy beloued Son told his Diſciples, that they ſhould haue in the world much trouble, and be vexed and hated, and continually moleſted for his ſake. And now (Lord) it is thy good pleaſure to call me vnto this ſeruice, euen to beare witnes to thy truth by my ſuffering. Much weakeneſſe I acknowledge, that I finde in my ſelfe, to ſtand out in ſo iuſt a quarrell, much vnworthineſſe to be aduanced to ſuch an honour. Before thee therefore doe I caſt downe my ſelfe (for from thee is euery perfect gift) beſeeching thee to make thy power apparent in mine infirmitie: and to ſtrengthen mee poore wretch, that I may cheerefully take vp my croſſe, and follow thee.

Breathe into mee, by thy Spirit, the ſauing knowledge of thine vndoubted truth, that I may bee firmely ſetled therein, and fully aſſured of the goodneſſe of that cauſe, which I am called to maintaine.

Out of the mouth of babes thou haſt ordained ſtrength, thou canſt make euen the vnlearned, and the men without knowledge to ſpeake, to the aſtoniſhing and amazement of the mightie: It is thy inſpiration that giueth vnderſtanding. Endue me with courage, that I may ſpeake of thy teſtimonies before Kings, and may not be aſhamed: Seaſon withall, my zeale and boldneſſe, with ſuch meekeneſſe and reuerence, that there may bee in my behauiour no appearance of vaine glorie, but that all may ſee, that it is the honour of thy Name, and the defence of thy truth which I ſeeke for. Ground me ſo ſure vpon the rocke of truth, ſhed ſo abroad thy loue, and the feeling thereof into my inward parts, giue me that earneſt of my future inheritance, and the taſte of the powers of the world to come, that no windes, or ſtormes, either of plauſible perſwaſions, or of a hard and cruell vſage, or of varietie of torments ſet before me, may be of any force and power to remooue me:

Draw my meditations often, vnto the Prince of my ſaluation, Ieſus Chriſt, who was alſo conſecrated through afflictions. Enable mee to learne by his example, to endure the croſſe and to deſpiſe the ſhame for the ioy which is ſet before mee. Let mee neuer forget it, that if I ſuffer as a chriſtian, I am a partaker of his ſufferings, I beare his marke vpon mee, and that this light affliction which is but for a moment, ſhall cauſe vnto me (it being the way which thou haſt ſanded out to heauen) a farre moſt excellent, and an eternall weight of glory. And when I feele any cowardly feare to ſurpriſe mee, and my ſelfe almoſt readie to faint in my minde, then bring it to my remembrance, that if I denie thee, thou wilt deny mee alſo; if I caſt away my confidēce, thou wilt alſo caſt mee off at the laſt day. And ſeeing without thee I can doe nothing, make me earneſt in Prayer, and a continuall petitioner to thy Maieſty, from thee to be ſupplyed with all neceſſary graces, ſuch as thou knoweſt to bee fit for my preſent caſe. Take from me all truſting to mine own ſufficiency: open mine eyes, that I may more and more ſee mine owne ſcantneſſe, and the weakeneſſe that is in me for weighty ſeruices: Make me to know that my full dependance vpon thee, ſhall bee my chiefe ſtay: and that as without thee, I cannot ſtand, ſo being vpheld by thee, I cannot miſcarie. And if it ſhal be thy pleaſure to deliuer me from this queſtion which I am now come into,

into, and to reſtore me to my wonted peace, preſerue mee, I pray thee, from ſecuritie, ſtirre me vp to make prouiſion for ſome greater ſtorme, remembring ſtill, that without being faithfull and conſtant vnto death, there is no hope to receiue the Crowne of life. All theſe mercies, and whatſoeuer elſe thou knoweſt to be needfull, reach out vnto me, I humbly pray thee, euen by thoſe promiſes of grace which thou haſt made, and offered in the Mediatour of grace and glory, Ieſus Chriſt, *Amen.*

Some barren Hannah, or childleſſe Elizabeth, deſiring to be bleſſed with fruite of body, prayeth thus.

NEither am I the firſt (O moſt mercifull Lord God) whom thou haſt thus afflicted, neither am I without examples of holy perſons, who haue both ſued vnto thee for comfort in ſuch an occaſion, and haue been heard alſo of thee in that they deſired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus be chaſtened, and yet be deare and precious in thy ſight: ſo I doe alſo thence conclude, that thou both art able to releaſe me, and wilt likewiſe, if thou ſee it in thy wiſdome to be conuenient for me. To thee therfore doe I make my moane (O Father of mercies, and God of comfort) bee not deafe, I beſeech thee, to my prayers. Looke fauourably, and with a compaſſionate eye vpon the trouble of thy handmaide. It hath hitherto bin thy pleaſure to ſhut vp my womb, and to denie me that comfort by children which thou haſt vouchſafed vnto others. Humble me (I pray thee) vnder thy hand, and grant that I may trulie, and ſincerelie, and feelingly acknowledge, that though this bee no little croſſe, yet it is nothing to that which I haue deſerued: It is iuſt, I confeſſe, with thee, to puniſh my barrenneſſe in grace, and my fruitleſneſſe in holy things, with this want of outward encreaſe.

Make mee (O good God) as ſenſible of my ſpirituall defects, as I am of theſe bodilie inflictions. And as it is reported of thee in thy Word, that thou makeſt the barren woman to dwell with a family, and to be a ioyfull mother of children, ſo make me (I humbly craue of thee in Ieſus Chriſt) an example of thy mercie heerein. Let mee bee as the fruitfull Vine on the walles of my husbands houſe, and let (at the leaſt) one Oliue plant ſpring out from mee, to ſtand about his table. The fruite of the wombe is thy reward, of thee alone doe I deſire it, from thy mercy only doe I expect it.

And good Lord bee pleaſed ſo to order and to direct my deſire herein, as that I may not in this ſeeke ſome outward contentment onelie, but that my chiefe reſpect may bee, that by mee thy Church may bee encreaſed, and that out of mee, may proceede ſuch an one by whom thy glorie may bee furthered, and the honour of thy Name aduanced amongſt men.

Teach mee withall, ſo to referre my deſires to thy wiſedome, and to ſubmit them to thy gracious diſpoſing, that if it ſhall ſeeme good to thee, not to grant this my requeſt, I may not murmure againſt thee, but may patientlie and quietlie beare whatſoeuer either in this, or in anie other kind thou ſhalt laie vpon mee. Let mee conſider, that though this which I now craue, bee a fauour not to bee deſpiſed, yet that thou haſt in ſtore better bleſſings for thy ſeruants, euen ſpirituall bleſſings in heauenlie things: ſtirre mee vp to ſeeke theſe eſpeciallie, and with *Marie*, to chuſe the better part, which ſhall neuer be taken from thoſe which once enioy it. And becauſe I haue ſo great a deſire of encreaſe, let it be my care, both in mine own particular, to vſe al good meanes by which I may encreaſe in grace, and touching others alſo to labour the encreaſe of thy kingdome, by prouoking, perſwading, and through my good example, winning and drawing them vnto thee. So (Lord) being (by

reaſon of this croſſe) a woman troubled in ſpirit, out of the abundance of my complaint I haue poured out my ſoule before thee, ſubmitting my ſelfe in all humilitie to thy appointment, who makeſt all things to work together for the good of thoſe whom thou doeſt loue in Ieſus Chriſt, to whom be praiſe both now and euer, *Amen*.

A Prayer applied to the ſtate of a man inwardly perplexed with the horror of ſinne, with doubtings of Gods fauour, and with the tentations of Satan, tending to deſpaire.

O Thou moſt pitifull God, and to thoſe whom thou loueſt in Ieſus Chriſt, moſt tender Father, neuer did there any poore chaſed Hart bray after the riuers of water, ſo as my diſtreſſed and amazed ſoule panteth after thee. Oh that I had faith to lay hold vpon that moſt ſweete promiſe, by which thou calleſt all that are weary and laden to come vnto thee. Faine I would, O Lord, approch into thy gracious preſence, and happy ſeeme I to my ſelfe, if I might taſte, though but (as it were) ſome crummes of thy rich mercie. Me thinks that all things which I ſee in the world, and which the ſonnes of men doe dote vpon ſo exceedingly, are but dung and droſſe in compariſon of thy fauour: O that I might bee but one of the loweſt of thy ſaints, or (as it were) a ſeruitor or doore-keeper among thy holie ones. Thus I ſee thy mercie, I admire it, I preferre it in my choice before the greateſt treaſure: but when I would apply it to mine owne particular caſe, Oh what a world of diſcouragements doe I meete with? My ſinnes doe take ſuch hold vpon me, that I am not able to looke vp: they are ſo many, yea, more in number then the haires of my head, that my heart doth euen faile me to conſider them.

When I thinke how my ſoule and ſpirit is fraughted & defiled euen with whole millions of profane, hardned, ſecure, vicious, worldly, and vnſanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abuſed by mee, how I haue been a reproch and ſlander to thy Goſpel, how dead and lumpiſh and falſe-hearted I haue been in thy ſeruice, how barren in good works, and what little proceedings I haue made, going rather backward, then ſtriuing vnto more perfection, how I haue contented my ſelfe with ſhews of godlines: when (I ſay) I think vpon theſe and other my groſſe and palpable enormities, I cannot but vtterly condemne my ſelfe, neither can I beleeue that it is poſſible for ſo vile a wretch as I, to be admitted into thy fauour. Sometimes I conceiue ſome little hope, and I ſeeme to my ſelfe to haue ſome taſte of thy fauor: and ſome kind of aſſurance, that I am deare vnto thee in thy Sonne: but ſuddenly my comfort vaniſheth, my hope is ouerclouded with perplexed doubtings, and I am well neere ſwallowed vp with meere deſpaire. Can any mortall man (thinke I) know the mind of God: or if ſome holy perſon may be ſo farre graced, as to vnderſtand Gods purpoſe touching himſelfe: is it poſſible that ſo vile a creature as I ſhould come to ſuch a high prerogatiue?

Can the Lords Spirit dwell in ſuch a ſtinking and polluted ſoule as mine? Will hee vouchſafe to giue me an aſſurance of Gods fauour? Or if I might know now that I am in the ſtate of grace, what aſſurance can I haue, that I ſhall ſo continue, beeing beſet with many imperfections? Thus, O Lord, mine owne thoughts oppreſſe me, and mine owne ſoule doth pleade the caſe againſt it ſelfe: Neither is Satan, the ancient enemie of thine elect, wanting to adde afflictions to my miſerie.

Heretofore his manner hath been, to incite and to prouoke me vnto ſin, by hiding and couering the vgly and moſt loathſome face thereof, and to beare me in hand, that it was a very eaſie thing to repent, and that alſo thy fauour (O Lord) might bee procured by and by.

Now

Now hee enlargeth my euils, and makes my ſins to appeare before my conſcience in moſt terrible and hideous ſhapes: he telleth me, that my hypocriſie is apparant, that the guile of my heart is written in great letters and cannot be denied, that it is now in vaine for me to ſue for grace, there being no hope of mercie left for ſuch offenders: that it is to no purpoſe for me to praie: for as I cannot praie as I ſhould, otherwiſe then in hypocriſie, ſo neither (if I could pray aright) can there bee any acceſſe vnto the throne of grace for the requeſts of ſuch a treſpaſſer.

Notwithſtanding (O moſt gracious God) euen in deſpite of his ſuggeſtions, and amidſt all thoſe diſcouragements which mine owne heart muſtereth againſt me, I doe here aduenture my ſelf to thy moſt glorious preſence. If I ſhall finde fauour in thine eyes, ſhew me the light of thy countenance and I ſhall be ſafe. If thou ſay, *I haue no delight in thee*, behold, here I am, doe to mee as ſeemeth good in thine owne eies. I know what thou haſt ſpoken in thy word, namely, that if I draw neere vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the deſires, and accept the vnexpreſſable groanes and ſighings of thy ſeruants: Truth it is, O Lord, I dare not ſay that I draw neere vnto thee as I ſhould, or that my deſires are ſuch as they ought to be, or that I groane vnder my ſins with ſuch an effectuall and peircing feeling as is fit.

All that I am able to doe, and that in much weakeneſſe, is to crie faintlie vnto thee, *Oh draw mee, and I will runne after thee*, make me to deſire thy mercie in ſinceritie, bruſe my heart, that I may yeeld out many vndiſſembled ſighings after thee, Yet (O Lord) though there be in me but ſuch poore beginnings of grace, ſuffer me not (I beſeech thee) to caſt away my confidence. I am well aſſured that thou haſt not forgotten thy promiſe of not breking the bruiſed reede, nor putting out the ſmoaking flaxe, and of giuing a bleſſing vnto thoſe which hunger after righteouſneſſe.

Is it poſſible, O Lord, that thou ſhouldeſt leaue off to be gracious, and ſhut vp thy tender mercies in diſpleaſure? Didſt not thou ſend thy Sonne into the world, to die euen for chiefe ſinners? Is it not true, that where ſin abounds, there thy grace aboundeth much more? Could I euer ſo much as trulie deſire reconciliation with thee, vnleſſe thou didſt worke it in mee?

Is not this requeſt, *Lord helpe my vnbeleefe*, the very voice of thy Spirit within me? Could I complaine of the hardnes of my hart, or ſincerely loath mine owne corruptions, as being diſpleaſing to thy Maieſty, if thine owne finger had not effected it? Should I feele ſuch a combat in my ſoule, and ſuch a tumult within me, if thou hadſt not truly begun to draw mee to thy ſelfe? Would Satan ſo continuallie moleſt me, and ſo eagerly purſue me with varietie of moſt malicious and ſharpe aſſaults, if I were ſtill held captiue by him at his will?

Raiſe me vp therefore (O Lord) I pray thee, refreſh my deiected and caſt-downe ſoule, perfect the work of grace which thou haſt begun within me, make me to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce. Thou haſt ſet me as a marke vnto thy ſelfe, thou haſt written bitter things againſt mee, and made mee to poſſeſſe my former iniquities; thou haſt hidden thy face from mee, and taken me for thine enemie: comfort mee now according to the daies that thou haſt afflicted mee, let mee behold thy face in righteouſnes, and reſtore vnto mee the ioy of thy ſaluation. Rebuke Satan, I moſt humbly beſeech thee: though thou pleaſe to buffet me with his meſſengers, yet let thy grace be ſufficient for me, and make thine owne power in reuiuing me, perfect & manifeſt by my weakneſſe, which of it ſelfe is ready to bee preſſed downe with euery tentation. Giue me that holie wiſedome, not to beleeue Satan, no, though hee ſpeake the truth: inaſmuch as he is the Father

of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou encreaſeſt my comfort, ſo withal encreaſe my care, that I may not fall from perplexitie to ſecurity, but that I may alwaies keepe my hart with all diligence, prouing my faith, and ſearching my waies, and exerciſing my ſelfe vnto godlineſſe. Make me a carefull and an vnderſtanding hearer of thy word, ſith it is the word of life, a quickening word, a word which doth reioyce the heart: and becauſe except that be my delight, I ſhall vtterly periſh in mine afflictions.

Make mee circumſpect to preuent ſinne, and fearefull ouer my ſelfe, that ſinne may not grow ſtrong vpon me: and grant that I may ſtudy to preſerue the peace of my conſcience aboue all things, taking heed of wounding it with preſumptuous ſins. And, O Lord, ſtabliſh me with thy free ſpirit, that albeit Satan ſeeke to ſift mee, and to winnow me as Wheate, yet my faith may neuer faile, but may bee as mount Zion which cannot be remooued, but remaineth for euermore.

Thus, O my gracious God, hauing through thy mercy, peace in beleeuing, and ioy in thy holy ſpirit, I ſhall finiſh my courſe in comfort: which I pray thee grant me for his ſake who is the Prince of peace, euen Ieſus Chriſt, to whom with thee and the holy Ghoſt, be all honour and glorie, now and for euer, *Amen.*

A Prayer, then needefull, when a man hath ſome ſpeciall combate with ſome one or moe ſpeciall ſinnes, againſt which he deſireth victorie.

O Louing Father in Ieſus Chriſt, it hath pleaſed thee of thine abundant mercie to giue leaue to euery humbled and diſtreſſed ſinner, to poure out his ſoule before thee, and thou haſt bound thy ſelfe by a promiſe, both to heare and to helpe all thoſe which ſeeke thee with an vnfained heart: The confident aſſurance hereof hath giuen me courage (albeit moſt vnworthy) to preſent my ſelfe here before thee, and to conceiue hope that thou wilt not ſend me emptie away.

Wounded, O Lord, I am with mine owne hainous ſinnes, my vntamed fleſh doth alwaies rebell and luſt againſt my ſpirit: ſome good motions and purpoſes I ſometimes haue, but (alas) they are quickly quenched, and the law of my members ſo preuaileth, that I cannot doe the good which I would. I haue in mee (I confeſſe) the ſeed of euery ſinne, and my nature is apt to be wrought vnto any kinde of euill. But (O God) there are ſome principal corruptions which do beare in me the greateſt ſway, and they doe ſo euen raigne in my mortall bodie, that I am forced to obey them in the luſts thereof: The diuell alſo is full of moſt malicious policie, and hee ſtill worketh vpon al aduantages, and out of al things almoſt taketh occaſion to adde fuell to my wicked deſires, and by pleaſing and delightfull baites to leade them on vnto helliſh perfection. The more I ſtriue, the ſtronger (mee thinketh) theſe corruptions grow: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holy Spirit. Hereby my Praiers are interrupted, my meditations perplexed, and robbed of their wonted ſweetnes, my hearing & reading of thy word is made vnprofitable: my faith is encountred with grieuous doubtings, becauſe I cannot feele that ſtrength and power of thy Spirit which I would. O Lord, if thy mercie be not my ſtay, I muſt needes be ouercome: whom haue I in heauen but thee? Whither ſhall I flie but to thy gracious aſſiſtance? I beſeech thee to haue compaſſion on mee, crucifie and kill theſe vnruly luſts, abate the ſtrength of theſe violent and wicked deſires: weaken them I pray thee, and ſuffer them not to haue dominion ouer me. Let thy Spirit guide me, and lead me into the land of righteouſnes. Or if it be thy pleaſure, O Lord, ſtill to exerciſe mee, yet leaue me not deſtitute

ſtitute of thy grace: but encreaſe it in mee, that I may grow vnto a larger meaſure of ſanctification: make me hereby the more feruent and frequent in Prayer, the more ſtraite to preuent all occaſions leading vnto euill, the more iealous ouer my waies, the more humble and vile in mine owne ſight: That ſo euen out of euill there may ſpring good vnto mee, and that I may ſee the fulfilling of that holy Promiſe, that all things worke together for the beſt vnto thy Seruants. Heare mee (I intreat thee) in this, and in all other my requeſts, for Chriſt Ieſus ſake thy beſt beloued Sonne, and the onely Sauiour of thy choſen, *Amen.*

A Prayer, againſt worldly-mindedneſſe, diſtruſt of Gods prouidence, and the too cloſe cleauing of the affections vnto earthly things.

MAnifolde are the corruptions (O moſt gracious God) with which my heart is fully fraughted, and ſundrie are the euils, which (like ſtreames) doe flow from this hidden ſpring into my outward man. Among others, I ſtill ſee (and bleſſed bee thy name, who haſt made mee to ſee) how my ſoule is altogether enſnared, and my affections, as it were taken captiue with the immoderate loue of earthly things. Oh how am I bewitched with the ſeeming ſweetneſſe of them, how am I euen with a kinde of violence caried away to the ſetting of my minde and all the powers of it thereupon? When I am to pray, either priuately by my ſelfe, or with others in common, when I am called to heare thy Word, or am otherwiſe to bee buſied in any godly exerciſe, my heart is rouing, and my affections wandring here and there about the matters of the world; ſo that in theſe diuine imployments, it ſeemeth to mee that I finde no contentment, but all the time is too long in my conceit which is ſo beſtowed. Thus my ſpirits are quite dulled, and mee thinkes I haue no life within me, when matters of Religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and of the promiſes which thou haſt made, to with-hold no good thing from thoſe that feare thee: neither can I denie, but that I my ſelfe of mine owne particular haue had great experience of thy goodneſſe: but yet, when I goe about to worke my heart to a dependance thereupon, and to a holy reſting and relying vpon thee, Oh what ſtubornneſſe doe I meet with, what infidelity, what woefull diſtruſtfulneſſe? What a combate haue I with my tumultuous thoughts, how do they reſiſt and gainſay, and euen ſmother and ſuppreſſe euerie motion in mee, which tendeth to waiting vpon thee? What feare is there by and by raiſed vp, of future want, what perils am I taught to caſt, and what plauſible reaſons doth my heart frame, by which to make it ſeeme a vaine and idle, yea, and a ridiculous thing vpon mee, to truſt to thy prouiding? Thus doe I nothing but euen vexe and teare my ſoule, beate my braines, and ſpend my ſpirits, how to get that which I deſire, and how to keepe and preſerue that which I haue gotten. My very ſleepe, with theſe immoderate cares, is oft-times taken from mee, and ſo doubtfull am I for the time to come, that I dare not vſe that portion which I haue, for my preſent comfort. Euen the moſt behoouefull expences to thoſe of my family, to the poore that dwell about mee, to the maintenance of the Miniſtrie, are a death vnto me. And albeit thou bleſſeſt my basket and my ſtore, and increaſeſt mine eſtate by continuall adding thereunto, yet ſtill I ſeeme to heare within, the voice of the horſeleaches daughter, *Giue, Giue*, neither can I perſwade my inſatiable heart to ſay, *It is enough.*

Now (Lord) I beſeech thee to bee mercifull vnto me in this thing: Heale in mee this dangerous and increaſing ſickneſſe: bridle theſe vnrulie and miſguided paſſions: Suppreſſe theſe tormenting and heart-diuiding cares: diſſolue this glue, by which my affections

are

are ſo cloſe faſtned vnto thoſe earthly things. Open mine eyes, that I may plainely ſee the true nature of thoſe things which I ſo much deſire: how fickle they are and how vncerten, what hinderances, yea, what enemies, to the good and proſperity of my ſoule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach me then to ſay to my ſelfe; *Oh why doe I weary my ſelfe for that, which when I haue, I cannot keepe, which ſooner or later, I am ſure I muſt forgoe: why doe I ſo loue that, which is ſo great an aduerſary to my ſoule, which will choake good things in mee, and make it a matter of ſo much the more difficulty for me to be ſaued?* And to the ende the heat of my affections after this baſer traſh, may bee the ſooner and the more throughly allayed, make mee to feele the ſweetnes of the things which are aboue: enlighten mine vnderſtanding, that I may know what the hope is of thy calling, and what the riches of thy glorious inheritance is in the Saints, and what a ſurpaſſing, exceeding, eternall weight of glory it is, which ſhal be ſhewed vnto vs: that the meditation thereof may make all things els become euen as vile as dung before me. Worke my euill and vnbeleeuing heart, to a ſtedfaſt faith in thy promiſes, and to a firme perſwaſion of the certaintie of that which thy word hath teſtified, namely, that if I delight my ſelfe in thee, I ſhall be fed aſſuredlie, and thou ſhalt giue my hearts deſire. Oh, why ſhould I doubt of this through vnbeliefe? why ſhould I not be fully aſſured, that thou which haſt promiſed art able alſo to doe it? and that as a father hath compaſſion on his children, euen ſo haſt thou alſo vpon them that feare thee: Thou keepeſt their bones, thou numbreſt their hairs, thou obſerueſt their groanings, thou putteſt their teares into a bottell: though a Mother ſhould forget the fruite of her wombe, yet thou canſt not forſake them. O thou the Father of lights, from whom commeth euerie perfit gift, make mee to beleeue this: ſo ſhall my care hereafter bee, more for the light of thy countenance, for ioy in the holy Ghoſt, and for peace in beleeuing, then for any of theſe fading commodities: ſo ſhall I be more ſtudious how to grow in grace, then to encreaſe in wealth, more earneſt for ſpirituall bleſſings, then for outward things.

O then, I beſeech thee, denie mee not this requeſt, ſend mee not away emptie from thy throne of grace: I aske not ſo importunatly, in any opinion of mine owne deſeruing, I renounce my ſelfe, I flie to the promiſes, I looke for nothing but for thy wordes ſake, for thy names ſake, for Chriſt Ieſus ſake, in whom thy ſoule is pleaſed, to whom with thee and thine eternall Spirit with the bowing of my heart, I yeeld all honour and glory, world without end, *Amen.*

Againſt Hypocriſie.

I Remember, O LORD, the ſaying of thy Seruant *Dauid* touching the bleſſedneſſe of that man in whoſe ſpirit there is no guile: and that alſo which thy Son, my Sauiour ſpke, that the Hypocrits portion ſhall bee weeping and gnaſhing of teeth. In due regard whereof, Oh moſt gracious God, being in ſome meaſure priuie to my ſelfe of mine owne corruption, I am become an humble ſuter to thy Maieſtie, vtterly to purge mee from the ſowre leauen of hypocriſie.

A ſinne I finde it to bee which hanged faſt on, and which cleaueth ſo cloſe, that it is a matter of no little dificulty to ſhake it off. When I examine my ſelfe touching it, I ſee plainely that I am not able to cleere my ſelfe thereof before thee. Many a time haue I in religious ſeruices, ſought more to gaine an opinion of holineſſe with men, then to approoue the ſinceritie of my heart in thy ſight: and full often haue I made a ſhew of zeale, and feruencie in things that concerne thy worſhip and glorie, when my ſoule hath beene euen deaded in mee, and without all life of affection thereunto: How haue I ſeemed to others to heare with reuerent attention, and to pray with

with no ſmall meaſure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly ſtraying, or at leaſt farre from all ſerious thinking vpon the preſent buſineſſe?

How many duties of godlineſſe haue I vndertaken, more with a deſire to be ſeene of men, and to be well eſteemed in the world, then for any truth of loue to the things themſelues, or for any ſtrength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocriſie of my heart, and that whole body of guile, which lieth lurking in me. Euen now, me thinketh, I faile, neither is this acknowledgement which I make, ſo ſincere, and ſo free from fraud as it ought to be: neither doe I feele my ſelfe ſo deepely affected with my preſent caſe as I deſire: Loth is my ſtout heart to yeeld ſo much to the accuſing and debaſing of it ſelfe: faine would it ſhift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taſte of thy goodneſſe, who haſt not giuen mee ouer to mine owne hypocriſie, but haſt made mee both to ſee it, and in ſome little meaſure alſo to lament it, hath emboldened mee to caſt my ſelfe downe here before thee.

Let it be thy pleaſure, I beſeech thee, to create in mee a new and an vpright ſpirit, pluck vp euen all the very ſmalleſt ſprigs of this poyſoned roote of ſecret hypocriſie: Make me to become a true Iſraelite, a perfit *Nathanael*. Thou art the God of truth, thou takeſt no delight in lying: O ſtirre vp in mee an vnfained deteſtation of all doubling, and an earneſt loue of inward ſincerity.

Let mee neuer forget, how vnpoſſible it is to blinde thine eyes with outward ſhewes, or to delude thee with faire pretences; thou ſeeſt not as man ſeeth, for man looketh on the outward appearance, but thou beholdeſt the heart. Suffer mee not to content my ſelfe with a profeſſion of godlineſſe, and to neglect the power thereof, or to be like a whited Tombe, which appeareth beautifull outward, but within is full of all filthineſſe: but circumciſe my heart (I pray thee) and renew it by thy purging Spirit, that what good thing ſoeuer I make ſhew of, the ſame my ſoule within may loue vnfainedly: and that in all exerciſes of pietie, I may not onely draw neere vnto thee with my lips and eares, and outward man: but aboue all, with all the ſtrength and power of my minde, deſiring more to approue the ſingleneſſe and ſincerity of my heart vnto thee, who ſeeſt in ſecret, then to purchaſe an opinion with men, who can ſee but the outſide alone, and may ſoone be deceiued with ſhewes. This inward truth vouchſafe vnto mee (O holy Father) not for mine owne ſake, but for his ſake, who both is *Truth*, and came alſo into the world to beare witneſſe to the Truth, euen Ieſus Chriſt, thy Sonne and my gracious Sauiour, *Amen.*

Againſt backe ſliding in Religion, and for increaſe of Faith.

O Eternall and Almightie God, thou haſt in thy Word commanded, that we ſhould take heede of falling from thy grace; and thou haſt there teſtified alſo, that the ende of thoſe which goe backe from their ſtedfaſtneſſe, after they haue once knowne and profeſſed the way of righteouſneſſe, will be exceeding fearefull.

Be mercifull therefore vnto mee (O Lord) I moſt humbly pray thee, concerning this. I finde in my ſelfe great weakeneſſe, no power haue I of my ſelfe to perſiſt in goodneſſe: Many meanes alſo doe theſe euill dayes afford, by which to draw me backward: corruption in opinion, wickedneſſe of example, all manner of reproach and ſcorne caſt vpon ſincerity, ſubtile perſwaſions of politike and carnall friends.

By theſe and the like, mee thinkes I feele in my ſelfe a great ſlaking and an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubt-

doubtfull euen of thoſe things which I ſometimes imbraced with fulneſſe of perſwaſion: The exerciſes of godlineſſe, hearing, praying, receiuing, meditation, conference, are not ſo ſweete vnto me as they haue beene. A ſtrange kind of dulneſſe creepeth vpon mee, and I haue no ſuch life and ſpirit in matters of Religion, as formerly I haue had: and to what a wofull paſſe theſe things may come, though I haue much hope when I thinke vpon thy mercy, yet well may I feare when I looke into my ſelfe. Great is thy goodneſſe euen in this I acknowledge, that thou makeſt my heart within mee to ſmite mee for theſe things, and doeſt not ſuffer me to runne without ſtay into that helliſh downefall, in which I ſhould be ſoone plunged, if thou ſhouldeſt once forſake me. Goe on, I beſeech thee, in thy goodneſſe towards me. Quicken vp my dull heart, enliue my too much decaying and deaded affections, re-enkindle thoſe ſparkes which are euen vpon quenching, and like vtterly to goe out, vnleſſe it ſhall pleaſe thee to reuiue them. Settle my iudgment, ſtabliſh my thoughts, make firme my conſcience. Enable me more and more to ſee the truth in matters of Religion, and to diſcerne things that differ, giue mee an exerciſed wit, to know both good and euill.

And together with an increaſe of knowledge, giue mee alſo an increaſe of zeale, that I may grow in grace, and thriue in godlineſſe, and goe from ſtrength to ſtrength, vntill I come to that meaſure to which thou haſt appointed mee to come in Chriſt Ieſus.

Let me not in theſe halting and decaying times, be carried away with euery wind of doctrine, through the craftineſſe of thoſe which lie in waite to deceiue. Suffer neither the cares of the world to choake thy graces in me, nor vaine pleaſures to inſnare me, nor euill examples to miſleade mee, nor plauſible perſwaſions to enchant mee, nor the contempt of the times to diſcourage mee, nor mine owne ſlothfull and ſluggiſh nature to make me grow weary of well doing: but cauſe mee ſo to be in loue with heauenly things, that I may neuer ſatisfie my ſelfe with any meaſure either of knowledge, or of practiſe, but may rather ſtill bee aſhamed of my ſelfe, that I make no better proceedings, and ſo may euer aime and ſtriue vnto more perfection.

To this end beget in me a holy care of vſing all good meanes, by which to be eſtabliſhed in iudgement, and more and more enkindled in affection: ſuch as are the hearing and reading of thy bleſſed Word, earneſt praying, intentiue and buſie meditation, carefull watching ouer mine owne ſoule, marking and obſeruing thoſe who walke as becommeth the Goſpell, following their faith, and imitating their holy and gracious conuerſation.

And when I looke vpon worldly Men, ſuch as minde onely earthly things, and behold how they trauaile to encreaſe in wealth, and to adde more and more to their outward ſtate: and vpon godleſſe perſons, and ſee how they fall away more and more, waxing worſe & worſe, adding drunkenneſſe vnto thirſt; let euen this be a ſpurre vnto me, to egge me onward in the wayes of godlineſſe, that I may thinke it a ſhame for mee, that carnall men ſhould bee more in loue with the World, then I with Heauen, and profane ones more eager in the ſeruice of the diuell, then I in the aduancing and promoting of thy glory. As thy promiſes O Lord haue encouraged mee thus to pray, ſo let it be thy gracious pleaſure to accept my ſute, ſo that my ſoule praiſe thee, and my tongue exalt thy Name with ioyfull lips, and that in Ieſus Chriſt, thy Sonne and my Sauiour, *Amen.*

Againſt hardneſſe of heart.

WHen I recount with my ſelfe (O God of all grace) the ſundry puniſhments wherewith thou haſt in thy moſt bleſſed Word threatned to afflict the children of diſobedience: among them all a hardned heart, a ſeared conſcience, ſeemeth vnto

vnto mee the moſt wofull. Surely, not all the plagues of Egypt, nor all the botches of *Iob*, are worthy therewith to be compared. Who can tremble at thy iudgements, or value thy mercies, who is able to profit by the vſe of thy word, or to reape any benefit by the exerciſes of thy ſeruice, if this fearefull cruſt be growne vpon his ſecret parts? Take away from a man, a tender and an apprehenſiue ſoule, a ſoft and a yeelding hart, wherein is he better then the Horſe or the Mule, which haue no vnderſtanding? Lamentable is the ſtate of theſe euill times, and miſerable the condition of the greateſt part now-adaies, ouer whom this dreadfull ſickneſſe hath ſpread it ſelf ſo vniuerſally: and wretched, O Lord, ſhould I become, if thou ſhouldſt leaue me to my ſelf, and giue me ouer to this raging euil. Weak I am in mine owne nature, and cannot withſtand it: nay, my hart is in it ſelfe prone vnto it, and many, no ſmal touches of it haue I often felt, and perceiued in mine owne ſoule: ſo that I cannot but euen quake to thinke what a miſerie it were, if thou ſhouldeſt (as thou iuſtly mighteſt) ſuffer theſe beginnings of ſpirituall ſenſeleſneſſe to increaſe, and this curſe of inward hardneſſe, in the extremitie thereof to haue dominion ouer me. To thee therefore, O heauenlie Father, who only canſt know, and who alone canſt ſupply thy Childrens wants, do I lift vp my ſoule, to thee in this needefull time doe I make my praier. Thou art my ſtrong rocke, to whom I may in Chriſt Ieſus boldlie reſort, heare the voice of my petition, and be not deafe towards mee. Preſerue mee by thy mighty power, as from all euils, ſo from this eſpecially: put into my bowels, a fleſhy and melting heart, giue me a tender and a feeling Spirit. When I heare of the power of thy wrath, let it ſtrike an awe in me: when thy great mercies, and the fulneſſe of thy grace are made mention of, ſtirre me vp to affect them, to hunger after them, and euen to long to enioy them. When I commit any ſin againſt thee, though it be neuer ſo ſmall, let my conſcience ſmite mee, let it bee a cauſe of ſorrow and griefe vnto me: when I conſider and behold the ſins of the times, and ſee what ſwarmes of people wil needs be damned, O let it make my ſoule to weepe in ſecret, and my ſpirit within me to be full of heauineſſe.

When thy word is preached, make it vnto mee a word of power, that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrow, and how it is a diſcerner of the thoughts and intents of the heart: and ſo that I may receiue it with all reuerence, and with meekeneſſe, and may perceiue my naturall ſtubborneneſſe to bee more and more beaten downe and ſubdued by it. Suffer mee not ſlightly to paſſe ouer any euidences either of thy iuſtice or of thy grace, but grant mee to endeuour to make vnto my ſelfe a holy vſe of euerie accident.

Let me neuer ſtop my eares to the words of holy aduice, nor harden my necke when I am reproued: rather let me deſire to be admoniſhed, knowing that if the righteous ſmite, it ſhall be a benefite vnto mee: make mee to feare and reſiſt euen the beginnings of ſinne, remembring how ſuddenly a hardned heart will creepe vpon me, if euill be wilfully giuen way to.

Euerie ſmall taſte of grace, cauſe me to make much of it, and to labour to increaſe it: let me euer feare my ſelfe, leſt I ſhould bee hardned through the deceitfulnes of ſinne, and ſtill pray vnto thee, to bee ſhielded and preſerued frō it. There is not ſo great an enemy to the ſoule, as is ſecuritie; neither is a reprobate ſenſe at any time ſo neere, as when it is leaſt ſuſpected, or leaſt thought on. Oh then, I beſeech thee, remooue farre away from me this ſpirit of neglect, and grant that I may ſtand vpon a continuall watch, for the preuenting of this pleaſing, but yet killing miſerie: and make me to grow more and more in the feeling and bewailing of mine owne corruptions, and in the deſire and taſte and apprehenſion of thy heauenlie mercies?

and that in and for Chriſt Ieſus ſake, whoſe blood is the alone purger of the conſcience, and the principall ſoftner of the heart: to whom, Oh thou my ſoule, do thou ſtriue with thy ſelfe to giue praiſe and glorie, now and for euer, *Amen.*

Againſt vncleane luſts, and for the ſuppreſſing of all vicious and vnchaſte affections.

MOſt true, O Lord, doe I finde that by continuall experience, which thy word hath ſaid, namely, that the heart of man is wicked aboue all things, and that the imaginations thereof are onely euill: out of it doe proceede many defilements of the outward man. This haue I felt, and doe yet feele in many particulars, euen how the Law in my members, rebelling againſt the law of my mind, leadeth mee captiue vnto the Law of ſinne, ſo that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I moſt abhorre. Neither haue I in any one thing more cauſe to acknowledge and complaine of this, then in thoſe inordinate and vnruly motions, which are directlie contrarie to that holineſſe and honour in which euerie one of vs is bound by thy ſacred word to poſſeſſe his veſſell. The luſts of concupiſcence are exceeding violent, and do euen conſume and waſte within me (like ſome raging fier) all religious and holy motions.

Much adoe haue I to temper my ſelfe from actuall filthineſſe: many a time hath the diuel, who knoweth my weakneſſe, and lieth in waite to deuour, much endangered me: nay, O my moſt gracious God, had it not been for thy reſtraining hand, doubtleſſe this ſinne, euen in the extremitie thereof, had long ſince preuailed ouer me. It is thy great mercy, which hath ſtopped me, when I haue been almoſt foiled in the combate, with this loathſome ſinne. And great cauſe I yet haue, to bee iealous of my ſelfe, perceiuing ſuch an armie, and euen a very legion of vncleane deſires to fight againſt my Soule. But, in thee is my hope. O thou moſt holy Lord, to thee doe I crie, and from thee doe I expect releeſe in this great neceſſitie.

Mortifie my fleſh (I humblie praie thee) by thy mightie Spirit, crucifie my luſtes, ſuppreſſe my boiling and vnrulie motions, ſlake and quench in me this vnlawfull heate, ſanctifie mee throughout, that my whole ſpirit, and ſoule, and bodie, may be kept blameleſſe to the end. Plant in me a deepe deteſtation of this abominable euill: let me euer remember that thou ſeeſt in ſecret, aud that all things, though neuer ſo cloſelie carried before Men, are naked in thy ſight, and that (according to thy word) Whoremongers and adulterers thou wilt ſurely iudge, and for ſuch things make the fulneſſe of thy wrath to breake forth vpon the children of diſobedience.

And whereas, O Lord, I haue ſometimes in my priuate thoughts emboldened my ſelfe to this ſinne, in a hope of libertie and opportunitie for repentance after it, reſtraine in mee this intollerable preſumption, and cauſe mee to know that the ſinne of whoredome hath this ſpeciall effect, euen to take away the heart, and to leade a man on who is once enſnared, like an oxe that goeth to the ſlaughter, & as a foole to the ſtockes for correction, without any knowledge or thought that hee is in danger. Make mee alſo carefull and diligent, and conſtant in the vſe of all good meanes, for the preuenting of this inticing wickedneſſe: let me be induſtrious and painfull in the place and calling wherein thou haſt ſet me, idleneſſe being ſuch a breeder of vncleanneſſe.

Teach me to make a couenant with my eies, that luſt may not creepe in by thoſe windowes into my inner man: to be gracious in my ſpeech; forbearing all filthie and wanton talke, ſober in my attire, moderate in my diet, carefull to cut off all ſuperfluous pamperings of the fleſh, choice of my companie, watchfull ouer mine owne

owne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignitie it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of marriage, which thou hast ordained as a remedie against this shameleſse iniquity. And aboue all, let my soule neuer cease to crie vnto thee, who art readie to be found, and who neuer denyest the sutes of those, who present their prayers vnto thee, in the mediation of that vndefiled and spotleſse Lambe Christ Iesus, to whom with thee and thy all-sanctifying Spirit, be glorie and praise throughout all generations for euer, *Amen.*

Against malicious nesse, hardnesse to bee reconciled, and desire of reuenge.

O Almightie Lord God, when I looke into thy word, I therein doe plainelie see it to bee thy will, that in as much as lieth in vs, wee should haue peace with all men, and that vnity should be so deare vnto vs, and so precious in our eies, that wee ought to seeke it, and to ensue it, and euen to vndergoe some hard conditions to obtaine it: but when I returne backe to the view and beholding of mine owne heart, I find there an absolute, and a very stiffe resistance hereunto, I cannot perswade my selfe to passe by offences, or to break off strife or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweete vnto me, and it seemeth to me, that I could be content to be at any charge, or to endure any paines for the wreaking of my displeasure vpon my aduersaries. My verie sleepe departeth from mee, and I forget euen my profit and ease, while I am casting and studying with my selfe how to reuenge. The offers of peace are lothsome vnto mee, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable, and reuengefull disposition: albeit it is somtimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approoue it. Thus I am much distracted: Religion vrgeth me to suppresse it, corruption eggeth me forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I againe consult with flesh and blood, mee thinketh I see many reasons to maintaine it. One while I thinke, *Oh how shall I answere the Lord, if I doe not forgiue?* Another while againe, imagine, *How shall I liue among Men, if I shew my selfe so easie to put vp wrongs? Let not the Sunne goe downe vpon thy wrath*, saith the Spirit: *Suffer not thy selfe to be abused*, saith the flesh. *Forgiue, and thou shalt be forgiuen*, saith the Lord: *Beare one wrong, and be sure of many*, saith the World. Whither now shall I turne mee, being thus tossed vpon the waues of such contradicting thoughes? Where should I hope to finde succour, but with thee (O Lord) who art the God of peace, and whose spirit is the spirit of peace? Do thou, I beseech thee, determine this combate, giue victory to thy truth: and let the loue of peace be strong, and preuaile against the desire of contention. Let me euer looke more what thou commaundest, then what my owne corrupted heart affecteth: what mine owne offences are against thee, then what the trespasses of others are against my selfe: what shall be acceptable in thy sight, then what shall vphold my supposed credit before men. Enable mee to serious meditation of the freedome of thy great loue in Christ Iesus. Wee, O Lord, had offended thy Maiestie, and thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleased thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to bee reconciled

conciled, and to tarrie and waite for our repentance, and to beare with our ſtubbornnes, though we haue often euen with ſcorne reiected thy kindnes.

Who am I then (O moſt gracious God) that I ſhould be ſo ſtiffe towards men, hauing found in thee towards mine owne ſoule, ſuch an vnſpeakeable readineſſe to forgiue? What bee all the iniuries that man can doe to me, in reſpect of one of my ſmalleſt ſinnes againſt thy Maieſty? Or, how can I come vnto thee with a hope of mercie, to mine owne ſoule, when I find ſuch an implacable diſpoſition in me towards my brother?

Oh then, I beſeech thee, abate in me theſe ſwelling ſpirits, repreſſe theſe motions and inclinations tending to reuenge, ſtay mee from encroaching vpon thy office, to whom onely vengeance doth belong: giue me a calme, a courteous, and a gentle heart. Let the ſame mind be in me, which was in Chriſt, who when hee was reuiled, reuiled not againe, but prayed for his Perſecuters, and laid downe his life for his enemies: ſo teach mee, I pray thee, to beware of rendering euill for euill: make me rather to ſeeke how to ouercome euil with goodneſſe, knowing and perſwading my ſelfe, that howſoeuer the world may thinke it baſeneſſe or ſimplicitie in mee, to be thus eaſie to forgiue, and patient to endure, yet it ſhall be a pledge to my ſoule, that my ſins are pardoned with thee, and that I am made like to the Image of Chriſt.

And among other things, neuer let me forget, how odious all my prayers and deuotions, of what kind ſoeuer, will be in thy ſight, ſo long as my hart is full of vnreconciled thoughts againſt my Neighbour: that ſo, euen in loue to my ſelf, and in deſire of my owne good, I may put on the bowels of mercie, chuſing rather to be a loſer heere among men, then to make my prayers lothſome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beſeech thee, the deſire of my Soule both in this, and in all other needfull things, euen for his ſake, who gaue himſelfe to be the propitiation for our ſinnes, and to make peace betwixt thee and our ſoules, Ieſus Chriſt thy Sonne, and my Sauiour, *Amen.*

Againſt Pride, and the affectation of exceſſe and nouelties in Apparrell.

INfinite, O Lord, are the beguiling inticements of this exceſſiue Age, and many be the bewitchings of theſe wanton times: diuers things are there very effectuall and powerable to corrupt; but hard it is to finde whom to follow, or in whoſe ſteps to tread, for ones better furtherance vnto godlineſſe. Among other the farre-ſpreading euils of theſe ſinfull daies, Oh intollerable is the pride and vanity of all eſtates? How exceſſiue and how toyiſh are the habit and the apparrell of the greateſt part? Who keepeth himſelf within the liſts of his ability, or within the limits of his calling? How are our men, as it were transformed into women, by their laſciuious and effeminate attire? and how be our women quite degenerate from their ſexe, and from the modeſtie thereof, by their manniſh complements? This thou ſeeſt, O Lord, and forbeareſt, not becauſe thou art ſlacke, but becauſe thou art patient.

Doubtleſſe, thy ſoule ſhall in time be auenged on this ſin, and thou wilt puniſh it, euen as of old thou didſt the pride of Sodom, and the haughtineſſe and vanitie of Ieruſalem. How much then the more wofull is my caſe, and the more abominable my ſinne, who knowing the lothſomnes of this foule diſeaſe, doe yet ioyne with the times therein, and run into the ſame exceſſe that others doe?

O Lord, how apt am I to faſhion my ſelfe to the common courſe? how eaſilie am I ouer-caried with this humour of new-fangledneſſe? How much haue I waſted vpon the ſuperfluous decking of this earthlie Tabernacle, by which the bowels of many of thy poore diſtreſſed ſaints might haue bin greatly

greatly comforted?

How many good houres haue I ſpent in trimming this outward ſheath, which might haue been much better beſtowed vpon the adorning and beautifying of my ſoule? How often haue I been more buſied how to ſet out my ſelfe before men, then how to become gracious before thee? O Lord, if thou ſhouldeſt be ſtraight to marke, and to puniſh theſe things, what am I that I ſhould endure it?

Bleſſed bee thy Name, who haſt dealt thus mercifully with me, as not to giue me ouer to this vanitie, or to leaue me to the practiſe of it without remorſe. I beſeech thee humble me with beholding it, make my heart to mourne within me, that being a profeſſor of godlineſſe, I ſhould yet liue and take delight in ſuch a groſſe enormity. Make me to vow againſt it, and to caſt it from mee euen with indignation, as a menſtruous cloth: ſtirre me vp, more to ſeeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my hart to look rather after the robe of righteouſneſſe, then the garments of exceſſe; for the cloake of zeale, the girdle of veritie, the ſhooes of the preparation of the Goſpell of peace, and that holy inſtruction which ſhall bee a comely ornament to my head, and a chaine to my necke, then theſe painted trinkets, which ſhall periſh with their vſe, and are nothing but the badges of pride, the baits of luſts, and the cheriſhers of idleneſſe. Make mee to remember, that the ſhame of ſinne, did firſt beget the neceſſitie of clothes, and that therefore apparrell ſhould rather be a matter of humiliation, then an occaſion of pride.

Draw my eies from looking vpon my ſelfe, to the ſerious beholding of others wants, and let it be my practiſe to cloath the naked, and to giue their loines occaſion to bleſſe mee, becauſe they haue been warmed by my charitie. ●

Let me euer, not caſt mine eie vpon the generall faſhion of the times, but vpon thoſe which are of the moſt religious and ſober carriage, following their grauitie, and framing my ſelfe to their example.

Cauſe me to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bed in the darke, vpon my naked ſtanding before the tribunall ſeate of Chriſt; that ſo my minde may more and more be eſtranged from theſe outward garniſhings, and may chiefely ſeeke for that white raiment, the innocency of thy Sonne, by which the filthie nakedneſſe of my ſoule may be couered, and I preſented without ſpot before thee.

Oh lift vp my ſoule to affect this happineſſe, and that for his only ſake, who being the brightneſſe of thy glory, was yet pleaſed to become without beauty, and to hang naked on the croſſe, to the end that hee might hide our ſinnes from thy ſight, euen Ieſus Chriſt, *Amen.*

A Prayer of humiliation and ſorrow, after ſome ſpeciall ſinne committed.

O My God, I am aſhamed and confounded to lift vp mine eies vnto thee: mine iniquities are increaſed ouer my head, and my treſpaſſes are growne vp vnto the heauen. I muſt needes wonder at thy great forbearance, that I am not euen ſwallowed vp, or ſwept away with ſome extraordinarie iudgement.

And now, O Lord, eſpecially hauing ſo groſſely ſinned againſt thee, and done ſo great an euill in thy ſight: How haue I (vile Wretch that I am) wounded mine owne conſcience? How haue I laide my ſelfe open to the malice and miſchiefe of the diuel? What a diſgrace and ſlaunder haue I brought vpon my profeſſion? What an offence and ſcandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by mee gotten ſomething to ſpeake euill of? But (aboue all O Lord) how haue I diſhonoured thee, whoſe

fauours haue been ſo many, and ſo continuall towards mee? I know not with what names and tearmes to ſet out my ſinne, ſufficient to expreſſe the hainous and hideous nature thereof. When I thinke vpon thy patience, vpon the meanes of grace which thou haſt affoorded mee, vpon the light of knowledge which thou haſt giuen me, vpon the good motions (as it were ſo many gracious aduertiſements) which thou haſt from time to time ſtirred vp in me, vpon the profeſſion which I make, vpon the ſundrie promiſes and vowes of better obedience, with which I haue tied my ſelfe vnto thy Maieſtie, vpon the diuers admonitions which (by thy prouidence I know) haue been vſed to me by thy Seruants, purpoſely to preuent and to ſtop this euill in me: mee thinketh I may call it rebellion (which is as the ſinne of witchcraft) or preſumption in the higheſt degree. And yet (O Lord) I feele ſuch a benummednesſe to creepe vpon mee, ſuch a hardned cruſt to grow vpon my ſecret parts, that albeit I ſee my ſinne, and know it to be exceeding great, neuertheleſſe, I cannot bemoane it, ſo lament it, ſo grieue for it, ſo deteſt and abhorre it as I ſhould.

Smite (O gracious God) ſmite, I beſeech thee, my flintie heart, make it euen to melt within me, at the ſight of mine owne tranſgreſſions: Settle in it that godlie ſorrow, which cauſeth repentance vnto ſaluation: Humble my Soule vnder thy mightie hand, and ſuffer mee not to freeze in the Dregges of mine owne corruptions.

Make mine head full of water, and mine eies a fountaine of teares, which may runne downe like a Riuer day and night. Oh let mee take no reſt, nor ſuffer the apple of mine eie to ceaſe: cauſe me to poure out my heart like Water before thy face, that I may by all meanes, teſtifie the vnfained griefe of my ſoule, that I haue ſo diſpleaſed thee. And grant (O Lord) that I may not ſorrow ſo much becauſe of hell and condemnation which I haue made to bee due vnto mee: but that my chiefe vexation may bee to thinke how I haue abuſed thy mercie, and requited thy exceeding loue with ſo foule a treſpaſſe.

Withall (O moſt gracious Father) ſeeing there is mercie with thee, and that thou haſt no deſire that the wicked ſhould die, giue me leaue to become a ſuter vnto thy grace, not in mine owne name (for what am I that I ſhould preſſe into thy preſence?) but in the name of thy deareſt Sonne, the alone Mediatour, and the onely Peace-maker of his choſen. I moſt humbly beſeech thee for his ſake to haue mercy on me, O Lord, a plaiſter of his blood ſhall be a moſt ſoueraigne medicine to cure my running and rotten and feſtered ſore. His ſtripes and wounds are of an healing nature: no Sope nor Nitre of mine owne tempering can purge away my filthineſſe, onely his Blood hath that ſcouring force, that it can make ſcarlet and crimſon ſin as white as wooll. O then, I pray thee, waſh me thorowly from mine iniquitie, and according to the multitude of thy compaſſions, cleanſe me from my ſinne.

Turne thy face from me, and from my hatefull and enormous courſe, and looke vpon the perfect and vnſpotted righteouſneſſe of thy Sonne. Supply my emptineſſe out of his infinite fulneſſe, the depth wherof cannot be fadomed, nor the ſtore thereof conſumed. Couer my vncleanneſſe with the robe of his holineſſe, euen with the garment of ſaluation, with which thou deckeſt and dreſt thine Elect. And albeit I am of all others which either haue bin, are, or ſhall be, the moſt vnworthy: yet vouchſafe to certifie my ſoule of thy grace and fauour: by the ſecret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy ſaluation, reſtore to mee that ſweet taſte of thy loue, which I was wont to haue, and which I now haue robbed my ſelfe of, by this my diſobedience towards thee.

Let the apprehenſion of my ſinne bee tempered with a comfortable ap-

plication

plication of thy mercie, that I may hold an euen course betwixt feareles securitie and faithlesse despaire: beholding at once, both my vilenesse to humble mee, and the riches of thy grace to reuiue me.

And, as an euidence of thy loue in this behalfe, strengthen mee by thy grace to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in me all pride of heart, and may make me to abase my selfe, and to become euen vile in mine owne sight. Grant mee to be heereupon the more watchfull ouer my course, the more diligent to auoide all inducements, and intisements vnto these or the like euils, the more apt to be taught, the more willing to bee admonished, the more forward to begge thy assistance, and the more charitably compassionate towards others, rather pitying and bemoning and praying for, then censuring their infirmities.

And, Lord, suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation and sorrow for my falles: but grant I may increase in the performance of these duties, and may euery day renue and enlarge my repentance for particular slips, growing still into a deeper detestation of my sinnes, and desiring with more and more earnestnes, and striuing to be renewed in the spirit of my mind: that so being clensed from al filthinesse both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Iesus. In whose name onely I commend vnto thee my requests, and for whose sake thou hast promised to denie nothing to thy Seruants. So bee it.

A Prayer in respect of Death, needefull at all times, but especially in sickness.

O God, the God of the Spirits of all flesh, and which hast the keyes of Hell and of Death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech thee bee mercifull to a poore trembling and weake hearted sinner, and vouchsafe to preserue mee from the horror and extreamitie of dread, into which I am euen now ready to fall.

When I consider (O Lord) how that I dwell in a house of clay, my foundation beeing in the Dust, and that I must ere long make my bed in the darke, saying to corruption, *Thou art my Father*; and to the Worme, *Thou art my Mother and my Sister*: O how my bellie trembleth, and what a kinde of rottennesse commeth into my bones? My spirit seemeth to faile me, and my hart within me being filled with dismaiednesse. Especially, when I thinke vpon the iudgement that commeth after it, and the straitnesse of that account which I am instantly to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessions, I am then so euen ouerwhelmed with amazednes, that I seeme to my selfe for the present, not to know where to finde any true refreshing. I am told by thy blessed and not deceiuing Word, that the sting of death is mine owne sinne, and with it I daily feele my selfe goared and galled, and wounded so exceedingly, that (me thinketh) to me (poore wretch) there can be no hope of recouerie, but death must needes bee as a passage to leade me into the bottomlesse prison of hell.

Raise vp (O Lord, I beseech thee) these my sad and vnquiet thoughts, teach mee how to ouercome these discouraging and killing perplexities, that death may not bee vnto me as a king of feare: nor I, as one of the wicked, whose hope doth perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their soule. Reuiue my memorie, that I may call to mind, and comfortably ponder those things which thy sacred Word hath taught me, namely, how the nature of death is cleane altered to thy Seruants, the

sting is plucked out, and it self is swallowed vp in victorie. To them the comming thereof shall bee a time of discharge, they shall by it bee freed from sicknesses of bodie, from anguishes of spirit, from al possibility of sinning against their God, from the tedious and discontenting societie of the vngodly: their flesh shal rest in hope, their graues shall bee vnto them as beds of ease, being sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conney them into *Abrahams* bosome, to the fellowship of beleeuers, to the Spirits of iust and perfit men: so shal they be with Christ: which is best of all.

This (O Lord) is the happinesse which commeth by death vnto thy chosen: Oh what are all the most tormenting sicknesses, the bitter pangs and sorrowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteousnesse? What is a momentany yeelding of the body to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed, these vile bodies shal by the mighty working of thy beloued Sonne, be fashioned like vnto his owne glorious body, and so both bodies and soules bee for euer with him in his kingdome?

Teach mee, O Lord effectuallie to apply these things to mine owne comfort, that so this timorousnesse proceeding from the guilt of sin, may bee turned into a chearefull expectation, and euen a longing for the day of my dissolution.

And, lest I should beguile my owne Soule, in laying claime to that spirituall refreshing which belongs not to me, make me to labour for those assured euidences and vndeceiuing forerunners of a happy departure.

I know, O Lord, that if I liue here without conscience, I shall surely die without comfort. Holinesse heere is the way and path to future happinesse. I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Satan, against the World, against mine owne corruption; I must faithfullie fulfill my course, and [illegible] me the seruice to which thou hast appointed me; I must know thy truth, and keepe the faith in soundnesse and sinceritie to the end: otherwise it will bee in vaine to expect a crowne of righteousnesse.

I must come to the first resurrection, or else I shall neuer escape the second death. Grant me therfore grace (I humbly pray thee) to serue thee in holinesse and righteousnesse all my daies, and to endeauour alwaies to haue a cleare conscience towards thee, and towards all men. Kill my corruption in me, that I may bee euen dead to sin, but aliue to thee in Iesus Christ.

And becaus if I liue after the flesh, taking thought for it to fulfill it, I shall die: therefore, I beseech thee, to mortifie the deeds of the body by thy spirit, that so I may haue my fruit in holinesse, and my end eternall life.

Teach mee often to number my dayes, and to consider the vncertaine certainty of my end, that I may die euen euery day, still looking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strengthen also my weak and faint faith, make me strong in thee, and in the power of thy might; seale me with the holie Spirit of promise, as with the earnest of my heauenlie inheritance: that so no anguish of sickness may discourage me, no pang of death dismay me, no assault of Satan ouercome me: but that, come death when it will, or in what manner it shall please thee, I may boldly (through Christ) commit my soule to thee as vnto a faithfull Creator. Grant mee this comfortable blessing, for his sake, who died to free mee from death, and from him that had the power of death, euen for Christ Iesus sake, Amen.

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A Prayer more speciallie fitted to the ſtate and occaſions of a ſicke perſon.

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OMoſt mercifull and gracious God, thou, whoſe prouidence reacheth into the moſt with-drawne and ſolitarie places, and which cauſeſt the beames of thy fauor to ſhine euen vpon chiefe ſinners, vouchſafe to caſt thy compaſſionate eie vpon thine afflicted creature, whom thou haſt laid vpon this bed of ſicknes. Iuſt, O Lord, it is with thee thus to chaſten me: nay, if thou ſhouldſt cruſh my body into many peeces, and ſuddenly plunge me into hell, it were no more then my due deſert. What a ſtained ſinner am I by nature, ſtript of all goodneſſe, and eaſie to bee wrought vnto any, euen the vileſt euill?

What a world of treſpaſſes haue beene ſince committed by mee, notwithſtanding the greatneſſe of thy patience, and the varietie of good meanes which thou haſt vſed both to informe and guide me vnto godlines? I will not therefore (O Lord) I dare not, I cannot pleade againſt thee. It is my dutie rather to magnifie thy mercie, who art pleaſed ſo mildlie and ſo fatherly to correct me: it being free to thy iuſtice, to cut me off as an eare of Corne, and to giue me ouer to the prince of darkeneſſe, and to leaue me for euer to that wofull kingdome of eternall miſerie.

Vnworthie I am (I moſt willingly confeſſe) becauſe of my former ſlackneſſe, and coldneſſe in this dutie of calling vpon thy Name, to haue any ſmall acceſſe into thy preſence. Yet ſeeing thou art wont euer more to reſpect the truth of thine own promiſe, then the deſerts of thoſe which pray vnto thee: therefore I beſeech thee, which art pleaſed to call thy ſelfe *The hearer of Prayers*, to hearken vnto the harty and vnfained deſire of my ſoule. Sanctifie vnto me (O Lord) this preſent ſickneſſe, let it be as thy ſchoole, in which I may truly learne to know my ſelfe more effectually then heeretofore.

Make me to conſider ſeriouſly, that all paine and griefe is but the fruite of ſinne, and that as all ſickneſſe naturally makes way for death, ſo death (in it ſelfe) is the fore-runner of eternall condemnation. Bleſſe this thought and this meditation ſo vnto me, that I may make it my firſt care (now in this viſitation) to ſeeke peace and aſſurance of reconcilement with thy Maieſtie. To this end giue me a deepe touch and a ſenſible vnderſtanding of my ſinnes by-paſt, take from mee all guile of ſpirit, all diſpoſition to flatter or to ſooth vp my ſelfe, or to leſſen either the number or qualitie of mine iniquities. Cauſe me euen to break and plough vp my heart, to ſearch and to trie my waies: that ſo out of the abundance of my feeling, I may poure out a moſt plentifull and ſincere confeſſion before thee. Let mee remember it to be in vaine, to ſeeke to hide that from thee, which thou (before whom all things are naked and open) dooſt know more fully and more directly then my ſelfe: and that the diſcouerie and laying open of my ſinnes, is the next way to find thy mercie in forgiuing them.

Adde withall that ſtrength vnto my ſcant and ſmoaking Faith, that I may, amid the light of mine owne tranſgreſſions, lay hold vpon the merit and fulneſſe of my Sauiour. Make me heartily to diſclaime all hope of helpe by my ſelfe, or any other Creature in Heauen or Earth whomſoeuer, and to caſt all my burden vpon him, who by himſelfe hath purged ſinne, and whoſe death is an abſolute and an all-ſufficient ſacrifice for the guilt of all beleeuers. Oh that I may feele my ſelfe knit and vnited vnto him: ſo ſhall I, in and by him, bee preſented blameleſſe to thy Maieſtie.

And becauſe (O Lord) I am full of imperfections, and there is in my nature much weakeneſſe, and a great deale of frowardneſſe and readineſſe to repine and rebell againſt thy ordinance, therefore furniſh mee with neceſſary

ceſſarie graces, and with all ſuch gifts as thou knoweſt to bee fit for my preſent caſe. Endue me with patience to beare whatſoeuer it ſhall be thy pleaſure to lay vpon me, and meekely to ſubmit my ſelfe to thy moſt wiſe appointments: Aſſure mee that thou which knoweſt whereof I am made, and that I am but duſt, wilt not oppreſſe mee with more then thou ſhalt giue mee ſtrength and power to endure. Let me not deſire life, otherwiſe then for the further aduancement of thy glory. Subdue in me all loue and liking of this preſent world, grant that the hope of the glorie which ſhall bee ſhewed heereafter, may be ſo ſtrong within me, that all things may ſeeme vile vnto me in compariſon thereof. Make me comfortably capable of the aduice and counſell of my Chriſtian friends, which in their loue ſhall goe about to refreſh my ſoule.

Make me able alſo to ſpeak profitably and for good to thoſe that belong vnto me. Put vpon mee, and in me, charitable affections & thoughts, to, and concerning others, being readie to ſatisfie where I haue failed, and to remit, euen where I haue receiued the greateſt wrong.

Prepare me to my laſt conflict, and ſtrengthen me againſt Satans aſſaults, that in deſpight of his malice, yet I may ſtill hold me faſt by thee, and reſolue, though thou ſlay me, yet to truſt vpon thee.

And becauſe (ſuch is thy great goodneſſe to vs thy poore Creatures) ſickneſſe doth not alwaies exerciſe his full ſtrength vpon our bodies: therefore giue mee (I beſeech thee) that wiſedome to make vſe of euery breathing, and of euery little time of eaſe which thou doſt affoord mee, that in it I may gather ſtrength againſt the times of greater anguiſh.

Bring ſtill into my minde, thoſe things which I haue from time to time learned by thy word, that thereby I may be quickned, and finde comfort in my greateſt need. And alwaies (O Lord) as the time of departure ſhal approch, ſo let my ſoule draw neerer vnto thee, my heart powerfully crying, when ſickneſſe ſhal take away the vſe of my tongue, *Into thy hands I commend my Spirit. Come Lord Ieſu, come quicklie.* And when death hath parted my Soule from my bodie, let thy Angels (which doe alwaies by thy appointment, pitch their Tents about thy Seruants) conuey it into that place of reſt, which the blood of thy Sonne hath prouided and purchaſed for thy choſen. To which thy Sonne, with thy ſelfe and thy bleſſed Spirit, be praiſe and thankſgiuing, now and euermore, *Amen.*

At the verie point of death.

O Lord God of my ſaluation, who haſt thy dwelling on high, and yet abaſeſt thy ſelfe to behold the thinges in heauen and earth, vouchſafe (I moſt humblie pray thee) to take notice of the ſighes and groanes of thy poore vnworthie Seruant. The ſnares of death haue compaſſed mee, and the griefes of the graue haue caught mee. I am weakened and ſore broken, mine eye is ſorrowfull through mine affliction, my bones are vexed, my heart panteth, my ſtrength faileth mee, and is dried vp like a pot-ſheard, my tongue cleaueth to my iawas, thine arrowes haue light vpon mee, and haue euen drunke vp my Spirit. I am brought to the Gates of the pit, and to the duſt of death: I ſee that mine habitation is departing, and is in remoouing from mee like a Shepheards Tent, thou art euer readie to cut off my life like a Weauer. The pangs which are vpon mee are vnſpeakable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe, I could not continue to endure them.

Before thee therefore, O thou moſt gracious Father, doe I poure out my whole deſire, for to thee do I declare my paine: forſake me not, O Lord, be not thou farre from me, my God, my hope is euen in thee. Thou makeſt the wound, and bindeſt it vp: thou ſmiteſt,

teſt, and thy hands make whole: thou bringeſt downe to the graue, and thou raiſeſt vp.

Oh ponder my wordes, and looke vpon the ſorrowfull ſighings of mine afflicted ſoule: poure the oyle of gladneſſe into my bruiſed ſpirit: as the ſtrength of my body doth decreaſe, ſo make the feeling of thy loue in Chriſt Ieſus to encreaſe: aſſure my ſoule that thou haſt caſt all my ſinnes behind thy backe; and that there is a firme and vnalterable peace made betwixt thee and me, by thy deare Son, who is the Prince of peace. Let thy ſpirit witnes to my ſpirit, that the ſting of death is puld out, and the head of him who had the power of death, that is the diuell, ſo bruiſed, that neither of theſe ſhall bring any the leaſt annoyance to my ſoule: that I may, in a kind of holy manner, triumph ouer them both, and ſay, *O death where is thy ſting? Oh graue, oh hell, where is thy victorie?*

Rebuke Satan, I beſeech thee, that hee may not interrupt my comfort, nor ſteale from mee thoſe gracious pledges of thy loue which thou haſt giuen me. Cleare the eies of my faith, that I may euen ſee (with *Stephen*) the heauens open, and the Sonne of man ſtanding at thy right hand ready to receiue me. Giue me that inward ioy in the holy Ghoſt, and that comfortable taſte of the powers of the world to come, that I may euen forget my preſent anguiſh, and may quietlie endure all, for that infinite happineſſe which is ſet before me. Let me euen long for my appointed time, as the Seruant longeth for the ſhadow, and as the Hireling looketh for the ende of his worke: let this life bee vile before me in compariſon of eternal life: & although the ſocietie of my friends hath beene, and yet is ſweete vnto me, yet ſo fixe my heart, I pray thee, vpon the fellowſhip of the Spirits of iuſt and perfit men, which are in heauen, that my whole deſire may be towards it. And when theſe increaſing throes and pangs, theſe faint and conſuming fits which are now come vpō me, ſhall haue enfeebled my tongue, and depriued me of ſpeech, yet then let thy ſpirit within me make requeſt for me with ſighes and grones, which cannot be expreſſed, euer crying, *Lord Ieſu receiue my Soule, O Lord receiue my ſpirit.* And ſo (Lord) let death bee to me, euen as the Angell was to *Peter*, a guide to leade me out of priſon into libertie, a meſſenger ſent from thee to conuey mee from this vale of teares, into eternall bliſſe: and that for his ſake, who hath ſweetned the graue with his owne bodie, and deſtroied death, by ſubiecting himſelfe vnto mortality, and now ſits at the right hand of thy throne, euen Ieſus Chriſt, the very anchor of my ſoule, and the foundation and ſtaffe of my hope, Amen.

A direction for thoſe who deſire to performe the Chriſtian dutie of Prayer on the behalfe of a ſicke Friend or Neighbor whom they come to viſit.

WE are vnworthy (O Lord) to ſpeak vnto thy Maieſty either for our ſelues or others: yet this duty lying vpon vs by command, and hauing a promiſe of hearing annexed thereunto, wee are bold in Ieſus Chriſt to commend vnto thee the weake eſtate of this thy Seruant.

All ſicknes is from thee, and to thee belong the iſſues of death. Thou killeſt and thou makeſt aliue; thou bringeſt down to the graue, and thou raiſeſt vp: to whom ſhal we go in this and other our neceſſities, but onely vnto thee? we could wiſh (ô gracious God) the continuance of his Chriſtian fellowſhip, the lengthening & enlarging of his dayes: but we willingly ſubiect our willes to thy determining. Thou, Lord, knoweſt what is beſt, & therunto make vs, we beſeech thee, willingly and readily to ſubſcribe, and to deſire both his life and our owne, only ſo far forth as may bee for his and our further good in the more diligent and zealous aduancement of thy glorie. Frame him alſo, wee pray thee, vnto the like yeelding: and ſo bleſſe to him

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this viſitation, that by it hee may bee more and more humbled in the ſight of his owne ſinnes, and may increaſe withal in an vnfained and longing deſire after Chriſt.

Enlighten his eyes, that hee may know what is the hope of his calling, and what is the exceeding greatneſſe of thy mercy and power towards all beleeuers. Strengthen his faith, that hee may with it (vtterly renouncing himſelfe) lay faſt hold vpon the merits of our only Sauiour.

Protect him againſt Satan, blunt the edge of his aſſaults, that they may neuer wound him to deſpaire. Remoue from him a dull ſpirit, and al ſecure and hardned thoughts, all worldly deſires, all lingring after the deceiuing ſweetnes of theſe earthly things. Giue him patience to beare, and conſtancie to endure whatſoeuer it ſhall be thy pleaſure to inflict. Vouchſafe him comfort in conſcience, ioy in the ſpirit, peace in beleeuing, together with a ſetled and well grounded expectation of eternall life and ſaluation by thy Sonne.

Grant to vs tender and feeling hearts, that both his ſorrowes and the greefes of other thy Seruants, may be apprehended by vs, as if they were our owne. Let the word of grace be in our lips, that we may be able to ſpeak holily, ſoundly, and cheerefully to the comfort of his ſoule.

Teach vs in him, and in this houſe of mourning, to ſee the end of vs all, and to lay it to our hearts, that ſo we may labour to be prepared for our laſt departure: All theſe graces, both for him and for our ſelues, wee beg in all humilitie at thy mercifull hands, in the name and worthineſſe of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word: *Our Father, &c.*

A Thankeſgiuing for a ſicke man, if God be pleaſed to ſend recouery.

SVffer me not, O Lord, to bee in the number of thoſe, who are forward to aske in the time of neede, but careleſſe to ſhew themſelues thankfull when mercie is beſtowed. Make mee as deſirous to come vnto thee with this ſacrifice of praiſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſſitie.

Thou haſt chaſtned mee (O gracious God) and corrected me, but thou haſt not giuen mee ouer vnto death. I looked to haue been cleane depriued of the reſidue of my yeares, and thought I ſhould haue ſeene man no more among the Inhabitants of the world: but it was thy pleaſure to deliuer my ſoule from the pit of corruption. Oh what ſhall I render vnto thee for this and all other thy benefits towards mee? Oh how and by what meanes ſhall I ſhew my ſelfe thankfull to thy Maieſtie?

I haue nothing (O Lord) to render thee but the calues of my lippes: accept my ſeruice (I beſeech thee) in Ieſus Chriſt: and let not the memorie of this thy kindneſſe die within mee, but grant that I may often recount thy mercy, working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience.

Make mee euer mindefull of the vowes and promiſes which I made in my ſickneſſe, to ſerue thee more faithfully then heretofore, that I may make conſcience to performe them, knowing that thou delighteſt not in fooles: and that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen me ſome little reſpite, yet I muſt not deceiue my ſelfe in putting farre off the day of my death, but that I ought rather to vſe my health & ſtrength to the better fitting and more effectuall preparing my ſelfe thereunto. Together with the increaſe of bodily and outward ſtrength, increaſe in me ſtrength of care to walke with thee. and to approoue my ſelfe vnto thee in all holy conuerſation and godlineſſe, being more zealous in Religion, more watchfull ouer my waies, more earneſt in Prayer, more feruent

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in Spirit, more carefull to profit by thy Word, more faithfull in my place and calling then heretofore, alwaies looking for the blessed hope and appearing of Iesus Christ my Sauiour: to whom with thee and the holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, Maiestie and dominion, both now and for euer, *Amen.*

A Prayer for a woman in time of her trauaile.

O Lord, I now find by experience the truth and certaintie of thy Word, & the smart of the punishment which thou laidst vpon mee beeing in the loynes of my Grandmother *Eue*, for my disobedience towards thee: Thou hast greatly increased the sorrowes of our sexe, and our bearing of children is full of paine. Teach mee by this, to see the desert of sinne, and to grow into the hatred of that which hath brought into the world such store of misery.

Giue mee true repentance and pardon for my sinnes past, that they may not stand at this time, and in this my need, betwixt me and thy mercy. Giue me a comfortable feeling of thy loue in Christ, which may sweeten all other pangs, though neuer so violent or extreame: Make mee still to lift vp my Soule vnto thee in my greatest anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuery. Strengthen my weake body to the bearing of what sorrow soeuer, by which it shall seeme good vnto thee to take triall of me.

Make me to remember, that howsoeuer it be with me, yet I am alwaies in thy hand, whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make mee with a thankefull heart to consecrate both it and the residue of thy life to my seruice, through Iesus Christ my Sauiour and Redeemer, *Amen.*

A Thankesgiuing, after deliuerie.

BLessed be thy great name, O my most deare and louing Father, for thy large mercie to mee most weake and sinfull woman.

Thou hast shewed thy power in my frailtie, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes haue left mee to perish in my great extreamity: but thou hast compassed me about with ioyfull deliuerance. Maruailous (O Lord) are thy workes, infinite are thy mercies, and my Soule by present experience knoweth it wel. O my soule, praise thou the Lord, and all that is within me praise his holy name. My soule, praise thou the Lord, and forget not all his benefits: hee hath heard thy prayers, he hath looked vpon thy sorrow, hee hath forgiuen thine iniquities, hee hath healed thine infirmities, he hath redeemed thy life from the graue, he hath euen crowned thee with compassions.

Oh giue me, I beseech thee, a thankfull heart, not onely now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this euidence of thy mercie and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankfulnesse may appeare in my pure and Christian cariage.

Make me a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: let no niceneſſe or curiositie hinder mee from those seruices to which both Nature and Religion haue appointed me. Let me also be carefull hereafter, when time shall require, to season that which thou hast giuen mee, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to bee set for the increasing of thy kingdome. Vouchsafe so to order my affections, and to bring them into obedience vnder thee, that if it

ſhould bee thy pleaſure either now or hereafter to taka this infant from me, I may patiently ſubmit my ſelf to thy appointment.

And now, O good GOD, perfit in me that ſtrength which thou haſt begun, make me to grow in care to ſerue thee faithfully, both in the duties of pietie, & in other buſineſſes of my place and calling: that I may bee a comfort to my husband, an example to my neighbour, a grace to my profeſſion, and a meanes of glory to thy Name, through Ieſus Chriſt my Lord and Sauiour, *Amen.*

A Prayer for thoſe which are imployed in the aſſiſtance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy bleſſing, and our ſins are ſufficient to bring thy curſe vpon whatſoeuer we vndertake.

Be pleaſed, we pray thee, to be reconciled to vs, in the bloud of thy Son: Make vs to remember that wee are here in thy preſence, and that all our thoughts, words, and actions are open to thy ſight: proſper the buſines for which we are come together: put far from vs all ſuperſtitious conceits, and idle fancies, and teach vs to ſeeke helpe onely from thy grace.

Enable vs to ſpeake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maieſtie, and may bee a meanes vnder thee of her true refreſhing in her ſharpeſt fittes. Furniſh vs with skill, and her with ſtrength, patiently to awaite the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may feare thy Name, noting and obſeruing thy Mercy and power in all thy workes, and ſtudying to giue thee praiſe and glory for the ſame, through Ieſus Chriſt our onely Lord and Sauiour, *Amen.*

A Thankeſgiuing after, when God hath bleſſed their paines in the womans deliuery.

O Lord, wee haue ſeene thy goodneſſe, and haue receiued an apparant toked of thy readineſſe to heare the prayers of thoſe which call vpon thee, and to ſuccour thoſe which flie vnto thee for thy helpe.

Thou haſt giuen eaſe and deliuerance to the woman, light and life to the infant, ioy and gladneſſe to vs all. The glory and praiſe is thine alone: fill our harts with thankfulnes, and make vs forward both now and hereafter to prouoke and ſtir vp one another thereunto. And let not our thankfulneſſe ſtand in words onely or outward ſhewes, but cauſe it to appeare in our whole courſe: that the obedience, the ſobrietie, the modeſtie, the vertue of our liues, may witneſſe the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increaſe their ſtrength, ſo as may ſerue beſt for thy glorie. And as thou haſt added one vnto the number of mankinde, ſhewing thy wonderfull wiſedome and power both in the framing of him in the wombe, and in bringing him forth into this light: ſo in thy time adde him alſo to thy Church, and beget him againe vnto a liuely hope, by the immortall ſeede of thy holy Word, deliuering him from the power of darkneſſe, (in which by nature wee are all) into the glorious libertie of thy choſen.

And if it ſhall ſeeme ſo good to thee, to lay any further triall either of ſickneſſe, or death vpon this thy ſeruant, or vpon the fruite of her wombe, prepare vs al to a patient & quiet bearing of thy hand, & to a contented & comfortable reſting vpon thy gracious prouidence: aſſuring our ſelues, that all things ſhall turne to the good and benefit of thy choſen. Here vs, O Lord, and accept vs: & forgiuing the weaknes of our praiers, grant vs all needfull graces, out of the rich ſtore-houſe of thy

thy bottomleſſe bountie, and that for Ieſus Chriſt our gracious Redeemer, *Amen.*

A Prayer for a Souldier, fighting for his Countrey or the Confederates thereof.

O Lord, it is thy glory to be called *The Lord of hoſts*: and it is thou alone, from whom, when men haue made their moſt politike and puiſſant preparations, the victory muſt be looked for. Draw my heart, I beſeech thee, from all relying vpon my owne valor, or vpon the ſtrength of the battell in which I ſtand: and teach me to looke vpward, and to waite and truſt onely vpon thee.

Thou giueſt conqueſt, and thou giueſt courage: thou deliuereſt from the p rill of the ſword, or elſe makeſt death a meanes of happineſſe to thy ſeruants. Forgiue my ſinnes, I pray thee, and aſſure mee of pardon by the witneſſe of thy Spirit, that the gilt therof make not my heart to tremble in mee, and to behold death as a meſſenger to conuey me into hell. If thou (O Lord) bee on my ſide, peace beeing made betwixt thee and my ſoule through Chriſt, what can bee againſt me, what hazard can befall my ſoule? Nothing ſhall bee able to depriue mee of thy loue. Let not ſpoile, or bloud, or mine owne aduancement bee the ends of mine attempts, but make mee to aime onely at thy glory in the defence of thy truth, and in the good and ſafety of the State wherein I liue.

The iſſue of all things to thee (Oh Lord) is knowne, but to man it is hidden: prepare me therefore indifferently to whatſoeuer ſhall befall mee. If I die, giue me comfort in my laſt breathing, and take my ſoule into thy gracious hands: If I be taken captiue, giue mee patience, giue mee wiſedome and godly courage to doe nothing contrary to the honour of my Country, or preiudicial to the profeſſion of a faithful Chriſtian. If I returne with life and victorie, make mee thankfull: keepe me from taking from thee any part of thy glory. Preſerue mee from thoſe riotous, laſciuious, and blaſpheming courſes, which are the vſuall fruits of good ſucceſſe: Let mee not think deuotion to be an enemie to reſolution, or that a religious feare of thy Maieſtie doth abate the ſpirit that ſhould be in a Souldier: but ſettle mee in this, that the aſſurance of a lawful cauſe, the hope and confidence of a better life by the merits of Chriſt, the care to pleaſe thee and to depend vpon thy power, are the onelie true grounds of valour, which can giue a man boldnes and life in the day of battaile. Vouchſafe me theſe & al other needful fauors in and for Chriſt Ieſus ſake, *Amen.*

A Prayer for a man trauelling by Sea, about his lawfull buſineſſe.

O Heauenly Father, vnto whoſe eares the prayers of humbled ſinners haue freedome of acceſſe out of euerie place: Let it pleaſe thee to encline to mee, who being prouoked by mine owne preſent neede, and taking heart vnto my ſelfe by thy liberall and large promiſes, doe deſire to poure out my ſoule before thy Maieſtie: Here, O Lord, by reaſon of the calling and place, in which it hath bin thy prouidence to ranke mee, I am come downe to the ſea in a Ship, and I doe now ſee thy works, and continually behold thy wonders in the deep. How eaſie a thing it is vnto thee, when thou raiſeſt a ſtorme, and lifteſt vp the waues, not only to toſſe vs too & fro, and to make vs ſtagger like a drunken man, but vtterly to ſwallow vs vp, and to turne vpon our heades, in a moment, the bottome of theſe mooring houſes in which we are? It is thy great and exceeding mercy, that theſe ſwelling billowes, and foaming ſurges doe not drinke vs in; and ſo make our bodies to become as a prey, either to that great *Leuiathan*, the Whale, whom thou haſt made to play heere, or to ſome other of thy creatures, with infinite variety and troupes whereof this vaſt bodie is repleniſhed. But

it is euen thou (O mighty Lord) which laydſt the foundations of the earth, and which didſt ſhut vp the ſea with doores: thou didſt firſt gather theſe waters together as vpon an heap, and ſtoredſt vp the depths in thy treaſures: though the waues are maruaillous, though the flouds lift vp their voice, though the waters rage and be troubled, and the verie mountaines ſhake at the ſurges of the ſame, yet thou art much more mightie, thou ſoone appeaſeſt the noiſe, and turneſt the ſtorme into a calme.

Looke graciouſly therefore vpon me, I beſeech thee, teach me to vnderſtand the greatneſſe of thy terrour, by that fearefulneſſe of thy Creatures which I doe ſtill behold: Cauſe mee to reſt my hope and comfort vpon the power of thy mercie, let that bee the anchor of my ſoule both ſure and ſtedfaſt. And leſt my ſins not being pardoned, ſhould be a hinderance & ſtoppage of thy fauour, I pray thee, ſettle in me a hearty and vnfained deteſtation of them, a godly griefe and ſorrow for them, a ſtedfaſt reſolution and purpoſe in the whole courſe of my life to ſtriue againſt them. Open my heart, that I may often and earneſtlie ſue and entreate for thy grace in thy Sonne, and may neuer giue ouer, till I feele in my conſcience ſome comfortable aſſurance that thou haſt forgiuen me. Fit and prepare mee to thine owne appointments: If it be thy pleaſure that I ſhould here end my daies, I know well, that the ſoule which thou keepeſt, cannot miſcarie: To thee therefore I commend my ſpirit, forſake mee not, I pray thee, in my laſt breathing. Albeit theſe waues may ouerwhelme my bodie, yet let them not bee able to quench my comfort, or plunge me downe into deſpaire.

Grant me euer to lay faſt hold vpon my Sauiour, that neither ſea, death, nor hell may ſeparate mee from his grace. And if it ſhall ſeeme good vnto thee, to bring me ſafe vnto that hauen where I ſhould be: O that I may neuer forget thy kindnes, but may make conſcience to performe that obedience which I am now readie to vow in my neceſſitie. Make me alwaies to take as great delight to ſerue thee, as I am now forward to aske, and deſirous to receiue life and ſafety from thee. Heare me O Lord, in theſe and other my petitions, forgiuing my vnworthineſſe in the merits of Ieſus Chriſt thy bleſſed Son, and my great Redeemer, *Amen.*

A Prayer applyed to the ſtate and condition of a malefactor, condemned by law to die, and drawing neere to the time of his execution.

VOuchſafe (O thou GOD of all Mercie and compaſſion) to looke with pittie vpon the moſt wofull caſe of a poore wretch, ready by the ſword of Iuſtice to be cut off, as vnworthy to liue amongſt men, and like alſo without thy ſpeedy fauor to be ſhut out of heauen, and to haue my part in the ſecond death: Truth, it is, O Lord, that all this, though it bee grieuous, yet is no more then my deſert: and touching that bodily death, whereto I am adiudged, I muſt confeſs it to bee thy mercy and goodneſſe toward me, that I haue bin found out by the eie of the Magiſtrate, and ſtopped by the power of Authoritie from going on into further euill. I beſeech thee, that my death may bee both a chaſtiſement to mee, and an aduertiſement to others, to containe themſelues within the liſts of ciuill obedience.

But concerning my ſoule, which is now ere long to appeare before the Tribunall ſeate of thy great Maieſtie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recompenſe, I muſt needs bee thruſt into that dreadfull place of infinite and eternall torment, which thou haſt prepared for the wicked, the burning wherof is fier & much wood, & which thy breath like a riuer of brimſtone doth kindle: neither ſee I in my ſelfe or in any creature, any meanes or poſſibility to eſcape. Fearefull vnto me hath bin the face of an earthly Iudge, & the

ſentence

of death to be inflicted vpon this my houſe of claie, hath made my heart to quake within me: What then will become of me, when I ſhall be arraigned before thee, at whoſe rebuking the very foundations of the earth are diſcouered, and before whom no man liuing can bee iuſtified? Thou (O Lord) knoweſt all mine iniquities, they are ſealed vp with thee, as in a bagge, they are all noted in thy regiſters: although I haue many times ſought for the couering of my euill wayes to hide my ſelfe in the darkneſſe of the night, ſuppoſing that no eye ſhould ſee mee, yet thou haſt ſtill compaſſed my paths, and been accuſtomed to all my waies, there hath not beene a thought in my heart, or a word in my tongue, but thou haſt wholly knowne it: Often haue I ſaid in my heart, God will not regard, he hath forgotten, hee hideth away his face and will neuer ſee, I ſhal neuer bee mooued nor bee in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counſel, I ſought to dam vp the mouth of my conſcience, that it might not checke me: when my friends admoniſhed me, I hated and ſcorned their reproofe: Thus it was a paſtime to mee to do naughtily, wickednes was ſweet in my mouth, I fauoured it, and would not be perſwaded to forſake it: Iuſtlie therefore, O Lord, haſt thou thus ouertaken me, and made me to eate the fruit of mine owne way, bringing mee to bee a ſpectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, ſith there is mercy with thee, and that thou art very ready to forgiue, be fauourable I intreat thee, to mee a moſt vnworthie ſinner.

Manaſſes being put in fetters, and bound in chaines, prayed vnto thee, and humbled himſelfe very greatly before thee in his tribulation, and thou waſt entreated of him: the woman of *Canaan*, whom thou termeſt to bee no better then a dogge, yet thou didſt affoord her ſome crummes of thy mercy, and didſt cauſe it to bee vnto her as ſhee deſired.

The theefe, at his execution, confeſſed his ſinne, and prayed to be remembred in thy kingdome, and thou didſt promiſe him an entrance into Paradiſe. O Lord, are not theſe things written for my learning, that I thorow the comfort of theſe examples might haue hope? Hath thy Word ſpoken it in vain, that at what time ſoeuer a ſinner ſigheth vnto thee, thou wilt put all his wickednes from before thee? Shall I thinke that thou wilt call mee being laden with my ſins, to come vnto thee, and then when I come wilt not accept me? Make (me I pray thee) to ſee the depth of my ſin, that I may not beguile my ſoule, by leſſening either the weight or number of mine iniquities: Worke me to a true & vndiſſembled acknowledgment and confeſſion of them, euen before others, and they which ſee my end and know mine euill, may haue ſome euidence of my repentance, and may learne by mee to beware of the deceitfulneſſe of ſinne. Enable mee to looke with the eye of my faith vpon my crucified Sauiour, caſting my ſelfe wholly vpon him, and deſiring by him to be hidden from thy wrath. Giue me ſome taſte of thy loue, and ſome inward and ſecret pledge of thy being reconciled to me for his ſake.

Strengthen me againſt the feare of death: that albeit I haue euery way iuſt cauſe to tremble at it, being both the deſert of my offence to men, and the wages of my ſin againſt thee: yet hauing ſome aſſurance in my ſoule, that the ſting thereof is plucked out, I may embrace it in my boſome, and entertaine it as an end appointed for my miſerie, and as a meanes to bring me vnto happineſſe.

Thus, O Lord, with fulneſſe of deſire (out of the bottome of this miſerie, and ſhame which I am fallen into) to flie vnto thy mercie, and to bee ſhrouded vnder the ſhadow of thy grace, I commend my ſelfe, my ſoule and my body into thy hands, praying thee not to caſt off him, which hath no hope but onely in thee, and that alone in and by Ieſus Chriſt my onely Lord and Sauiour, *Amen.*

A Prayer out of the ſerious meditations of the laſt Iudgement.

O Lord, thou haſt reuealed it in thy holy Word, that the faſhion and figure of this world, muſt paſſe away, and that as by appointment we muſt all die, ſo alſo wee muſt all appeare before the iudgement ſeat of Chriſt, and that from thence ſome ſhall goe into euerlaſting paine, and ſome into life eternall. This, the Atheiſts, and Epicures, and Libertines of the world doe thinke to bee but a meere fable, they ſay in their hearts, *The Lord will doe neither good nor euill.* But yet, O Lord, as thou haſt deliuered this in thy Word, (of which one iote or tittle ſhall not periſh) ſo thou haſt not left it without a ſufficient proofe in the verie boſome of euerie man: The accuſing or excuſing of our owne thoughts, the ſecret checkes accompanying thoſe euils to which none is priuie, the feares of wicked men, who are continually as one that trauaileth of childe, flying oft-times when none purſueth them, and beeing chaſed at the verie ſhaking of a leafe, are an euident proofe of thy prouidence, and a certaine aſſurance written as with the point of a Diamond (which can neuer be done out) that verily there is fruite for the righteous, and doubtleſſe there is a God that iudgeth the earth. This truth (O Lord my God) thou haſt taught mee to beleeue, and I make no doubt, but it ſhall ſhortly come to paſſe. It was ſaid longe ſince that the Iudge did ſtand before the doore, and that hee which ſhould come, would come and would not tarrie: and now the height of iniquitie is ſuch, and ſinne is grown to that perfection, that it cannot ſtand with thy iuſtice much longer to forbeare. Teach me (I pray thee) as I do know and beleeue this, ſo to make a true and profitable vſe of my knowledge. Let it be euer in my thoughts, and in my beſt and moſt ſerious meditations, when I am about the proneneſſe of my corrupted nature to doe euill, let the remembrance hereof bee a bridle to me to reſtraine me, when I am like by the iniquitie of the times to ſuffer euill among men, let the expectation of the right which thou wilt then doe to the oppreſſed, bee a comfort to me to refreſh me. Eſpecially, O Lord, grant mee to keepe daily (as it were) a priuie Seſſions in the cloſet of mine owne heart, arraigning my ſelfe before thy Iudgement ſeat, ſearching, and trying my waies, accuſing my ſelf before thee, from whom nothing can be hid, confeſſing my vnworthineſſe, bewailing my corruptions, ſuing with al inſtant earneſtnes for thy grace and fauor in thy Son. O that I may learne thus to iudge my ſelfe, that I may not be iudged of thee in that day.

Suffer me not to flatter my ſelfe, or to bleſſe my ſoule in any euill way, or to goe about to find hidings and couerts for my ſinnes: in as much as all things are naked in thy ſight, and that in that great terrible day thou wilt lighten the things which are hid in darknes, and make manifeſt the counſell of all mens hearts.

Let me not imagine this thy great Seſſion to bee like the courſes among men, in which oft-times by vniuſt meanes the vileſt offenders doe procure eſcape: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauor, or fraud, or importunity of ſute, to finde euaſions. Thou art the Iudge of the world, and thou wilt doe right, euerie man ſhall receiue the things which haue bin done in his bodie, according to that he hath done, whether it be good or euill. And wheras, O Lord, it is a great griefe to thy ſeruants, to liue among the vngodly, and muſt needes vexe their righteous ſoules to heare and ſee their vnlawfull deeds: let this be my comfort, that thogh it be thy pleaſure to ſuffer with long patience the veſſels of wrath, and to permit the tares to grow vp with the Wheate vntill the harueſt, yet then thy Angell ſhall come, & ſhal gather out of thy church all things that offend, and bring the iuſt into the kingdom of their Father.

Seeing

Seeing alſo (O gracious God) that whoſoeuer in this world wil liue godly, ſhall ſuffer, and lie open to the wrongs and iniuries, and reproches of the wicked: Grant that if at any time either my name be put out as euill, or otherwiſe my eſtate and profeſſion, or life, for the truths ſake bee called into queſtion, I may poſſeſſe my ſoule with patience, looking for the bleſſed hope and appearing of thy glorie, knowing that then the iuſt, what diſgraces ſoeuer are now caſt vpon them, ſhal ſhine as the light in thy preſence.

Finally, O Lord, make me daily to grow ſo weary of this vaine & wretched world, and of the heauy loade of mine own corruptions, and of this body of death which is vpon mee, and to ſtriue to gather that aſſurance of an intereſt in that glory which ſhal be ſhewed hereafter, that I may looke for this great day, and in my deſires may ſigh for it, and haſten to it: and that whenſoeuer it commeth, I being found waking, with my lampe of oyle in my hand, may haue cauſe to lift vp my head, not doubting but to haue a gracious admittance into my maſters ioy.

Grant mee this for his ſake, which ſitteth at thy right hand, to make requeſt for me, Ieſus Chriſt the Mediatour of thy choſen, *Amen.*

A Prayer fitted to the time of Warre.

O Almightie GOD, who art high aboue all Nations, and whoſe glory is aboue the Heauens, the comfortable ſucceſſe of all enterpriſes is from thee only to bee looked for: Thou art he which giueſt victory vnto Kings, to thee it is all one to ſaue by many or by few, thou canſt make one to chaſe a thouſand, thou canſt cauſe the hearts euen of the moſt valiant to melt, their hands to be weake, their mindes to faint, and their knees to fal away like to water. If thou fight for vs, we cannot miſcarie: if thou fauour vs not, we muſt needs be diſcomfited. O bee gracious vnto vs, and be on our ſide, now that men are riſen vp againſt vs. They take crafty counſell againſt thy Church, and conſult how to cut vs off from being a nation, and by what meanes to quench the light of thy truth, which ſhines in our ſtreets.

Their deſire is to embrue their hands in our bloud, and to aduance their own ambition by our ouerthrow. O turne their counſels into fooliſhneſſe, let not their miſchieuous imaginations proſper, leſt they be too proud: O our God make them like vnto a wheele, and as the ſtubble before the winde, ſcatter the people that delight in warre.

Goe out, O Lord, with our armies, giue wiſdome and courage to our captaines, gird them with ſtrength vnto the battaile, be with our Souldiers, teaching their hands to warre, and their fingers to fight: Aſſiſt all the conſultations, proſper the policies, crowne thoſe enterpriſes with good ſucceſſe, which are vndertaken for the common good and comfort of the State. Doubtleſſe, O Lord, we haue deſerued thine anger, and our ſinnes doe crie loud in thine eares for vengeance: and it were but iuſt with thee, if thou ſhouldeſt make vs a prey & ſpoile vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, & let vs not fall into the hands of men, whoſe diſpleaſure at vs is not for our ſins, but for our profeſſion & religions ſake, and that they may fill their owne enlarged and vnſatiable deſires with thoſe bleſſings of wealth which thou haſt giuen vs: Put therfore thy hooke into their noſtrils, and bring them back by the ſame way they came. Let it appeare that thou art in the midſt of vs, and that we ſhall not be mooued, that thou wilt help vs, and that very early: Let there be none inuaſion, nor going out, nor no crying in our ſtreets: But ſet thou peace in our borders, make ſtrong the barres of our gates, eſpecially let the Goſpell of thy Sonne ſound yet louder amongſt vs, that by it many ſoules may be gathered vnto thee. So wee thy people, and the ſheep of thy paſture, ſhal praiſe thee for euer, and from generation to generation we wil ſet forth thy glory,

through Ieſus Chriſt our Lord and onely Sauiour, *Amen.*

Another of like nature, reſpecting the time of dearth and famine.

CLeanneſſe of teeth (O LORD) and ſcarceneſſe of bread, haue beene antiently threatened by thee, as iudgements vpon the ſonnes of men for their ſinnes. Many waies alſo thou haſt to turne a fruitfull land into barrenneſſe for the wickednes of the inhabitants: Thou canſt make the heauen ouer our head as braſſe, and the earth vnder vs as yron, by bringing a drought vpon the land. Or elſe thou canſt cauſe the ſeede to rot vnder the clods, by commanding the bottels of heauen to poure out raine in too great abundance: or when the corne is come vp, thou art able to ſmite it with blaſting and mildew, or to ſend among vs thy great hoſt, the graſhopper, the canker, the caterpiller, the palmer worm, ſo that although much bee ſowen, yet little ſhall be brought into the barne. Or if the corne doe growe ripe vnto the harueſt, it is thy in power ſuddenly to ſend in an enemie, to eate the fruite of the land, and to deoure the labour of the people. And though the bread doe come to be ſet in plenty before vs, yet thy hand is not ſhortned, thou canſt take away the ſtaffe thereof, ſo that we ſhall eate and not bee ſatisfied. Thus, O Lord, thou haſt euen ſtore-houſes of puniſhments: ſo that our hearts cannot endure, nor our hands bee ſtrong in the day that thou ſhalt haue to doe with vs. And hereof we haue now already ſome experiẽce. For now thou haſt in part begunne to puniſh our abuſe of thy creatures, our fulneſſe of bread, our contempt of the ſpirituall food of our ſoules, with outward ſcarcity: The time is come, by greedy worldlings long expected, in which they may make the meaſure ſmall, and the prices great, ſelling euen the verie refuſe of the Wheate: Their trading is vpon the poore, their deſire is to ſwallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, we beſeech thee, lift vp thine hand, forget not the poore.

Thou prepareſt for the Rauen his meat when his birds cry to thee, wandring for lacke of food; thou takeſt no delight in the confuſion of thy Creatures: thou haſt promiſed, that if wee ſeeke to thee, wee ſhall want nothing that is good, thou wilt preſerue vs in the time of dearth, and in the daies of famine we ſhall haue enough. Accompliſh (we beſeech thee) theſe thy gracious promiſes: Saue vs from this encreaſing miſery, and deliuer vs from their cruelty, which being without all bowels of mercy, doe reſpect nothing but their owne commoditie. And becauſe, O Lord, our ſins do ſeparate betwixt thee and vs, and do hinder good things from vs: therefore humble our ſoules vnder thy mighty hand, make vs to ſee and to conſider our owne deſeruings, draw from vs an hearty and ſincere acknowledgement, how great cauſe wee haue giuen thee to affamiſh both our bodies and ſoules for euer.

Giue vs an vnderſtanding of our particular groſſe ſins, which do laie vs open to this iudgement aboue others: Namely, our wantonneſſe, our pride, our luxurioufnes, our riot, our feaſtings without feare, our want of mercy to the poore, our ſpurning with the heele againſt thee, our forgetting thee in the daies of our plenty, but chiefly our lothing of that ſpirituall Mannah, that heauenly diet of thy ſacred Word, prouided in thy abundant mercie for our ſoules.

O make vs aſhamed for theſe and other our monſtrous ſinnes, beſides thoſe perſonal euils wherewith we are each of vs iuſtly to be charged. Beget in vs a care to renounce and forſake our ſinnes, equall to our deſire for the putting away of thy iudgements. Forgiue vs in Ieſus Chriſt, and vouchſafe vs (as a pledge of thy loue) ſtrength & grace to walk in a greater meaſure of obedience then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy mercies are the

ſame,

the ſame, and thy power to help is not diminiſhed. Thou canſt ſuddenly by meanes to man vnknowen, turne the greateſt penury into plenty, thou canſt make a little to ſtretch farre, and canſt proportion our appetites to our ſtore.

O make vs to depend on thee, and to ſtudie more how to profit by thy hand, then to haue thy rod remooued from vs. And when thou ſhalt ſhew thy ſelf to haue heard our prayers, by ſending greater plenty, let vs not forget our preſent want: but grant that we may labour to be thankful, and endeauour after a more ſober vſe of thy bleſſings then heretofore. Heare vs in this, and in all other our requeſts, for Chriſts ſake, and for thine owne promiſe ſake, *Amen.*

Another like, applied to the time of ſome great contagion.

VVHither ſhall we go, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canſt ſaue, and out of thy hands none is able to giue deliuerance.

Heauy at this time is thy hand vpon vs, and fearefull is the diſeaſe with which thou haſt afflicted vs: We are afraid one friend and neighbour of another, and nothing is before vs but preſent death. Scarcely can we looke forth, but we ſee ſome one or other amongſt vs carried away to the graue, and the mourners going about the ſtreets.

Wee muſt needes confeſſe, that though this be grieuous, yet is it the ſmalleſt part of our deſert: It is iuſt with thee, to ſmite vs with botches and ſcabbes that cannot be healed, and to make the peſtilence euen to cleaue vnto our loynes, and to ſweepe vs away from off the earth, euen as a man ſweepeth away dung till all bee gone. For, how haue we multiplyed our iniquities before thee, and to what a ſhameleſſe and intolerable meaſure are our ſins increaſed? Many warnings haue bin giuen by thy Miniſters, thou haſt riſen early and late, and ſent vnto vs by them: yet wee haue made our hearts as an Adamant ſtone, and haue put far from vs the euill day, perſwading our ſelues, that their ſermõs were but winde, and that they did but commend vnto vs their own fancies. Thus haue we encouraged our ſelues in euil, and haue ſet thy iudgement at nought, euery one turning to his owne courſe, as the horſe ruſheth to the battell, adding drunkennes to thirſt, and falling away from thee more and more. But (O Lord) giue vs now at the laſt, remorſefull & repentant hearts, make vs (as it were) to ſmite vpon our thigh, as a ſigne that we ſee our wandrings, and that wee are aſhamed of our ſins. Embolden vs in the name of Chriſt, to come into thy preſence, and in all earneſtnes of ſpirit to cry vnto thee, *Take away our iniquities, and receiue vs graciouſly.* Teach vs as well to feare ſinne, the cauſe of this waſting ſicknes, as we do the ſicknes it ſelfe, which is the fruit of ſin. Comfort vs according to the day that thou haſt afflicted vs: and let the ſweet feeling of the gracious teſtimony of thy Spirit, ſpeaking peace vnto our ſoules, preuaile againſt all other ſadneſſe or cauſe of griefe, or ſorrow whatſoeuer. Say (O Lord) vnto thy deſtroying Angell, *It is ſufficient, holde thy hand:* Or if it be thy pleaſure to ſtretch thine hand yet further, and to take vs away alſo, O prepare vs to thine owne purpoſe, endue vs with a holy patience to endure the vtmoſt triall: and grant that whatſoeuer befall our earthly tabernacles, yet our ſoules may bee alwaies acceptable vnto thee, and al for Chriſt Ieſus ſake, who hath loued vs, & giuen himſelfe to bee a ſacrifice of a ſweet ſmelling ſauor vnto thee, *Amen.*

A Prayer in the time of tempeſt, as thunder, lightning, &c.

O Almighty GOD, excellent in power and in iudgement, thou haſt made the earth by thy power, and ſtabliſhed the World by thy wiſedome, and haſt ſtretched out the heauen by thy diſcretion: thou cauſedſt the cloudes to aſcend from the ends of the earth, thou draweſt the winde

winde out of thy treaſures, and makeſt the ſtormes to breake forth in thy wrath: Thou art that God of glorie which commandeſt it to thunder, and diuideſt the way for the lightning of the thunder.

Thy voyce maketh the wilderneſſe to tremble, and the foundations of the mountaines to mooue: Yea, and the pillars of heauen to quake at thy reproofe. Oh how eaſie a thing were it for thee, euen at this inſtant, to ſend out thine arrowes and ſcatter vs, to increaſe thy lightnings, and deſtroy vs? The very blaſting of the breath of thy noſtrils, is enough to conſume vs: our hearts could not endure, nor our hands be ſtrong, if thou ſhouldeſt proceed againſt vs in diſpleaſure, and giue leaue vnto theſe inſtruments of thy vengeance to preuaile vpon vs.

And, O Lord, what is there which we haue not deſerued? The deadneſſe of our hearts, our want of awe to thy Maieſtie, our abuſe of thy patience, our contempt of thy Word, our ſleight regard of thy former iudgements, theſe and other our crying ſinnes, what elſe is due vnto them, then the very vials of thy wrath, and the height of thine indignation? Humble our ſoules (wee pray thee) here before thee, make our bellies to tremble, and a kinde of rottenneſſe to enter into our bones, to thinke vpon the glory of thy Maieſty, and the greatneſſe and vglineſſe of our owne moſt groſſe and inexcuſable iniquities. Make vs to thinke with our ſelues, that if theſe ſtormes, which are yet but as a taſte & touch of thy power, bee ſo full of terrour, Oh then how fearefull will thy preſence bee, when thou commeſt in thy glorie, ſhewing thy ſelfe from heauen with thy mightie Angels, in flaming fier, rendring vengance vpon the children of diſobedience? Surely then the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heate, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come vpon the world.

Let this, O heauenly Father, worke in vs that bleſſed feare, which is the beginning of wiſdome, and which cauſeth a departure from euill: that ſo all theſe euidences of thy power and glory, may be as ſo many alarums, to rouſe vs from the bedde of ſecuritie, and as ſummons from heauen to prouoke vs to repentance: Oh make vs to wake to liue righteouſly, and to be diligent that we may bee without ſpot and blameleſſe, going on, and encreaſing in all holy conuerſation and godlineſſe: And now, O gracious God, at this time, ſhew thy mercy in reſtraining the rage and fury of this dreadfull ſtorme, couer vs vnder thy wings, and let vs be ſure vnder thy feathers, oh let vs abide in the ſecret and ſhaddow of thee which art Almighty. The ſea is calme by thy power, by thy vnderſtanding thou ſmiteſt the pride thereof, thou ſtoppeſt the ſpouts of the raine at thy pleaſure: if thou rebuke the windes, they are ſtrait allayed, the thunder is quiet, and ſtill, at thy command. This we beleeue, becauſe thy Word of truth hath reuealed it: and this thy power and mercy wee preſume to craue, becauſe thou haſt promiſed, that if wee call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchſafe vs this grace, that when by thy goodneſſe this terror and danger ſhall bee paſt and ouerblown, we may not then forget thy krndneſſe in our preſeruation, nor be vnmindful of the vowes and promiſes which we now make of better obedience: but that we may thankfully take vp that ſpeech of gratefulnes, & ſay, *Praiſe we the Lord becauſe he is good, for his mercy endureth for euer*: and may alſo let it appeare in our liues and courſes, how ſenſible we are of thy loue, and how carefull to walke worthy of thy fauour. Heare vs, O Lord, and helpe vs both now and euer in Chriſt Ieſus, without whom, none can come vnto thee, and by faith in whom wee haue boldneſſe, and entrance with confidence into thy preſence: to whom with thy ſelfe, and thine eternall Spirit, one onely and immortall God, we deſire to giue all glory and praiſe for euer, *Amen*.

A Me-

A Meditation or Prayer neceſſarie for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things moſt diſtaſtefull, and pouertie is a burden euen intollerable. Sometimes I am readie to eall thy iuſtice in queſtion, who meaſureſt out ſo large and ouerflowing a portion vnto ſome, and yet are ſo ſtrait and ſpairing towards me. Sometimes I doe almoſt condemne Religion to be meerelie vanity, the louers whereof lie open to ſo great extremitie. Otherwhiles, my owne heart chargeth me with hypocriſie, telling mee that no man euer periſhed being an innocent; & that if I did ſo feare thee as I ſhuld, thou couldeſt not thus forſake mee. And much adoe haue I to maſter my owne affections, and to reſtraine my ſelfe from putting forth my hand to wickednesſe, and from taking ſome ſtrange courſe for my owne ſupply.

Thus, O Lord, I am ſtraitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of my owne ſcarcitie, and by the vncompaſſionateneſſe which I finde among the men of this yron age, are rather multiplied and encreaſed in mee, then any way ſlaked or diminiſhed.

But eternallie bleſſed bee thy great Name, which haſt opened the gates of thy mercie, and giuen hope of hearing and of helpe, to the baſeſt and pooreſt amongſt men. Thou accepteſt not the perſons, no not of Princes, thou regardeſt not the rich ſooner then the poore. Behold therefore (O louing Father in Ieſus Chriſt) to thee doe I crie, to thy mercie ſeate doe I ſtretch out my feeble hands. I haue learned, O Lord, that miſerie comes not forth of the duſt, neither doth affliction ſpring out of the earth: the pillars of the world are thine, thou openeſt or ſhutteſt thy hand at thine owne pleaſure.

Thy wiſedome alſo is infinite, and thy iudgements are vnſearchable: who ſhall pleade with thee, to aske thee a reaſon of thy waies? Let it be enough for mee, that it is thy pleaſure thus to debaſe mee. Am I not in thy hand as clay in the Potters? If thou doe giue me a larger portion, it is thy bounty: if thou do abridge me, what haue I to complaine, or what challenge can I make to that which thou keepeſt from mee? Teach me (I beſeech thee) not to looke ſo much vpon this, what others haue, as to conſider well, how little I for my part doe deſerue to haue.

If I doe but breathe vpon the face of the earth, if I had no houſe but the open aire, no garments but ragges, no food but the bread and the water of affliction, or the crums that fall from ſome rich mans table, it were infinitly more then my beſt deſert. A ſinfull and vnthankfull wretch, as I haue alwaies been, what can I ſay is due vnto mee but perpetuall ſhame? When I iudge rightly of all things, ſo farre am I from being able to ſay that thou haſt wronged me, or delt too ſtraitly with me, that I muſt rather ſtir vp my ſelfe to magnifie thy mercy, which haſt not laid vpon me the vtmoſt of thy wrath, but haſt giuen me a time & an opportunitie to repent. Let theſe things, I pray thee, the ſoueraignty of thy power, the depth of thy wiſdom, the foulenes of mine owne deſert, the kindnes which (notwithſtãding ſome outward hardſhip) thou haſt vouchſafed to my ſoule, moderate my violent affections curbe my raging and diſcontented thoughts, bring my ranging paſſions into order, that I may alwaies ſay, *It is the Lord, let him doe what ſeemeth him good: This is my ſorrow, and I will beare it.*

Open mine eies withall, that I may ſee thy power, who canſt raiſe the needy from the duſt, and lift the poore out of the dung, and make him families like a flock of ſheepe; who canſt command euen the very Rauens to bring bread and fleſh vnto thy ſeruants, the heauens to drop downe foode, and the rocke of ſtone to yeeld ſtreames of waters, to refreſh thoſe whom thou art pleaſed to prouide for. Shall I thinke thy power to bee abated, or is thy

thy mercy leſſe then it was wont to be? Haſt thou not made a promiſe neuer to forſake me? Am I not alwaies with thee, and doeſt thou not holde mee by my right hand? Shall I imagine thee to be like the bird whom thou haſt depriued of wiſdome, and to whom thou haſt giuen no part of vnderſtanding, who sheweth himſelfe cruell vnto his yong ones, as they were not his, or as if he had trauailed in vaine? No, I am aſſured, that though a woman ſhould forget her childe, and forbeare to haue compaſſion on the ſon of her wombe, yet thou canſt not forget thoſe whom thou loneſt in thy Sonne.

Thou knoweſt my wants, thou art able to ſupply my wants, thy loue will not ſuffer thee to leaue me deſtitute, in that which thy wiſdome knowes to be conuenient for me. Encreaſe my faith, that I may depend more vpon thee, make me diligent in the place & calling in which thou haſt ſet me, frame my minde and my deſires to that rate which thou haſt alotted me, keepe me from vniuſt and vnlawfull courſes, from enuying the abundance which others doe enioy: poſſeſſe me with this perſwaſion, that this my preſent ſtate is the fitteſt for mee, and that when it ſhall be good for me to haue more, thy hand ſhall inſtantly bee enlarged toward me: Stir me vp to ſeek thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my ſoule with ſpiritual bleſſings in heauenly things: perſwade my conſcience of thy loue in Chriſt Ieſus, that the feeling thereof may make all things ſweet vnto mee. Cauſe mee both to truſt and to waite for thy ſaluation, and in all things to ſtriue to giue thee thy deſerued glory, and all this in and for thy Sonnes ſake, my onely Mediator and Redeemer, *Amen.*

Another of like nature fit for one whom God hath enriched with outward things.

IT hath pleaſed thee (O LORD) out of the freedome of thy bountv, to deale more largely with mee then with many of thy ſeruants, and to furniſh mee with ſtore of thoſe outward bleſſings, which others (euery way as good by nature as my ſelfe) doe not enioy.

My heart is fraughted with much corruption: and though riches bee in themſelues a bleſſing, yet without thy eſpeciall grace, they will bee vnto mee an occaſion of many euils. Apt I ſhall bee to lift vp my heart, to pride my ſelfe in my owne conceit, to truſt vnto my wealth, to diſpiſe others, to grow in loue with this preſent world, to become cold and remiſſe in the beſt ſeruices, to conclude, I am highly in thy fauor, becauſe thou haſt enriched mee.

Theſe be the diſeaſes, which through the poiſon of our nature, doe riſe by theſe outward hauings, neither can I ſay, that my heart is cleane from theſe corruptions. Purge them out of me, I beſeech thee, by the fierie power of thy Spirit. Giue me pouertie of ſpirit, & humblenes of mind, amid this outward fulnes with which thou haſt endued me. Make me to remember that the more I haue, the greater ſhall bee mine account, and the harder for mee to bee ſaued: that by that meanes, my wealth may bee ſo farre from puffing me vp with ſecure preſumption, that it may moue mee the rather euen with feare and trembling to worke out my Saluation.

Cauſe me to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thorny nature, choking the good ſeede of the word, and making it to become vnfruitfull; that ſo I may learne carefully to handle them, and to vſe them with great heedines and circumſpection, leſt I ſhould by them gall and wound my conſcience, or be pierced thorow with many ſorrowes.

It is ſaid (O Lord) that theſe high places of the world are ſlipery places, in which it is hard to goe with a right foot, and to keep ſtrait and euen ſteps: Oh, ſtirre mee vp to ſo much the more care to ponder my paths, and to take diligent heede vnto my waies: ſuffer me not to iuſtifie my ſelfe to my own

ſoule,

ſoule, or to make my ſelfe beleeue that I am as I ought to be, becauſe waters of a full cup are wrung vnto me: but teach me ſeriouſly to conſider, that as many of thy beloued ſeruants do feele the ſmart of pouertie, ſo euen the moſt wicked, and thoſe which rebelliouſly tranſgreſſe, haue a large portion in this life, liuing, waxing old, and growing in wealth, their goods oftentimes exceeding the very deſires of their harts. Grant therfore that I may labor for ſome better and more certen aſſurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due conſideration of the danger and vanitie of abundance may worke by thy bleſſing, to the abaſing and humbling of my hart.

Oh let not mine eyes be dazled, nor my heart bewitched with the glory and ſweetneſſe of theſe worldly treaſures, which may be taken from me, or I from them euen in the twinkling of an eye: draw my affection to the loue of that durable riches, and to that fruit of heauenly wiſedome, which is better then gold, and the reuenues whereof doe ſurpaſſe the ſiluer, that my chiefe care may be to haue a ſoule enriched & furniſhed with thy grace, fulfilled with the knowledge of thy will, in all wiſdome and ſpirituall vnderſtanding.

And becauſe (O Lord) in hauing much, I am but a Steward vnder thee, and a diſpoſer of thy gifts, enlarge my bowels towards others, make me rich and fruitfull in good workes, being a father to the poore, and cauſing the heart of the widow to reioyce, warming the loines of the naked with the fleece of my ſheepe, not eating my morſels alone, but dealing my bread to the hungrie, and neuer hiding my ſelfe from mine owne fleſh.

For why ſhould I make gold my hope? or wherefore ſhould I ſtriue to lade my ſelfe with this thicke clay, ſtill plotting to ſet my neaſt on high, when all that I haue or can haue, is in a moment turned into vanitie? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by me, and that in the place where I liue, I may by my forwardnes draw on and prouoke others to all the offices of neceſſarie beneuolence. Let the bowels of the needie bee my treaſurie, and let it bee my deſire and care there to lay vp in ſtore a good foundation for my ſelfe againſt the time to come, not truſting to be crowned for the worth of my liberality (for what can that bee to a *weight of glorie?*) but aſſuring my ſelfe, that the mercy ſhewed by me vnto others, is a beame of that loue which ſhines from thee vpon my ſoule.

Thus, O Lord, ſhall I by thy goodneſſe haue the true vſe of thy bleſſings, together with a daily increaſe of much matter of thankſgiuing for thy great goodneſſe to mee ſo vile and vnworthy: and all for Chriſt, and in his moſt glorious and holy name. To whom with thee and thy Spirit, one true, euerlaſting, and only wiſe God, be all praiſe, and power, might, maieſty, and dominion, now and euermore, *Amen.*

The Magiſtrates or Iudges Prayer.

IT hath ſeemed good vnto thy wiſedome (O thou who art the diſpoſer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of ſpeciall truſt: euen to be one of the Heads and Iudges of thy people, euen to ſit in thine owne ſeate, and to bee (as it were) a God amongſt men.

Magiſtracy and gouernment is thine owne ordinance, and great is the obedience and reſpect which thou commandeſt to it: thou haſt honoured thoſe who are entruſted with it, with titles of no little dignitie: thou haſt communicated thine owne name vnto them. Let not, O Lord, this greatnes puffe me vp with pride, but let it fill my heart with feare: aſſuring my ſelfe by this, that as the place in which I ſtand is eminent, ſo the burden is weighty, and the buſineſſe much, yea, and that the account for neglect will be exceeding fearefull. Stirre mee vp

therefore, I beſeech thee, to looke vp in all humility towards thee, and to beg earneſtly of thee in Chriſts name, to be enabled to that ſeruice to which thou haſt appointed me. Let it bee my care to make thy Word my counſeller, not ſuffering the booke of thy Law to depart out of my mouth, that ſo I may obſerue and do according to all that is written therein. Let the aime of al my endeauours, be the glory of thy name, in the peoples good, & not mine own, either gaine, or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and adminiſter iuſtice without feare, and doe right without reſpect of perſons.

Make it euen a ioy vnto me, to deliuer the poore that crieth, and the fatherleſſe, and him that hath none to helpe him: that the bleſſing of them which are ready to periſh, may come vpon mee, and that I may cauſe the heart of the widow to reioyce.

Farre bee it from mee to peruert iudgement, or to wreſt the lawes for by-reſpects. Oh let my ſoule abhorre all couetouſneſſe, keepe mee from louing of gifts, or from following rewards, knowing that theſe doe blind the eyes of the wiſeſt, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer me not to vſe my authoritie, either as a meanes to recompence and pleaſure my friends, or as an inſtrument by which to be auenged vpon mine enemies: but frame my heart to dealing truely, according to the truth of the cauſe, and not according to the ſtate of the perſons.

And becauſe there is much ſubtilty in theſe euill dayes, and many meanes vſed by which to wrap vp matters, & to make bad cauſes to beare a ſhew of goodneſſe, therefore giue me, I heartily pray thee, a wiſe and an vnderſtanding heart, a ſharp and diſcerning ſpirit, that I may be able to finde out the truth, in thoſe things that come before me, and may be diligent and willing, when I know not the cauſe, to ſeek it out, and ſo may do all things in in thy feare faithfully, and with a perfit heart. Aboue all things, O Lord, let my heart be ſet, for the aduancement of Religion, and for the promoting of thy glorious Goſpel. Grant that I may account it my greateſt honour, to giue counteuance to it, and to thoſe who preach it faithfully, and profeſſe it in ſincerity. Let me be a terror to Papiſts and Atheiſts, and godleſſe perſons: make mee to looke vnto my ſelfe, and to my family, that no ſuch may come neere me, nor receiue any little grace, or fauour, or protection from mee, but that I may further (as much as in mee lieth) that neceſſary worke of deſtroying the wicked of the land, and of cutting off the workers of iniquity.

In all theſe things make mee conſtant, and bold, knowing that it is thy buſineſſe, and that thou wilt be with mee in the cauſe and iudgement, and wilt remember me in thy goodneſſe.

All theſe neceſſary graces vouchſafe vnto me with a plentifull hand, O thou which art the God of grace, euen for his ſake, who is the Mediatour of grace, Chriſt Ieſus, *Amen.*

The peoples Prayer for their Gouernour.

MOſt gracious GOD, and louing Father in Chriſt Ieſus, thou haſt commanded in thy ſacred Word, that we ſhould make interceſſions & praiers for thoſe that are in authority: and it is ſaid there alſo, that by thee, Princes rule, by thee the Nobles and Iudges of the earth decree iuſtice. To thee therfore do we pray, and vpon thy great Name do we cal, humbly beſeeching thee in the name of thy Sonne (in whom onely thy eares are open to our prayers) to poure out thy graces in a large meaſure, vpon all thoſe whom thou haſt ſet ouer vs, and to whom thou haſt giuen the power of gouernment amongſt vs. Giue them zeale for thy glory, that they may ſtudie the aduancement of thy truth, and the ſpeedie ſuppreſſing of whatſoeuer is contrary to wholeſome Doctrine: Giue them the ye of proui-

prouidence, that they may ſtand vpon a continuall watch, for the preuenting of all dangers and miſchiefes, ſecretlie plotted againſt the Church and Common-wealth. Giue them wiſdome to ordaine, and courage and reſolution to execute good lawes, for the protection of thy people, and the cutting off of thoſe which will not bee reformed. Take from them all pride of heart, all inſolent and tyrannous affections, all emulation and ſecret enuie one againſt another, all couetous and greedy deſires, that they may not bee as roaring Lions among vs, or as hungry Beares, but may carrie the mindes of Fathers towards vs: ſo ſhall wee leade a quiet and peaceable life, in all godlineſſe and honeſtie. And, O Lord, ſtirre vs vp to bee thankfull to thy Maieſtie, for that thou haſt giuen vs to enioy the benefit of gouernment: Teach vs to conſider, what confuſion and miſerie would come vpon vs, and euen ouerwhelme vs, if there were no Magiſtrates to protect vs. Who ſhould be free from the wrongs and robberies, from the ſpoiles and vexations of the children of Belial? who ſhould bee ſure of ought that he hath, or of his own life, if there were no ſword of ciuill authoritie to defend vs? The people ſhould bee oppreſſed one of another, euery one by his neighbour; the children would preſume againſt the ancient, and the vile againſt the honourable, if there wanted lawes and Magiſtrates, to keepe them which be tumultuouſly diſpoſed, within compaſſe. The enemie would ſoone ſtretch out his hand vpon all our pleaſant things, there would be crying & complayning in our ſtreetes, crueltie and ſtrife in our Cities, iniquitie and miſchiefe would neuer depart from our Townes, if thou ſhouldeſt take away the King and the Counſellor, the prudent Iudge, and the honourable Magiſtrate from vs: Oh make vs aſhamed of our ſelues, who haue beene ſo ſlenderly thankefull for ſo great a bleſſing: And giue vs, we pray thee, humble and obedient hearts, true and loyall affections, willingneſſe to performe all ſeruices, and to pay all duties which belong to thoſe who are the very watchmen ouer our States, and the Keepers and Gardians of our peace: nay, make vs ready with all cheerefulneſſe, euen to ſacrifice our liues for their ſafety.

And as we doe deſire the hauing and the continuance of godly Gouernors, ſo teach vs to make conſcience of liuing holily & righteouſly before thee, knowing that for the tranſgreſſions of the people, a Land is ſubiect to many changes, and that for the ſubiects ſins, thou art wont to take away ſuch Gouernors, who iudge the poore in truth, and chaſe away all euil with their eies: and to ſuffer follie to be ſet in great excellencie, and ſuch to be aduanced to places of authority, whoſe preferment ſhall make the people to ſigh, and euen to hide themſelues for feare of oppreſſion.

As therefore wee deſire thy fauour in this thing, ſo grant vs grace, to liue in thy feare, aſſuring our ſelues that if we doe wickedly, we ſhall periſh, both we and our Gouernors, thou wilt euen kindle a fier in the gates of our chiefeſt cities, which ſhal deuoure our palaces, and ſhall not bee quenched. But (O Lord) turne away from vs all ſuch heauie iudgements (which yet our great ſinnes haue long ſince deſerued) and ſtill begirt vs with thy fauour, making faſt the bars of our gates, ſetting peace in our borders, and aboue all, continuing and enlarging the paſſage of thy Goſpell, and all for his ſake, who is the verie life and ſubſtance of the Goſpell, euen Ieſus Chriſt our ſole Sauiour, *Amen.*

The Paſtors ſute.

HOly (O LORD) and honourable is that ſeruice to which it hath beene thy gracious pleaſure to depute mee. The matter I am chiefelie to bee buſied in, is thine owne *Counſell:* they be thy Oracles, and the ſeales of righteouſneſſe, the diſpenſation whereof, thou haſt committed to mee. Thou haſt made mee an Ouerſeer of a part of that flocke, which thou didſt purchaſe with thine owne

moſt precious bloud. Thou haſt called me to be a meſſenger, and an interpreter, to declare vnto men thy righteouſneſſe, to watch for their ſoules, among them to diſpoſe thy ſecrets, and to pray them euen in Chriſts ſtead to be reconciled vnto thee. What man among all the ſonnes of *Adam*, is worthy of this honour, and who is ſufficient for theſe things? When as, O moſt mercifull Father, I thinke vpon the weight of that charge which thou haſt put vpon me, and conſider again mine own weakneſſe and inſufficiency, who am a man of polluted lips, and euen as a childe, vnable to ſpeake the ſecret of thy Goſpell as becommeth mee; mee thinkes, I may well crie out with the Prophet; *Woe is me, I am euen vndone*, how ſhall I ſtand vpright vnder ſuch a burden? But when I looke backe into my owne conſcience, and finde there a comfortable witneſſe that I haue not thruſt in my ſelfe for a Paſtor, and remember alſo what is regiſtred in thy Word, how thou makeſt thy power perfit through weakeneſſe, and chooſeſt the feeble things of the World, for weighty purpoſes, it is a kinde of enliuing to my ſpirits, and a refreſhing to my diſcouraged & drouping thoughts: and I am thereby emboldned to preſſe neerer to thy throne of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whom thou calleſt. Be mercifull vnto me (euen with the ſtrength and intention of my deſires, I moſt humbly pray thee) make my heart a very treaſury of ſauing knowledge, fill it with ſoundneſſe of iudgement, and with a large meaſure of ſpirituall vnderſtanding, that I may both holde faſt the patterne of wholeſome doctrine, and be able to improue thoſe that ſay againſt it: Kindle in my affections a holy zeale, that my whole drift may be, to take heed to, and to fulfill that Miniſterie which I haue receiued: Let my lippes preſerue knowledge, and let them be as the lippes of the righteous, by which many be fed: giue me a doore of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined ſiluer, that ſo I may both ſhew the people their ſinnes, and bee able to miniſter a word in time to him that is wearie.

And in my preaching (O LORD) vouchſafe mee both diligence and humilitie: diligence, that I may ſtill bee inſtant, neuer fainting in my minde, either for the ſmall ſucceſſe of my labours, or for the oppoſition of corrupted mindes, or for thoſe ſtorms which Sathan raiſeth vp againſt the faithfull, diſpenſing of thy truth: and humilitie alſo, that I may not ſeeke mine owne glorie and applauſe with men, but the bringing in of ſheaues into thy barnes, and the gathering of thy Saints into thy folde. For this cauſe, teach me to take heed of the affectation of words, and of ſeeking to abound with the enticing ſpeech of mans wiſdome, chuſing rather by the plaine euidence of the ſpirit, to approue my ſelfe to mens conſciences in thy ſight, then by a vain blaſt of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make mee carefull to know the ſtate of my flocke, and to harken after their courſes, to obſerue their carriages, to note their opinions, and to finde out their eſpeciall ſinnes, that ſo my ſpeeches may be as words in ſeaſon, euen like apples of gold with pictures of ſiluer.

Make me wiſe in iudging, skilfull in ſeparating the precious from the vile, bold, but yet pittifull and compaſſionate in reproouing, reſolute in thoſe things which are meete to bee vrged, and farre from yeelding in the ſmalleſt things which may ſtrengthen them in euill, and be a ſtop in their ſpeedy reformation.

Let it be euen my whole buſineſſe to ſeeke that which is loſt, and to ſtudy how to bring thoſe out of the ſnares of the diuell, which are taken by him at his will.

Make my face ſtrong, and my forehead as the Adamant againſt their faces, which ſhall either ſcorne or withſtand thy truth. Let mee make ready my backe for the ſmiters, & my cheeks

for

for the nippers, and not hide my face from ſhame and ſpetting, making no account, no not of life it ſelfe, ſo that I may fulfill my courſe with ioy, and the Miniſtration which I haue receiued of thee, to teſtifie the Goſpell of thy grace.

Frame me to diligence and painfulneſſe in my priuate employments, in reading, in ſtudie, in meditation and praier, that I may be a workman, not needing to bee aſhamed, and that men may ſee how I go on, and profit in my calling.

Let my life be a pattern of holines to my flocke, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my verie courſe and cariage, and ordinary ſpeeches, may ſauor of grace, that ſo I may giue no offence, either to thoſe that depēd vpon mee, or to them who deſire to haue ſome occaſion and matter of reproach.

Make mee alſo circumſpect in my family, in my wife, children, ſeruants, ouer-ſeeing the waies of my houſhold knowing how many eies are caſt vpon mee and mine, and how ſoone (by Sathans teaching) men will make the worſt of euerie little treſpaſſe. And becauſe (O Lord) the buſineſſes of this world are a great withdrawment, and the pretence of caring for poſteritie, doth kill the zeale of many, & leade them into many fooliſh and noiſome luſts: therefore (I beſeech thee) ſuppreſſe within me all earthly-mindednesſe, keepe me from entangling my ſelfe with the affaires of this life, reſtraine me from ſeeking vnto my ſelf great things, let it bee enough for mee that I haue euen a naile in thy holy place, and a roome among the ſeruitours of thy Church.

As for thoſe which belong vnto me, let me neither be without care (for that were worſe then infidelity) nor yet ſo taken vp with care, that I ſhould forget my cheefeſt buſineſſe: But let me aſſure my ſelfe that thou wilt bee my God, and the God of my ſeed: and wilt not leaue them deſtitute of earthly bleſſings, for whom thou haſt prouided an eternall inheritance. With this hope, make mee to goe on with cheerefulnes, doing that whereto thou haſt called mee, and leauing thee to prouide and care for the reſidue. Thou O Lord, knoweſt the deſires of my ſoule, thou beſt vnderſtandeſt what things are fitteſt for mee in reſpect of that great calling to which thou haſt ordained me, and what I moſt ſtand in need of: Supply mee, I beſeech thee, out of thy fulneſſe, and crowne my labours in the Miniſtery, with the conuerſion of ſuch ſoules, as are ordained vnto life, and that for thy Sonnes ſake, who is the chiefe Shepheard: to whom let my ſoule and ſpirit, giue honour, glory, and praiſe, now and for euer, *Amen*.

READER, let mee ſignifie to thee by the way, that I did not pen this Prayer out of an opinion, that any of my brethren need a direction, or wanted skill, to doe their owne meſſage to the Lord: but for an exercise or meditation for my ſelfe; whereof notwithſtanding, my fellow labourers may make thus vſe, to bee remembred hereby of the weight of their calling, and of the many graces appertaining thereunto. The Lord make vs all, both faithfull and profitable.

The prayer of the flocke, for their faithfull Shepheard.

OHow gracious haſt thou beene vnto vs (moſt bountifull God in giuing vs a Paſtor after thine own) hart, able and willing to feed vs with knowledge and with vnderſtanding, and to reueale vnto vs faithfully thy whole counſell: one who hath skill to reſolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to inſtruct our ignorance, and to goe before vs as a guide in the way that leades vnto peace. Surely, thou haſt not ſo delt with euery place, neither is there any deſert in vs, for which thou ſhouldſt affoord vs ſuch a fauor. If thou hadſt ſtill left vs in our naturall darkneſſe, and hadſt ſuffered

vs to be perpetually plunged into that region of the ſhadow of death, in which wee ſate of our ſelues, it had been but iuſtice in thee, it was euen free to thee to haue finally forſaken vs.

O Lord, make vs thankfull, and quicken vs vp, that wee may euen fill our mouthes, with the praiſes of thy Name, who haſt cauſed the light of thy Goſpell, thus to riſe among vs, and to ſhine vnto vs for our comfort. O make vs carefull to walke while we haue light, that we may be the children of light, & to beware how wee receiue thy grace in vaine, or neglect ſo great ſaluation.

Let vs euer remember, that to whom much is giuen, of them there will bee much required, and that our ſinne will be greater, and our condemnation the more heauy, if we make not the right vſe of this thy mercy. And concerning that man, whom thou haſt made a watchman ouer our ſoules, we beſeech thee to enlarge his heart, to encreaſe his gifts, and to endue him yet with a fuller meaſure of thy graces. Giue him the ſpirit and zeale of *Paul*, that he may with all boldnes of ſpeech deale vnto vs thy Goſpell, and publiſh euen the ſecret thereof, for the edifying of our ſoules. Make him mighty in the Scriptures, like *Apollos*, that by the power thereof, hee may both conuict our conſciences, and ſtop the mouthes of all gain-ſayers.

Vouchſafe him the Word of wiſedome and knowledge, that hee may rightly iudge of our eſtate, and vnderſtand what things are moſt expedient and fitting for vs, and ſo may ſpeak to our conſciences, finding vs out in our ſpeciall ſinnes, and guiding vs in thoſe holy courſes from which wee haue chiefly gone aſtray. Let his words bee like goads, pricking our hearts, that we may not bee hardned through the deceitfulneſſe of ſinne: let them bee as faſtned nailes, not ſoone forgotten, but fixed in our inward parts, that they may be euer ready at hand, as counſellours to direct vs in the way which wee muſt chuſe. Make him ſtable and conſtant in the beſt courſes, that hee may not bee as a reed ſhaken with the winde, but as a firme foundation, that by his perſeuerance in good, our hearts may the better be eſtabliſhed. And we beſeech thee, O Chriſt, who holdeſt the ſtars (the Angels of thy Churches) in thy right hand, that thou wouldeſt be pleaſed to protect him from vnreaſonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy bleſſed truth.

Doubtleſſe *Elymas* will not ceaſe to peruert the ſtraite waies of the Lord, and *Alexander* will withſtand his preaching ſore, and men of corrupt mindes wil reſiſt the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to caſt downe holdes, and bleſſe the labours of his Miniſtery, to the calling and conuerting of thoſe which are ordained vnto life.

Bend our hearts to yeeld obedience to thy word ſpoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy Word: and make it alſo effectuall in vs, that we may not be onely profeſſours and hearers of thy will, but doers, and practiſers, and continuall performers of the ſame. And teach vs to reuerence him (we beſeech thee) and to haue him in ſingular loue for his workes ſake, miniſtring vnto him cheerefully with our goods, knowing that it is a ſmall thing for him to reape our carnall things, who ſoweth amongſt vs ſpiriall commodities.

In all our prayers make vs mindfull of him without ceaſing, that his ſtudies may bee directed, his endeauours guided, and his labours in thy worke bleſſed, to the glory of thy Name, and to the ſaluation both of him, and of vs which heare him: all which wee craue of thee with all earneſtneſſe and humility, for thy deare Sonnes ſake, who hath ordained Paſtours and Teachers for the collection of his Saints, and who is the ſupreame and ſoueraign Biſhop of all our ſoules, to whom bee praiſe without ceaſing, now and for euermore, *Amen*.

The Students Prayer.

O Thou the Father of *Lights*, from whom commeth downe euerie good and perfit giuing: It is by thy holy prouidence, that I am here placed in the Schooles of the Prophets, to be trayned vp in the knowledge of good letters, and it is thy goodneſſe onely which muſt giue a bleſſing to my labours, otherwiſe all my ſtudies and vndertakings will bee in vaine.

To thee therefore doe I make my prayer, to thee (O Lord) doe I lift vp my ſoule: Thou giueſt ſharpneſſe of wit, knowledge and diſcretion are thy beſtowings, thou art the enlightner of the minde, thou makeſt to apprehend thoſe things, which the ſhallowneſſe of nature, of it ſelfe is vnable to conceiue. I beſeech thee therefore, euen for his ſake who is thy *Wiſdome*, whom thou didſt poſſeſſe in the beginning of thy way, hee being before thy workes of old, that thou wouldſt vouchſafe to furniſh mee with ſuch a competencie of gifts, as thou in the depth of thy wiſedome knoweſt to bee conuenient for mee. Order my deſires, direct my choiſe, ſeaſon and ſanctifie my heart, that I may couet the beſt gifts, & that my ſtudies may not bee led and caried by a vaine affectation of knowledge, and curious inquirie into hidden ſciences, for oſtentations ſake, that ſo I may purchaſe admiration and credite, acutneſſe and learning before men, but that I may aime at the publike good, how I may bring glory to thy name, and comfort to my ſoule, by the promoting of the common benefite of humane ſocietie. And becauſe Authors are infinite, and much reading is a wearineſſe to the fleſh, & will ſoone cauſe diſtraction, and breede rather variety of endleſſe and vnprofitable queſtions, then any ſoundnes of knowledge: For this cauſe, I beſeech thee ſo to direct mee, that I may wiſely diſcern whom to follow, and whom to auoide, and may conſtantly apply my ſelfe to that courſe, by which I may beſt attaine to my deſired end. Preſerue thou mee alſo from the poyſon of vnſound opinions, and from the ſower leauen of all erroneous fancies: And for that end, teach mee not to leane to mine owne wiſedome, or to truſt to any ſufficiencie of mine owne, for the diſcerning of things that differ: but grant that I may giue vp my ſelfe to be guided by thy Spirit, which is the alone teacher of that way which we muſt chuſe. And ſeeing (O Lord) thy holy Word, which thou thy ſelfe haſt inſpired, is the treaſury of all true knowledge, where only that wiſdome is to bee found, whoſe fruit is better then gold, and the renenewes whereof doe farre exceed the fineſt ſiluer: therefore, make mee a diligent and a buſie ſearcher of that ſacred booke, that it may bee a familiar vnto mee, and dwell plentiouſly in my inward parts, and that ſo I may feele the ſweetneſſe of it in my ſoule. The times alſo, O moſt gracious Father, being ſo full of perill, and ſo abounding with many dangerous allurements vnto euill, partly by wicked companie, and partly by vaine delights; I am an earneſt petitioner to thy goodneſſe, to make mee warie and circumſpect for preuenting of theſe creeping and bewitching miſchiefes.

Giue me wiſedome to make choiſe of the ſocietie of thoſe, by whoſe ſobrietie, and grauitie, and good example, I may be bettered, and to haue an eye to thoſe who are vpright in their way, ſtriuing to tread in their ſteppes, and to be a follower of their courſes.

Cauſe me to be alwaies euen afraid of my ſelfe in the vſe of delights, knowing how hard a thing it is not to exceede, and how ſoone a mans affections ſhall be enſnared. Let my care therefore bee, to finde meanes rather for redeeming, then for paſſing away my precious time, my thoughts being ſtill buſied vpon the long iourney which I haue to go, before I can come vnto due perfection.

In other things alſo, O good God, guide me by thy holy hand, that I may keepe my ſelfe within the liſts of

Christianitie, being modeſt in apparell, moderate in diet, chaſte and temperate in ſpeech, ſober in faſhion and my ordinary deportment, reſpectiue to my ſuperiours, amiable to my equals, without pride & inſolency towards thoſe that are below mee, curteous and affable, and yet without vanity and popularity towards all. Among all, let me be ſteady in my courſes, both of ſcholaſticall exerciſe for the poliſhing of the minde, and of diuine and ſpirituall imployments, for the adorning and garniſhing of the ſoule: that as I grow in yeers, and ſtanding, ſo I may alſo thriue in knowledge and in grace, and that in Ieſus Chriſt, in whom onely I expect the granting of my requeſts, who breathe vpon me with his ſpirit, making my ſoule forward and willing to depend vpon thee, and to returne vnto thee, all due praiſe and glory, world without end, So be it.

The perſon intending mariage, may bee thus directed.

MAriage, O Lord, is thine owne holy and ſacred ordinance: euen before our Grandfather *Adam* had ſinned againſt thee, and thereby depriued himſelfe, and all his poſterity of that happineſſe in which thou hadſt at firſt created him. Thou ſaweſt in thy wiſdome, that it was not fit for mankinde to bee alone. Vpon this, it was thy pleaſure to appoint this bleſſed knot, yea, and thy ſelfe alſo to bee as a principall agent, in the firſt conioyning it. To this eſtate, thou haſt annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Being therfore by thee in thy good prouidence, called to the linking of my ſelfe into this wedlocke band, I embolden my ſoule, by thoſe promiſes which thou haſt made of hearing thoſe ſuters which come vnto thee in Chriſts name, to caſt downe my ſelfe here before thee, and to intreate thy gracious direction in this waighty enterpriſe.

Sanctifie my heart (I beſeech thee) and bring my affections into an holy temper, that I may neither like a brute beaſt be led by mine owne vnbridled luſts: neither yet may, like one that mindeth onely earthly things, dote onely or chiefely vpon worldly wealth: but that my maine deſire and drift may be to finde out ſuch a yokefellow, by whoſe ſweete ſociety I may bee furthered vnto godlineſſe, and helped onward in my voyage towards heauen. For this end, make mee, O Lord, diligent and circumſpect before hand, carefull to vſe the aduice and counſell of Chriſtian frinds, fearefull of my ſelfe, leſt affection ſhould preuaile in me before iudgement; feruent in praier vnto thee, by whom al things are diſpoſed, and to whom the hearts of all men are directly knowne. Reſtraine in mee all violence of paſſion, all raſhneſſe of affection, that I may not ſuddenly bee enſnared with outward beautie, or bewitched with the glorious ſhewes of parantage or of portion, but that ſtill my deſire may be after the hid man of the heart, and after thoſe ſpirituall ornaments without which the greateſt among the ſonnes of men are but vile and baſe in thy ſight.

Make me euen to bee preciſe in the obſeruing of all conuenient circumſtances: ſuch as are the conſent of thoſe which haue any intereſt in me by thy Word, a reuerent betrothing, and ſuch like, ſtill caring to follow thoſe things which are of good report. And when I ſhall by thy prouidence bee brought to the ſight and knowledge of that partie which thou haſt appointed for mee, O then knit our ſoules together in a neuer to bee broken league of holy loue, that ſo wee may in a gracious maner bee a ioy and delight either to other, and may euen ſtudie, betwixt that and our marriage day, ſo to informe our ſelues with each others diſpoſitions, and with thoſe duties which are appertaining to the maried life, that our vnion being begun in thy feare, may bee continually bleſſed with thy fauour, and ſo all may

be

be to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of thoſe which ſhall behold our courſe, through Ieſus Chriſt, *Amen.*

The married perſons their ioynt requeſt vnto GOD.

THou (O moſt bleſſed God) didſt firſt ordaine the married ſtate: and it is thy prouidence, by which wee which were two, are now made one fleſh, hauing mutually reſigned our ſelues either to other, by our entrance into this holy league.

It is the deſire of our ſoules, to liue together to thy glory, and to the comfort and contentment each of other. This we cannot doe without thee, (for of our ſelues beſides ſinne we can doe nothing:) vnto thee therefore doe we commend our moſt earneſt and humble ſute, that it may pleaſe thee ſo to beſprinkle our ſoules with the deaw of thy grace, that from thence may ſpring a plentifull increaſe of ſobrietie, of righteouſneſſe, and of holineſſe in our liues.

Allay in vs all ſenſuall and brutiſh loue, purifying and ſanctifying our affections one toward another, that wee may in nothing diſhonour this honourable ſtate, nor pollute the bed of marriage, which thou thy ſelfe in thy word haſt called *vndefiled:* but may vſe this thine ordinance in that holy ſort, that carnall luſtes may bee ſlaked and ſubdued, not increaſed or inflamed thereby.

Endue vs with a godly care to acquaint our ſelues with thy bleſſed word, that by it wee may know and vnderſtand what duty is required at our hands: what authority tempered with loue and compaſſion, and freed from all bitterneſſe, is committed to the Husband: what obedience, and ſubmiſſion with reuerence is commended in the wife; what faithfulneſſe to matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what aſſiſtance and helpe of the woman.

And when we know and haue learned theſe things, grant that it may be our ſtudy to practiſe them, that ſo the husband may be as a faithfull guide to his wife, and the wife a crowne and credit to her Husband.

Make vs wiſe to obſerue the natures and diſpoſitions one of another, that in all lawfull things, the one may ſeeke to pleaſe and content the other: the one may know how to beare with, and to forbeare the other, not winking at any euill in one another, but diſcreetly chuſing the fitteſt opportunities for mutuall admoniſhing, without all ſhewes of tyranny in the one, or of preſumption in the other. Open our hearts, that wee may faithfully and cheerefully communicate one to the other, that ſweetneſſe which we finde in heauenly things, that ſo we may goe hand in hand towards Heauen, and that our chiefe loue and delight either in other, may bee grounded vpon the hope wee haue, that wee are heires together of the grace of life. In our Familie linke vs together in one common care to ouerſee the wayes of our houſhold, to ſeeke the promoting and aduancing of thy Kingdome, the good inſtruction and education of our children and ſeruants.

Finally, O Lord, ſo vnite and combine vs together in fidelity of affection, that we may euen deuote our ſelues to the procuring of the preſent and eternall good one of another: that ſo liuing here comfortably, wee may raigne with thee perpetually, in that thy kingdome, which the bloud of thy Sonne hath prepared for thoſe that loue and feare thy name: vnto which Kingdome, O Lord, reſerue vs, euen for thy Sonnes ſake, and for thy mercies ſake, *Amen.*

A direction for him whom God hath made a Father, or Gouernour of a Familie.

I Bow the knees of my heart here before thy throne of glory (O Almightie and euerliuing God) not preſuming

ming vpon my ſelfe, but grounding my hope of being heard, vpon thoſe rich and gracious promiſes which thou haſt made vnto vs in thy beſt beloued Sonne.

In him I beſeech thee, to affoord me thy grace, and to ſupply me with ſuch ſpirituall helps, as are needfull for this degree and place to which thou haſt appointed me.

Thou haſt made mee the guide and foundation of a Family, thou haſt furniſhed me with children, and giuen me ſeruants to bee ordered and commanded by me: Wherein thou haſt not onely called me, to be a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my ſelfe an outward benefit, but to be euen a watchman for their ſoules, that as much as in me is, I may winne them vnto thee.

O Lord, as thou haſt called mee to this ſeruice, ſo giue me both conſcience and ability to diſcharge it. Teach mee to looke vpon *Abraham*, the Father of the faithfull, and to learne of him, to command my ſonnes and my houſehold, to keepe thy way, and to reſolue with *Ioſua*, that whatſoeuer others doe, yet I and my houſe will ſerue the Lord.

To this end, make me carefull in the vſe of all good meanes, in bringing my company with mee on thy Sabbaths, to the publike Miniſterie, in the ſteady and conſtant vſing of priuate exerciſes, as praying, reading, and ſuch like, in ouerſeeing their wayes, in admoniſhing the vnrulie, incouraging the forward, in quitting my houſe of thoſe which hate to be reformed, and in ſhewing my ſelfe a patterne and an example of holineſſe vnto them. Touching my children in particular, remember mee, I pray thee, to make conſcience of bringing them vp in thy feare, in the knowledge and vnderſtanding of thy Word, in all ſobrietie and comelineſſe of behauiour, and in ſome profitable courſe, by which they may after liue to the ſeruice either of the Church or the Commonwealth.

Let me be wiſe to ſuppreſſe euill in them whiles it is yet young, chaſtening them betimes: but yet with taking heede, to keepe a middle courſe betwixt two extremities of too much indulgence, which might imbolden them to ſinne: and of too much ſeuerity, which might prouoke them to wrath, and driue them to ſome deſperate inconuenience.

And, O Lord, bleſſe thoſe vnto mee which thou haſt giuen me, ſeaſon them with grace, and plant in them a loue and taſte of the beſt things, keep them from the dangerous corruptions of theſe leprous times, grant that vertue may growe vp in them with their yeeres, that as the World is increaſed by their number, ſo by them there may be an addition to thy Church.

Concerning my ſeruants alſo, let it be my deſire to ſort my ſelfe with ſuch as feare thy name, knowing that mine affaires ſhall ſucceede the better for their ſakes: and for the ordering of them, teach me wiſdome, to keep them from idleneſſe, by a diligent, but yet not too grieuous and cruell imploying them: giue me a reſpect of equity, in rewarding them according to their paines, neuer abridging the labourer of his deſerued hire: giue me mercy alſo, that in their ſickneſſes and infirmities I may regard them as my ſonnes, and be as willing to ſupply them with neceſſaries, as if my ſelfe ſuſtained their encombrances.

Theſe duties, O Lord, as thy word hath reuealed them vnto my ſoule, ſo doe thou vouchſafe to engraue them in my heart, and to make mee a conſcionable performer of them in my courſe, that ſo I may haue (like the beleeuers of old) a Church in mine houſe: So, Lord, ſhall I be a credit to my profeſſion, and my account alſo at the great day of reckoning ſhall bee cowfortable: to which day (O good Father I beſeech thee) to prepare me, that after my few dayes ſpent in this earthly houſhold, I may liue for euer with thee in thy heauenly Familie, through Ieſus Chriſt my bleſſed Lord and Sauiour, *Amen.*

The ſonnes or daughters petition in reſpect of Parents.

GReat is the Honour (O LORD) which by thy pure and vndefiled Word, is due from children to their parents: Great bleſſings haſt thou promiſed to thoſe which make conſcience to performe it: and fearefull and heauie are the curſes threatned againſt thoſe that doe neglect it. O therefore beget in mee, I beſeech thee, a holy care, both to know and to practiſe that gracious dutie, which is required of mee in this behalfe. Draw mee into the ſerious conſideration of thoſe many bonds of obedience and thankfulneſſe, by which I am tied vnto my parents, of the louing affection which they haue euer caried towards me: of the care and paines which they haue taken in the bringing of mee vp vntill now: what were the ſorrowes of my mother in her firſt conceiuing me, what anguiſh and paines ſhe ſuſtained in bringing mee forth, what labours and watchings ſhee hath ſince endured, in cheriſhing and attending my infants eſtate: Wretched were I if theſe things ſhould euer bee by me committed to forgetfulneſſe, or if I ſhould but ſlightly remember theſe many kindneſſes. Make me willing (O Lord) to returne faithfulneſſe and duty, for ſo much loue: Giue me a tractable and a yeelding heart, that I may cheerefully and with delight ſubmit my ſelfe vnto them, to performe their appointments, in all things which may bee done without the manifeſt breach of thy reuealed will. And, O Good Father, ſo direct them with thy holy Spirit, that they may neuer impoſe ought vpon mee, but that which ſhall be right in thine eyes, and for thy glory, in the good and comfort of me thy ſeruant: that they may not tyrannouſly abuſe that authoritie which thou haſt giuen them in reſpect of me: Or, if they ſhall be too rigorous or too ſeuere vnto me, yet keepe me (I humbly intreate thee) from repining, vouchſafe me patience and meekenes of ſpirit, that I may neuer thinke, or ſpeake, or do ought, that may ſo much as ſauour of contempt, or rebellion againſt them: And when they ſhall (as O Lord, aboue all things open their hearts, and their mouthes that way) giue wholeſome and godly admonitions to me, how to feare thee, and by what meanes to keep my ſelfe vnſpotted of the world; then affoord mee, O moſt mercifull God, an attentiue and an obedient eare, that I may lay vp all ſuch gracious inſtructions in my hart, and may reioyce and make glad their ſoules, by my religious conformitie to their precepts.

Withall, O Lord, cauſe mee in geſture and ordinary behauiour, to vſe all reuerence to their perſons, and to take heede of blaſing their infirmities, or of deſpiſing their age: and if it ſhould pleaſe thee to lay want and pouerty vpon them, let it bee my care to be a helpe and comfort to them, and to make prouiſion by all good meanes to ſuſtaine them, knowing that I am neuer able, by all I can doe, to make them a full and compleate requitall: Furthermore alſo, I pray thee to quicken mee to the duty of prayer on their behalfe. Lengthen their dayes to thy glory, let thy graces grow and increaſe in them with their yeeres, perfit in them what good ſoeuer thou haſt begun, and make me carefull, euer to giue them that contentment in thee, that I may neuer iuſtly make heauie their hearts, or bring their gray heads with ſorrow to the graue. O thou, by whoſe good ſpirit it is that I haue thus prayed, vouchſafe my ſutes a gracious entrance into thy moſt holy and glorious preſence, and heare them in him, who in the daies of his fleſh, was a moſt exact patterne, as of all holy duties, ſo of childe-like obedience vnto Parents, euen Ieſus Chriſt thy eternall Sonne, the alone hope of the ſaluation of my Soule, *Amen.*

The ſeruants ſupplication in reſpect of his place.

THy prouidence, O Lord, and thy wiſedome, doe wonderfully appeare by thy diſpoſing all things in any exact and certen order. Some thou haſt ordained to rule, and ſome to obey: ſome thou haſt entruſted with the gouernment of Kingdomes, ſome with the ordering of priuate families: It is thy pleaſure to lift vp ſome to bee commanders and maſters of others, and to keepe ſome in a lower ranke, to bee ſeruants vnto others: All are appointed by thee in ſome ſet courſe of life to ſerue thee, and thou reſpectſt dutie, and prouideſt for thy glory out of the moſt inferiour, as well as from thoſe of higheſt degree. And me, O gracious God, amongſt others, thou haſt reached vnto, by that thy gouerning Spirit, whereby moſt ſweetly thou directeſt all things: and here thou haſt called mee to the condition of a ſeruant in this family. Let me not murmure, I pray thee, that I am not aduanced (as others) to a higher ſtate, but remember me of my ſmall deſerts, who cannot challenge at thy hands ſo much as a place to breathe in vpon earth. O let me thinke me happy, who haue libertie, though in a low eſtate, to learn to know thee, and to bee brought out of the baſe bondage of my nature vnto Sathan, to bee thy freeman, and a partaker of the glorious liberty of thy children.

And concerning the dutie belonging to my place, teach me to account my Maſter worthy of all honour, and to behaue my ſelfe with al reſpect vnto his perſon, knowing that euen hee, in regard of his gouernment, beareth the image of thy ſoueraignetie: and that the contempt againſt him, doth reach ſo high, to become a contempt againſt thy Maieſtie.

Enable mee to the ſhewing of all faithfulneſſe and diligence: make mee carefull to pleaſe in all things, to beware of murmuring, and anſwering againe when I am reproued, to flie falſhood and picking as a ſerpent, to abhor all eye-ſeruice and men-pleaſing.

Let it be euer in my hart, that whereſoeuer I am, I am ſtill in thy ſight: that ſo the conſideration of thy beholding me, may be a ſpurre vnto fidelitie, and a reſtraint from all ſloath and vntruſtie cariage in my buſineſſes.

Make the credit of Religion precious vnto mee: that ſo by my truth and vprightneſſe in my courſe, I may adorne thy Goſpell, and may neuer giue iuſt cauſe to make thy holy and glorious Name which I profeſſe, to be euill ſpoken off. And, O Lord, inaſmuch as thou haſt the hearts of all men in thine hands, turne the heart of my maſter towards mee, that hee may deale louingly and mercifully with me; and not with my body onely, but eſpecially with my ſoule, teaching me in thoſe things wherin I am ignorant, and admoniſhing me there where I go aſtray: To mee alſo giue a mild ſpirit, and a pliable diſpoſition, that I may liſten gladly to the words of inſtruction, and may reioice to liue where the meanes is vſed to conuert and win my ſoule to thy kingdome. And though it ſhould ſo fall out for my triall, that my maſter ſhould bee more froward, and hard to pleaſe, more ſtraite towards me, and more without reſpect of mee then is fit: Yet, O Lord, let not this make me to remit ought of my dutie, but grant me to remember, that whatſoeuer I ſhall do in ſinglenes of heart, as vnto thee, the ſame I ſhall receiue of thee, yea, with an infinit recompence, euen a reward of inheritance, in thy kingdome. O heare me thy poore vnworthy ſeruant, not for my owne ſake (for my beſt deſert is the depth of hell) but for his ſake, who to free mee from the ſlauerie of the Diuell, tooke on him the forme of a ſeruant, euen Ieſus Chriſt, who is now highly exalted, to raigne with thee, and thine eternall Spirit, one onely God, throughout all generations for euer, *Amen.*

The Prayer of the Aged.

THou (O Lord) art the *Ancient of dayes*, and from euerlasting to euerlasting, thou art God: thou wast yesterday, and to day, thy yeares faile not, but thou art the same for euer: Thou counteſt heauen with thy span, and comprehendeſt the duſt of the earth in a meaſure: thou diſpoſeſt the times, and thou determineſt each mans dayes, the number of his moneths is with thee, thou appointeſt his bounds, to which hee ſhall come, and beyond which he cannot paſſe. It hath pleaſed thee, to draw out the thread of my life, further then thou haſt many others, and haſt granted me to fill vp the tale of many yeeres. Thou mighteſt haue turned mee to my duſt long agoe, yea, thou mighteſt haue ſtopped my breath, as ſoone as I firſt receiued it, and haue preſentlie condemned me to euelaſting chaines, there to bee kept vnto the laſt day. O make me thankfull for thy goodneſſe, who haſt vouchſafed to multiplie my dayes vpon this earth: and that not ſimply, O Lord, becauſe I haue liued ſo long (for what can long life auaile if I loſe my ſoule?) but becauſe I haue had a long time of repentance, and haue ſo plentifully enioyed the good meanes of knowing thee in Chriſt.

Forgiue vnto me (notwithſtanding) my great neglect, and paſſe by the infinite vanities and offences of my youth. I confeſſe, O Lord, that I haue not ſo carefully taken the opportunities which thou haſt giuen me, nor attained to that meaſure of knowledge and of repentance, which I might haue done, the time of my life conſidered: neither hath my growth in grace been anſwerable to the many helpes which thy great mercy hath affoorded mee: ſo that when I looke backe into the daies that are paſt, and conſider how much time hath beene conſumed in carnall contentments appertaining to the body, and how ſmall a portion hath been ſpent in ſpirituall things belonging to the ſoule, and doe reade in the records of my conſcience, the many ſlips, yea, groſſe faults, which I am guilty of, I am euen aſhamed and confounded in my ſelfe: neither can I ſay ought for my ſelfe, but euen with many ſighes and ſobs of ſoule cry out vnto thee, *O remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou me, euen for thy goodneſſe ſake, O Lord.* And I beſeech thee make mee yet more humble, and more vile in mine owne ſight, for theſe my long ſince committed euils: that ſo my repentance may bee more vnfaſhied, and my longing for thy mercy in Ieſus Chriſt, the more ſtrong and vehement.

And now (Lord) withall I beſeech thee, together with increaſe of yeeres, giue me an increaſe of faith, and an increaſe of ſtedfaſt aſſurance of thy loue. Let not thy graces in mee, wither with mine age, or my zeale for thy glory, coole, with that decay of bodily heate, which accompanieth this my declining time: But make me, as thoſe Trees which bee planted in thy houſe, & flouriſh in thy courts, which in their age doe bring forth fruit, and are then fat, and flouriſhing: That now chiefely I may bee fruitfull in all good works, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot be vnto mee a crowne of glory. Let mee bee a patterne of grace and godlineſſe vnto thoſe that are yong: cauſe mee, by ſoundneſſe in the Faith, and by a ſober, honeſt, and diſcreete behauiour, to bee a teacher to them of good things. And eſtrange my minde, more and more from worldly things: ſuffer me not to delude my ſelfe with a vaine hope of liuing yet a little and a little while: but let me like *Paul*, die euery day, and be a continuall prouider for my laſt departure: which time when it ſhall come, as I know it cannot bee far hence, O I beſeech thee doe not then forſake me, but ſo ſtabliſh mee with thy free ſpirit, and fill my heart with the ioyfull feeling of thy mercy in the pardon of my ſins, that I may ſleep in peace, and may comfortably yeeld back my ſoule into

thy hands which gaue it me: and that for Ieſus Chriſt, who is my life, with whom I deſire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile body, to receiue a more glorious body, like to his owne, cloathed with immortalitie, and euerlaſtingly freed from corruption, *Amen.*

The Prayer of Youth.

GReat is thy mercy, O Lord, in that thou haſt vouchſafed to all humbled ſinners, liberty of acceſſe into thy glorious preſence, & promiſe alſo of ſucceſſe in thoſe things which they ſhall craue of thee in Chriſts name.

Teach mee, I beſeech thee, to take comfort in this freedome, and to be an often and an ordinary ſuter vnto thy Maieſty. And that ſo much the rather (O Lord) becauſe of the danger of theſe wicked and infecting times, and of the aptneſſe which is in me, now in my tender yeers eſpecially, to fal euen into the greateſt ſins. Heere therefore doe I proſtrate my ſelfe before thy throne of glorie, humbly beſeeching thee, to ſeaſon my heart with thy heauenly grace, & to ſettle in me a deſire to feare thee, and to walke in holineſſe before thee, aboue all things.

Suppreſſe the Rebellion and Pride of my nature, bring my vnruly affections into order, ſubdue thoſe luſts which the heat of youth enkindleth in me. Frame me to the reſpectiue entertainement of their godly aduice, who are able to inſtruct me.

Make mee to bee euen fearefull of my ſelfe, and iealous ouer thoſe waies which my own heart moſt affects, and verie wary & circumſpect with whom I doe conuerſe. Teach mee to remember thee my Creator now in my youth, and to reſolue to conſecrate theſe my freſh and greene yeeres, to thy glorie, to learne betimes to ſtand in awe of thy iudgments, and to make conſcience of euerie little ſinne, knowing the deceitfulneſſe thereof, how it will enſnare by degrees, and how hard it will bee hereafter to reforme thoſe euils, which are growne ſtrong and mighty by continuance.

And to the end, I may both direct and redreſſe my waies the better, oh let mee take heede vnto them by thy word, let that bee my counſellour to inſtruct me, thy Spirit alſo ſecretlie informing mee in the way that I ſhall chuſe. Plant in mee obedience to my Gouernours, and a care of ſhewing all dure reuerence to thoſe which in age or in authoritie are before me.

Roote out of mee all ſelfe-loue, all good opinion of my ſelfe, all pride and hautineſſe of ſpirit, all ſtoutneſſe and ſtubbornneſſe of diſpoſition, all affectation of the follies and vanities of the times, all wantonneſſe of thoughts, all vncleanneſſe either of ſpeech or behauiour: all which be the common ſickneſſes of our younger daies, from none of which I am able to ſay, My heart is cleane: and to crucifie my fleſh with the luſtes thereof, that I may feele with growth in yeers, a growing on in grace, and a daily decaying of my in-bred wickedneſſe, together with a proceeding on into full holineſſe in thy feare. Bee mercifull, O Lord, vnto me in this, and in all other things, which thy wiſedome knoweth to bee conuenient, for thy bleſſed Sonnes ſake, Ieſus Chriſt, vpon whoſe onely interceſſion I depend. So be it.

A Prayer for the whole State.

EXtraordinary, O LORD, haue thy fauours beene vnto this Kingdome. When wee recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours, eſpeciallie, the glorious light of thy Goſpell, which hath ſhined amongſt vs, our freedome from the miſerable bondage of Romiſh and Antichriſtian tyranny: we muſt needs ſay, that thou haſt not dealt ſo with euery nation. Indeed the cry of our ſinnes is great, the very heauens may bluſh to looke vpon vs, and the Earth is wearie to beare our groſſe, our ſhameleſſe, our preſumptuous

tuous euils, Thou thy ſelfe, O patient God, art preſſed vnder vs, as a cart is preſſed that is full of ſheaues: Long haſt thou waited for our repentance, and often haſt thou vrged vs by the Miniſters of thy Word, to breake off our ſinnes, and euen beſought vs by them to be reconciled vnto thee. But wee haue hated to bee reformed, and haue caſt thy word behind vs, thou haſt ſtretched out thy hand, and wee would not regard it: wee haue deſpiſed and mocked thy meſſengers, our hearts within vs haue been fully ſet to doe euill. Mercie hath been offered, we haue not eſteemed it: iudgement hath been threatned, we haue not feared it: the very triall of our countenances teſtifieth againſt vs, wee declare our ſins as *Sodome*, we hide them not: all manner of foule enormities do march openlie and confidently, and without feare in our ſtreets. How iuſtly mighteſt thou poure out euen the vials of thy wrath vpon vs, making vs to bee a deteſtation, and a curſe, and an aſtoniſhment, and a reproch to other Nations, forcing vs to wring out, and to drink the very dregs of that mixt wine of thy fierce and terrible indignation. If thou ſhouldeſt bring an vtter diſſolution and deſolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on high, and vs to come downe beneath below: If thou ſhouldeſt take away from vs the Iudge and the Prophet, the Honourable and the Counſeller, and appoint children to bee our Princes: If thou ſhouldeſt make heapes of our cities, and leaue our townes without inhabitants: If thou ſhouldeſt at once quench the light of thy bleſſed Word, and giue vs ouer to the ſeruice of dumbe idols, and our ſoules to be ſwallowed vp in the darkneſſe of popiſh ignorance and ſuperſtition: If thou ſhouldeſt make vs by thy iudgements, a prouerb and a ſpectacle to the whole world, it were no other then wee haue deſerued: nay, it is thy great mercie, that theſe things, and more heauie then theſe, haue not already ouertaken vs. But, O Lord, be mercifull to our ſinnes, for thy Names ſake: O thou which art the God of grace, looke graciouſly vpon vs in the Mediatour of grace, Chriſt Ieſus. We haue nothing to pleade but his merit, nothing can waſh away the foulenes of our ſinnes, but his moſt precious blood: Make (wee pray thee) our hearts to mourne within vs, both for our owne perſonall ſinnes, and for all the abominations which are done in the midſt of the Land; Oh that wee might turne vnto thee with all our heart, with faſting, with weeping, and with ſorrowing: Oh that we could ſee the things that belong vnto our peace, and might euery man turne from his euill way, and from the wickedneſſe that is in his hand, and make his way and his workes good. Let it be thy good pleaſure (wee humbly beſeech thee) to continue and to enlarge thy wonted fauours towards vs: Stabliſh this our peaceable gouernment, by a perpetuall and vnchangeable decree: Compaſſe in this Iland with thy fauour as with a ſhield: Let neuer thine and our aduerſaries, roare in the midſt of thy Congregation, or ſet vp their banners as ſignes of victorie and conqueſt ouer vs. Aboue all, O Lord, vouchſafe the comfort of thy Goſpell, and the libertie of thy bleſſed truth: Grant that that may ſtill be faithfully and ſoundly preached in our Churches. Oh remooue not our Candleſtick, though our falling from our firſt loue, and the vniuerſall ſlaking of our zeale hath deſerued it. Lengthen out the vſe of it (we entreate thee) euen ſo long as the Sunne and Moone endureth, that by it thoſe that are yet vnborne, and ſhall come out of our loines, may bee guided and directed in the way of peace. And to this end, wee are moſt humble and inſtant ſuters to thy Maieſtie, euen to thee by whom Kings raigne, and whoſe dominion and ſoueraignty reacheth ouer all, that thou wouldeſt multiply thy bleſſings vpon the King, euen thine Annointed (King *Iames*) whoſe head thou haſt lifted vp aboue others, and into whoſe hands thou haſt committed the raines of theſe vnited Kingdomes:

domes. O Lord, when we remember the dayes by-paſt, euen the dayes of our feare, how that after the death of our late renowned Queene, wee looked for nothing but confuſion, ſuppoſing that the times of our peace muſt needes haue died with her, and haue euen been buried in her graue; and conſider withall, how thou then, without any ſo much as drawing of a ſword, or colour of commotion, placedſt in Her Throne a King of the ſame Royall blood, and of the ſame loue and affection to thy holy truth, vnder whoſe ſhadow, we enioy all the accuſtomed comforts of our ancient peace; we are like to them that dreame, we are euen ſtricken with aſtoniſhment, ſo far haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulneſſe, that paſſe ouer thy mercies ſo ſuperficially, and do ſo ſeldome & ſo ſleightly meditate vpon thy kindneſſe.

Let not our vnthankfulneſſe turne away thy intended bleſſings from vs: Stabliſh his Throne (we beſeech thee) let his ſoule be bound in the bundle of life with thee, and caſt out the ſoule of his enemies, as out of the middle of a ſling. As thou haſt preuented him with liberal bleſſings, and ſet a crowne of pure gold vpon his head: ſo let his glorie bee great in thy ſaluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flouriſh in his daies, and that he may iudge the poore of the people, and ſaue the children of the needy, and ſubdue the oppreſſor: Let him not want a man of his owne line, to ſit vpon his ſeate: but continue the Kingdome in his poſteritie, vntill the time, in which all earthly kingdomes muſt bee determined.

Let his children bee as choſen ſhafes in thy quiuer: make them as the plants growing vp in their youth, and as the corner ſtones, grauen after the ſimilitude of a pallace.

Chiefely we beſeech thee to poure out a large meaſure of thy bleſſings vpon our moſt hopeful young Prince, *Charles*, Prince of Wales: enrich him with all Princely vertues: water him ſo with thy heauenly deaw, that the knowledge of thy truth, and zeale for thy glorie, and loue to thy Church, and perfit hatred of Popiſh Idolatrie, may in him grow vp with his yeares; that ſo hee may alſo in his appointed time become another inſtrument vnder thee, for the further enlargement of thy Goſpell, and the proſperity and happineſſe of theſe Realmes.

Alwaies affoord thy gracious preſence to thoſe honourable Lords of his Maieſties moſt honourable Priuie Councell: bee thou the Preſident at their Table; direct all their conſultations, ſanctifie their policies, order their purpoſes, and guide all their courſes to ſuch concluſions, as may bee moſt for thy glory, the honour of our Royall King, and the peace and well gouernment of theſe his Kingdomes, and the comfort of all them that truly feare thee.

Bleſſe all the Iudges, Sages, and Magiſtrates of the State, make them as hiding places from the wind, and as a refuge from the tempeſt for the oppreſſed: cauſe them euer to remember, that they are thy Miniſters for the peoples wealth, and that they execute not the iudgements of man, but of the Lord: and that although thou haſt honored them with thine owne name, calling them Gods, yet they ſhal die as men, and fall like others: that ſo iudgement may not be turned into gall, nor the fruit of righteouſnes into wormewood, but that iuſtice may bee executed truly and vprightly in the gates, and all things may be to the praiſe of them that doe well, and to the puniſhment of thoſe that are workers of iniquitie.

Neither may wee, O Lord, forget thoſe whom thou haſt put in the ſeruice of thy Church, to feede the flocke which dependeth on them, to rule them, and to goe in and out before them, and to labour in the Word and doctrine. Thou, O Chriſt, art the chiefe Shepheard and Biſhop of our ſoules, thou art the Lord of the harueſt: build

vp

vp (we beſeech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſaluation thereof as a burning Lampe. Continue the ſtanding, and encreaſe the number of thoſe ſeeing Watchmen, whom thou haſt placed vpon the walles of Ieruſalem: Stirre them vp, that they ceaſe not, day nor night, working the worke with which thou haſt entruſted them, and faithfully diſpenſing the word of reconciliation which thou haſt committed to them.

Kindle in them the zeale of *Samuel*, that they may ſay; *God forbid that wee ſhould ſinne againſt the Lord, and ceaſe praying for the people, and ſhewing them the good and the right way.* Make them with *Paul* to ſay, *Woe vnto vs if wee preach not the Goſpell.* And bee pleaſed alſo to bleſſe their endeauours, and to proſper their labours, by giuing them a doore of vtterance, and by preſeruing them from vnreaſonable and euill men, that they may from euery part of the land bring many ſheaues into thy barne, and that daily thoſe that are ordained vnto life eternall may beleeue. And for a continuall ſupply and nurſerie to thy Churches amongſt vs, bleſſe the Vniuerſities and Schooles of learning: let not thoſe fountaines, O Lord, be poiſoned with any popiſh leauen: but grant that the doctrine which is according to godlineſſe, being taught and profeſſed in them in ſinceritie, by the young plants there ſpringing vp, the decaies of Congregations abroad may be renued, and euery place may be furniſhed with a Paſtour after thy own heart, which may feede the people with knowledge, and with vnderſtanding. And (Lord) reſtraine and reforme the greedines of thoſe which muzzle their mouthes which ſhould treade out the corne, and bring forth the food of life vnto the people, which reſpect not the *Leuite*, but abridge the hire of the labourer, and ſay one to another: *Let vs take to our poſſeſſions the habitations of God.* Throughout the Land, and among all the inhabitants thereof, plant the true knowledge and feare of thee, loyaltie to their Soueraigne, obedience to all ſubordinate authoritie, loue and reuerence to their ſpirituall guides, vnity of affection, mercy and compaſſion either to other. And in as much as (O Lord) we haue continuall experience of the malice of the diuell, in ſowing the ſeedes of ſedition and treaſon in mens hearts, and in raiſing vp the ſons of *Belial* to ouer-caſt (if it might bee) the faire-day of our peace, with a cloude of helliſh confuſion: wee pray thee, without whom no enterpriſes can be eſtabliſhed, to make voide their hopes, and to diſcouer their practiſes, and (as thou haſt hitherto euen miraculouſly done) to turne their deuices vpon their owne heads for their owne confuſion. There come daily out of that pit of *Rome*, many Locuſts: and from that Sea, there is ſent among vs a continuall ſpawne of new conſpirators: theſe encourage themſelues in wicked purpoſes, they cõmune together to lay ſnares, miſchiefe they imagine againſt the quiet of the Land. It vexeth them to ſee the thriuing of the Goſpell, and the growth of thy truth, and they doe euen breathe out threatnings and ſlaughters againſt the profeſſours thereof. Let not, O Lord, their imaginations proſper, let their eies fall out with looking for that day which they haue long deſired: Let thy hand, euen thy right hand find them out: and if they belong not vnto thee, make them like a fierie ouen in the time of thine anger, deſtroy their fruite from the earth, and their ſeed from the children of men, put them apart, and make ready the ſtrings of thy bowe againſt their faces. And as for vs, O Lord, ſuffer vs not to waxe wanton with the bleſſings of peace, nor to forget to render to thee according to thy rewards beſtowed: but grant that thy kindneſſes may bind vs more ſtrongly vnto thee, and that we may reſolue by thy grace to ſerue thee faithfully, who with vs dealeſt ſo graciouſly, and that in and for Chriſt Ieſus ſake, thy Sonne and our Sauiour, *Amen.*

A Prayer before meate.

SAnctifie, O Lord, vnto vs the vſe of theſe thy creatures, of which by our ſinnes wee haue made our ſelues vnworthie: Make vs ſober and thankfull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to ſerue thee in our ſeuerall places, thorow Ieſus Chriſt, *Amen.*

Another of like nature.

O Lord, it is not bread which wee liue by, but the word that proceedeth from thy mouth: lift vp our hearts, to looke vnto thee for a bleſſing vpon our meates, and vouchſafe vs the gracious aſſurance of thy loue in Chriſt, that wee may comfortably vſe thy creatures as pledges of thy fauour, and bee prouoked by them to giue vp our ſelues to thy glorie, to ſerue thee in ſinceritie all our dayes, through Ieſus Chriſt our Sauiour, *Amen.*

Another.

HVmble our ſoules before thee (O Lord) and cauſe vs to ſee the ſmalneſſe of our deſert, euen in reſpect of the leaſt of thy mercies: Make vs to hunger after Chriſt, by whom onely the free vſe of thy creatures is reſtored to vs: and giue vs to enioy theſe bleſſings here prouided for vs, with that reuerence and ſobrietie as in thy preſence: that our bodies being refreſhed, our ſoules may praiſe thee, who art the giuer of all good, and that in Ieſus Chriſt the righteous. *Amen.*

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs and to all thy creatures, giueſt foode in due ſeaſon: that ſo wee may take heede of all vnthankfull and brutiſh vſing of theſe good things which in thy prouidence thou haſt ordained for vs. Raiſe vp our affections, to long for that foode which Ieſus Chriſt hath promiſed to giue vs, who is thy onely Sonne, and our alone Sauiour. *Amen.*

Another.

TAke from vs (O gracious Father) all gluttonie and exceſſe, all carnall feeding without feare, all minding of none but earthly things, all ſeruing our bellies, without prouiding for our ſoules: Make vs mindefull of thy preſence, and carefull ſo to behaue our ſelues in receiuing theſe creatures ſet before vs, that all that wee do may bee to thy glorie, and the comfort of our ſoules, through Ieſus Chriſt our Lord, *Amen.*

A Thankſgiuing after meate.

VVEE magnifie thy name, O Lord, for all thy mercies, for the comfortable refreſhing which thou haſt now vouchſafed vs. Pardon, we beſeech thee, our great vnthankfulneſſe, make vs to be more thankefull then heretofore, and carefull to ſhew the truth of our thankfulneſſe in the duties of obedience to thy bleſſed will. Saue all thy Church, protect and bleſſe our Gracious King and his Realmes, our moſt hopefull Prince, and the reſt of the Royall Progeny: grant paſſage to thy Goſpel, comfort to thy ſeruants, and peace of conſcience to vs all in Ieſus Chriſt, *Amen.*

Another of the ſame nature.

BLeſſed be thou (O Lord) for theſe and for all thy gifts. Let thy mercie to our bodies, ſtirre vp thankfulneſſe in our ſoules: and let our care to pleaſe thee in our liues, be a witnes of the feeling we haue of thy rich and abundant mercies towards vs. Bee gracious to all thy people thorow the world, forget not theſe Realmes nor thine Annointed, our Soueraigne Lord and King, the hopefull Prince, and

and the royall Progeny; diſappoint the enemies of thy Goſpell, and make it to grow in deſpite of Sathan, to the glory of thy Name, and to the reioycing of the ſoules of all thy Seruants, for Ieſus ſake, *Amen.*

Another.

VVEe returne vnto thee with the bowing of our hearts, all poſſible thankes (O gracious God) for thy loue and bountie towards vs thy vnworthy ſeruants, for electing vs, for ſending thy Sonne to die for vs, for calling vs vnto a liuely hope by the Goſpell, for creating, for preſeruing, for feeding vs at this preſent. O ſtirre vs vp to giue our ſelues vnto thee, and to conſecrate our whole ſpirits, ſoules, and bodies to thy glory, all our daies. Saue all thy Church, &c. *As in the firſt Thankeſgiuing.*

Another.

AS thou haſt filled our bodies (O Lord) with thy good Creatures, farre aboue our beſt deſeruing, ſo bee pleaſed wee pray thee, to ſeaſon our ſoules, and to endue vs with all ſpirituall bleſſings in heauenly things, that in all our life that yet remaineth, wee may be meanes of glory to thy Name, of credit to thy Goſpell, and of much comfort to thy Seruants. Preſerue thy Church, protect this whole State, and the chiefe head thereof, King *Iames*, his Heire, and whole Poſterity; the Councell, the Nobles, the Magiſtrates, the Miniſters of thy Word, comfort the hearts of all thy Seruants, ſtabliſh vs all in thy truth, and keep vs for euer to thy ſelf, *Amen.*

Another.

ACcept wee pray thee, (moſt louing Father) this our ſacrifice of praiſe, which for theſe and all thy fauours, wee here offer vp vnto thy Maieſtie. Looke vpon it in the worthineſſe of thy Sonne, and for his ſake enable vs to a cheerefull ſeruing thee in ſingleneſſe of heart, and in vprightnes of conuerſation all our daies. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth whereſoeuer. Multiply thy mercies vpon the ſeuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of Religion to vs and our poſterity, enlarge the Kingdome of grace, and haſten the Kingdom of glory, and preſerue vs by thy power thereunto, through Ieſus Chriſt our onely Sauiour, *Amen.*

FINIS.





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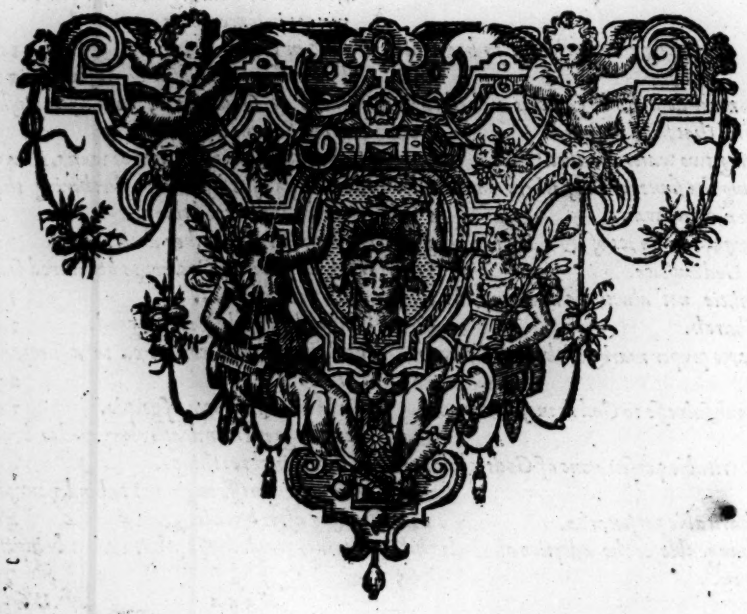
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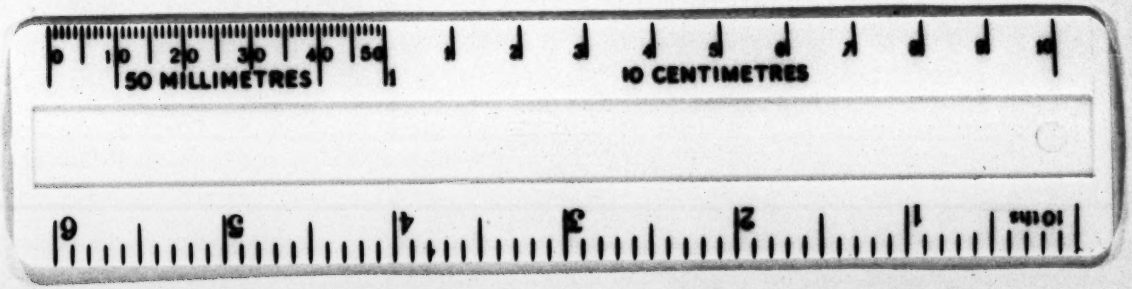
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Your Worſhips in all reſpectiue

ſeruices to be commanded,

I. B.

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4 *A Miniſter muſt ſo preach, as that (if it be poſſible) ſtee knowledge of ſalvation may from him be deriued vnto all that heare him,* p. 149.
5 *They which are ignorant in the true way of ſaluation are not yet prepared for Chriſt nor fit to entertaine him,* p. 150.
6 *Saluation ſtands in the Remiſſion of ſinnes,* p. 151.
7 *The Riches of Gods mercie is the ſupreame cauſe of our ſaluation,* p. 154.
8 *Chriſts comming into the World to worke our ſaluation is the chiefeſt fruit of Gods mercie,* p. 155.
9 *The worke of ſaluation wrought by Chriſt is vnchangeable,* p. 156.
10 *Euery naturall man is deſtitute of true knowledge,* p. 157.
11 *Euery naturall man is deſtitute of true comfort,* p. 158.
12 *We are all in ſubiection to eternall death,* p. 159.
13 *The benefite which we haue by Chriſt is exceeding great,* p. 160.
14 *We neede a guide into the way of peace,* p. 162.

The Back-parts of Iehouah, 4. *Sermons vpon Exod.* 34. 6. 7.

Doctrines.

1 *A voyce, the chiefe outward meanes ordained of God for mans Inſtruction,* p. 166.
2 *God is in his nature an Eternall Being,* p. 167.
3 *God giueth Being to all things which haue Being,* p. 169.
4 *God giueth Being to all his promiſes,* p. 171.
5 *Whatſoeuer he will, God is mightily able to effect,* p. 173.
6 *The mercie of God is exceeding great,* p. 179.

7 There is nothing of more certainty then the fearefull of Gods Iustice upon the impenitent, pag. 188.
8 God will punish the sinnes of parents in their posterity, p. 191.

The Worth of the water of Life, 1. *Sermon upon Ioh. 4. 13, 14.*

DOCTRINES.

1 No worldly thing is able to giue any true filling to a mans owne soule, p. 198.
2 The Water of Life is excellent and in Christs power to be How, p. 199.
3 Christ giueth the Water of Life only to those that thirst, p. 204.
4 The graces which God bestoweth appertaining vnto Life eternall are neuer finally withdrawne, p. 205.

Dauids Longing and Dauids Loue, 1. *Sermon upon Psal. 119. 174.*

DOCTRINES.

1 *In the hearts of all that shall be saued, there is a vehement desire and an vnfained longing to be saued*, p. 209.
2 *It is not enough for a man to say he longs to be saued, vnlesse he vse the meanes ordained to bring him thereunto*, p. 213.

The good Fight. 1. *Sermon upon 2. Tim. 4. 7.*

DOCTRINES.

1 *The most solide comfort to a Christian soule, when Death approacheth, is, the Testimony which the heart beareth to it selfe, of a former steadie care, to walke in all good conscience before God*, p. 220.
2 *Euery Christian is called forth vnto a Combate*, p. 224.

The Discouerie of Hypocrisie, 2. *Sermons upon Math. 3. 10.*

DOCTRINES.

1 *The Ministrie of the Word is Gods Axe, and is of a cutting Nature, applyed for the framing of men to a Spirituall Building*, p. 234.
2 *The Word in Preaching must not be fitted to the pleasing of mens Eares, but to the stirring vp and affecting of their hearts*, p. 236.
3 *The Word so dispensed in preaching as it ought, maketh a kinde of separation amongst men*, p. 238.
4 *The life of Christianitie, stands in a conscionable obedience vnto all that God commands*, p. 242.
5 *A Christian must haue a speciall regard to the duties of his personall calling*, p. 245
6 *Nay, good will is not sufficient, it is damnable not to doe good*, p. 246.
7 *Trees that bring forth vnfauorie and stinking fruit cannot escape the Wrath of God*, p. 247.
8 *God in the execution of his iudgement spareth none*, p. 248.
9 *They which liuing vnder a setled Ministry, shall continue fruitlesse, God will giue them ouer to hardnesse of heart, and leaue them to damnation*, p. 248.
10 *Those whom the Ministery of the Word heweth downe, the Iustice of God at the last day shall send to the fire*, p. 249.
11 *The Torments of hell can neither be expressed nor endured*, p. 249.

The

The perfite patterne of true Conuerſion.
3. *Serm. vpon Matth.* 13.44.

DOCTRINES.

1 *No man ſhall be admitted into the Kingdome of heauen hereafter, that doth not make entrance to it in this life*, p. 251.
2 *The meanes of ſaluation are a treaſure*, p. 253.
3 *The worth of the things that concerne ſaluation is vnſeene*, p. 255.
4 *Great paines is neceſſary to the ſeeking of ſaluation*, p. 256.
5 *The knowledge of the things which concerne ſaluation muſt bee hid in the heart*, p. 259.
6 *The vnderſtanding and feeling of heauenly things, to the children of God is a cauſe of ioy*, p. 263.
7 *There muſt be a ſerious conſideration with our ſelues, what it will coſt to be religious*, p. 266.
8 *In all that hope to be ſaued, there muſt be an vtter forſaking of ancient ſins*, p. 268.
9 *Sinne muſt be abandoned, not exchanged*, p. 271.
10 *Not ſome few but all ſinnes, muſt be diſclaimed*, p. 272.
11 *Sinne muſt not be left for a fit onely, but for euer*, p. 275.
12 *The ſweetneſſe of Religion muſt as well be ſought for as the knowledge*, p. 276.

The baptizing of the Eunuch. *In 3. Serm. vpon Act.* 8. 36, 37, 38.

DOCTRINES.

1 *To an obedient and cheerefull hearer, the Word of God is neuer preached without ſucceſſe*, p. 281.
2 *Where the heart is truly touched, there is a deſire to be a partaker of the Sacraments*, p. 283.
3 *In whomſoeuer there is any truth of Chriſtianitie, in the ſame there is a deſire to make it knowne to the world that he is a Chriſtian*, p. 284.
4 *He which adminiſtreth the Sacraments, ought to be carefull to inſtruct the people in things neceſſarie to the comfortable partaking of the Sacraments*, p. 286.
5 *There is a neceſſitie of Faith, to the end a man may be ſuch a partaker of the Sacrament as is meet*, p. 288.
6 *There is a kinde of faith out of which commeth no good to the ſoule of him that hath it*, p. 292.
7 *Onely that faith maketh a man capable of ſaluation, which is with all the heart*, p. 294.
8 *It is neceſſary for euery good Chriſtian, to be able to expreſſe for himſelfe what he beleeues*, 297.
9 *Where the power of godlineſſe beareth ſway, there is no frowardneſſe of diſpoſition, when one is deale with in the matter of faith*, p. 298.
10 *The beleeuing of Ieſus Chriſt to be the Sonne of God, is the very ſubſtance of that faith which is required to ſaluation*, p. 300.
11 *Since Chriſts comming in the fleſh, there is no betterneſſe of one place aboue another for the miniſtration of holy things*, p. 305.
12 *In the Chriſtian Church the Sacrament of Baptiſme muſt accompany the preaching of the Word*, p. 306.

The tryall of Adoption. *Serm. 2. vpon 1. Ioh. 3. 10.*

DOCTRINES.

1 *There are in the world children of the Diuell, as well as children of God*, p. 313.

2 *Betwixt*

2 *Betwixt the first two there is a difference by which they may be knowne*, p. 314.
3 *A holy and religious walking in the wayes of righteousnes is a token of adoption*, p. 317.
4 *He that makes no conscience of the practise of those holy duties which God requireth of his seruants in his Word, is in the state of perdition*, p. 320.
5 *An vncharitable person is none of Gods children*, p. 324.
6 *He that doth not loue a man for Religions sake, though there bee no other reason to induce him, is not yet in the state of adoption*, p. 325.

The Plat-forme of Obedience. *In 2. Serm. vpon Rom. 6. 12, 13.*

DOCTRINES.

1 *Concupiscence is a sinne properly in the Regenerate, and makes them liable to eternall death*, p. 328.
2 *Mans nature is a compound of corruption and death*, p. 330.
3 *We must by all meanes set our selues against sinne, and against the secret corruption of our hearts*, p. 331.
4 *There ought to be a willingnesse in vs to be employed in Gods seruice*, p. 335.
5 *He that will be Gods seruant, must be contented to be ordered by him in all things*, p. 336.
6 *An obedient Christian must turne his whole strength to the performance of that righteousnesse which God requireth in his Word*, p. 338.
7 *Our very conuersion from the state of condemnation into the state of grace, doth vrge vpon vs the practise of obedience*, p. 340.

The spirituall Sonne-ship. *Serm. 2. vpon 1. Ioh. 3. 1.*

DOCTRINES.

1 *The state of Adoption is a glorious estate*, p. 350.
2 *Faith begotten by the word preached, is the meanes by which we are brought into the state of adoption*, p. 355.
3 *It is possible for him who is the childe of God to be assured in his soule that he is so*, p. 357.
4 *Gods spirit and our owne, are the two witnesses of Adoption*, p. 360.
5 *The state of Adoption is vnchangeable*, p. 365.
6 *The spring and fountaine of this estate is Gods loue*, p. 370.

The life and death of *Dorcas*. *Serm. 1. vpon Act. 9. 36, 37.*

DOCTRINES.

1 *To be a learner of Religion by the meanes ordained of God to teach Religion, is a part of the very essence and being of a Christian*, p. 384.
2 *Every Disciple of Christ must accompany his holy profession with good workes*, p. 386.
3 *Giuing to the poore is a speciall practise of Christianitie, which we may not neglect*, p. 389.
4 *Euen the holiest and the most religious among the sonnes of men are subiect vnto death*, p. 391.

The spirituall Tillage. *Serm. 2. vpon Prou. 11. 8. and Prou. 22. 8.*

DOCTRINES.

1 *The practise of godlinesse is a matter which requireth much industry*, p. 396.
2 *The full reward of Religion is not to be looked for by and by vpon the practise of Religion*, p. 397.

3. *The*

3 The Lord will surely reward those, which faithfully labour in his seruice. p. 397.
4 There is a certaintie in Gods iustice, notwithstanding the long continuance of his patience, p. 402.

The Marriage-Blessing. *Serm.* 1. *vpon Ruth.*4.11,12.

DOCTRINES.

1 The first entrance into the married estate, must be seasoned and sanctified by prayer vnto God, p.404.
2 Marriage bringeth with it a necessitie of cohabitation, p. 406.
3 The faithfulnesse of the Wife is to be reckoned as a blessing, and craued of God as a fauour, p. 408.
4 The desire of hauing children must ayme at the encreasing of Gods Church, p. 409.
5 The Wife must be readie to yeeld to the husband in all lawfull things, p. 410.
6 It is the blessing of the married to haue some certaine course of life, wherein to be doing, p. 412.
7 No man doth worthily, but onely he that doth religiously, p. 412.
8 The foundation of true famousnesse is well-doing, p. 413.
9 A Christian must make conscience there especially to be profitable, and to doe good, where the Lord hath seated him, p. 414.

The Old-man and New-man. *Serm.* 1. *vpon Ioh.*3.6.

DOCTRINES.

1 Man by nature of himselfe hath nothing in him but corruption, p. 417.
2 The Spirit of God is the Author and Worker of that New-birth, without which none can be saued, p. 422.
3 Euery Regenerate man by vertue of the New-birth is a spirituall man, p. 425.

The remedie of Securitie. *Serm.* 1. *vpon Iam.*4.9.

DOCTRINES.

1 The common ioy of the World, which is either in wicked things, or else in things (in their owne nature tollerable) after a wicked manner, ought by all meanes to be restrained, p. 430.
2 The dishonour of God by sinne must vnfainedly be lamented for, p. 434.

The ruine of Gods enemies. *Serm.* 1. *vpon Iudg.* 5.31.

DOCTRINES.

1 The enemies of God, and of his Church, of what sort soeuer they be, euen in their greatest iollitie shall receiue a wound and a ruine past recouerie: in the whole Sermon at large, p. 441.

The worldlings downe-fall. *Serm.* 1. *vpon Psal.*49.12.

DOCTRINES.

1 It is possible for a man that hath in him no goodnesse, yet for a time to thriue and prosper on the earth, p. 450.
2 The prosperitie of the wicked, albeit for the present it be many times great, yet it neuer is perpetuall, p. 451.
3 He that hath liued like a wretch, in the end shall die like a beast, p. 453.

The

The Titles, Texts, and Doctrines, &c.

The Wisemans Verdit, 1. *Sermon vpon Prou.*14.32.

DOCTRINES.

1 *A man hating to be reformed, and going on obstinately in euill, shall be cast off and forsaken of God in this life, in death, and in the day of iudgement,* p.457.

2 *A man iustified before God through Christ, & giuen vp to the seruice of God in holinesse and righteousnesse, his last end and conclusion shall be comfortable,* p.464.

The Bridegroome, 1. *Sermon vpon Matth.*9.15.

DOCTRINES.

1 *In chusing of a spouse there ought to be more respect to inward goodnesse then to outward goods,* p. 468.

2 *The Bride-groomes Loue to his beloued, ought to extend and reach as farre as any necessitie in her shall require a supply,* p. 470.

3 *The Husbands loue to his wife must be continued in with stedfastnesse to the End,* p. 471.

4 *There is a lawfulnesse of mutuall Reioycing at marriage solemnities,* p. 472.

5 *The true ground of the ioy of Gods people is and ought to be the presence of Christ Iesus,* p. 473.

6 *It is the Wisedome of Gods children, in the daies of their reioycing and when they haue most comfort by the presence of the Bridegroome, to thinke vpon, and to make prouision for a change,* p. 474.

The Dignitie of Preaching. 1. *Serm. vpon* 1. *Thess.*5.20.

DOCTRINES.

1. *The exercise of preaching ought to receiue from vs all esteeme.* p. 578.

The spirituall mans Taske. 1. *Serm. vpon* 1. *Thess.*5.19.

DOCTRINES.

1 *That it is possible for a man hauing the spirit of God to know that he hath receiued it.* p. 596.

2 *That it is necessarie for him, that thinkes he hath the Spirit of God, to take heede of quenching it.* p. 605.

A caueat and a comfort for beleeuers. 2. *Sermons vpon Luk.*22.31,32.

DOCTRINES.

1 *That it is the earnest desire and practise of the diuell, to be as preiudiciall and as hurtfull as he possibly can vnto those which haue beleeued through grace.* p.613.

2 *That all the practises and endeauours of Sathan are not able to ouerthrow the faith of Gods chosen.* p. 623.

The Spirituall Fishing. 1. *Serm. vpon Luke* 5.10.

DOCTRINES.

1 *The state of the world is as the Sea.* p. 639.

2 *The state of the Church in the world, is like the state of a ship vpon the Sea.*p.641.

3 *We are all by nature in the state of condemnation.* p. 643.

4 *The Ministers calling is not needlesse, but of great necessitie to win soules.* p. 644.

5 *The Ministers calling is no needlesse calling, but a calling of labour and great employment.* 645.

5 *The net in which men must be taken, is the preaching of the Gospel.* p. 645.

THE CHRISTIANS IOVRNALL.

And,

THE MINORITIE OF the Saints.

Isa.30.21.

This is the way, walke in it.

Psal.131.2.

I am in my selfe as one that is weaned.



AT LONDON
Printed for *Thomas Man* dwelling in *Pater noster Row at the signe of the Talbot.* 1619.

THE CHRISTIAN'S JOURNAL,

and

THE MINORITE OF the Saints.



¶ TO THE RIGHT WORSHIPFVLL SIR FRANCIS BARRINGTON, of Barrington Hall in Eſſex, Knight Baronet.

SIR, the Wiſeman ſaith, that All riuers goe into the Sea, *ſhewing themſelues (as it were) Homagers and Tributaries to that place, from whence (ſo farre as we may credite Philoſophy) they haue receiued their firſt beginning. ¶ It hath beene often in my thoughts, and more then often in my deſires, that in teſtimonie of my remembring that (which it were euen a ſinne in me to forget) there might paſſe backe from mee to your Worſhip, ſome little ſtreame, of thoſe larger brookes of your both countenance and beneuolence, with which my ſtudies in the Vniuerſitie being much refreſhed, and my firſt endeuours in the Miniſterie (as it were) by a kinde watering, helped forward in their growth; ¶ confeſſe my ſelfe to become that* Little, *which by the grace of God ¶ now am in his Church. Wherefore hauing a diſpoſition for the ſatisfaction of ſome friends, to coppie a draught of theſe Sermons: ¶ thought I might with one labour doe a publique good, and giue them their priuate contentment. And withall, it came into my minde, to tender them to you, not as the full payment of ſo great a debt, but as an inſinuation of my deſire to be thankefull, and of my meaning hereafter to preſent you with ſome matter of more worth, according as God ſhall enable me, & any conuenient vacation from the duties of my publique function ſhall affoord me opportunitie. Thus preſuming, out of your former loue, that this poore offer ſhall at the leaſt be kindely looked vpon, with my many and vnfained prayers for the enlargement of Gods graces vpon your ſelfe, and your Lady, and all thoſe young plants, which by the great bleſſing of God haue branched from you both, ¶ humbly take my leaue. From Modbury in Deuon.* Eccl. 1. 7. Plato in Phædone.

Your Worſhips euer much bound,

SAM. HIERON.

THE CHRISTIANS IOVRNALL.

The first Sermon.

Math. 7. 13,14.

Enter in at the ſtraite gate, for it is the wide gate, and broade way that leadeth to deſtruction; and many there be which goe in thereat.

Becauſe the gate is ſtraite, and the way narrow that leadeth vnto life; and few there be that finde it.

THE ſcope and generall drift of theſe words, is to arme and to prepare all thoſe that deſire to bee ſaued, vnto a kinde of hardſhip and reſtraint, and to withdraw them from framing themſelues vnto the courſe and faſhion of the multitude. The point is deliuered in forme of a very briefe inſtruction, or aduertiſement, as (*Enter in at the ſtraite gate*). It is backed with two reaſons in natural oppoſition each to other; the firſt is this, becauſe *the wide and broad way*, which hath greateſt ſtore of company, leadeth *to deſtruction*: the ſecond is this, becauſe *the ſtraite gate, and the narrow way*, which hath in compariſon but few paſſengers, is that which bringeth *vnto life*. This is briefely the ſcope and order of the place, I will treate of it in the ſame methode, that I haue obſerued in opening it. And firſt of the aduertiſement it ſelfe. The ſcope of the place. *The diuiſion of the Text.*

Enter in at the ſtraite gate: And therein firſt the meaning muſt be laboured for: the chiefe thing is, what is vnderſtoode by the *ſtraite gate*. By *the gate and way*, which we are vrged to *enter* into, is meant that holy courſe, which the Lord hath laied downe vnto vs in his holy word: it is the ſame which *Dauid* tearmeth *the Lords way* (*a*), *the way of his teſtimonies* (*b*), *the way of truth* (*c*), *the way of Gods commandements* (*d*), *the path of the Lord* (*e*), and *Ieremy*, *the good way* (*f*). It is called a *ſtrait gate*, and afterwards a *narrow way*; firſt becauſe of the reſtraint, and (as may ſeeme) hard conditions which it layeth vpon fleſh and blood, (as wee ſhall ſee heereafter in the farther handling it;) ſecondly, becauſe of the circumſpection and care to bee vſed in walking in it, as in a way, from which, becauſe of the narrowneſſe thereof, a man eaſily may decline. This is the way, that Chriſt calleth all that will bee ſaued to enter into, becauſe onely this way leadeth vnto life. I will ſpeake leſſe by way of Expoſition, and Interpretation, becauſe what doubts ſoeuer may ariſe touching the ſenſe, ſhall in the further enlarging of euery particular, bee fully diſcouered. The thing that I will chiefely labour in, is (according to the drift of the place) to ſhew what things ought of neceſſity to bee in euery one that would be ſaued. It will be excellent matter of direction, to *The firſt part. What is meant by Gate and way. Why it is called a ſtraite and narrow way.*

a Pſal. 119. 3.
b Verſ. 14.
c Verſ. 30.
d Verſ. 32.
e Pſal. 25. 10.
f Ier. 6. 16.

all those that are yet vnconuerted, and of resolution and confirmation to such as haue truely cared to walke the way that leadeth vnto life.

Doctrine 1. The first thing which by authority of this Text of Scripture ought to bee in euery one that desireth saluation, is, a right vnderstanding, and a true acknowledgement of his owne wandering. For euen in reason, before a man can frame himselfe to enter into a right course, hee must bee resolued and perswaded of his owne former mistaking; for why else should he change his fashion? if hee haue not erred before, to what end should hee relinquish his present course, and betake himselfe to a guise, to which hee hath not hitherto beene accustomed? Reason it selfe must needes yeelde to this in other things, and it must needes be true in this. How shall I perswade a man to enter into the strait gate, if he doe not feele and perceiue himselfe to be in a way in which it is not safe for him to continue? If wee looke into the Scripture we shall see good proofe for this point, namely, that the acknowledgement of our by-past errour, is the very first degree vnto sound conuersion. To what end (thinke we) is it, that by Gods spirituall appointment, the terrours of the Law should first be preached, and should goe like the mighg 1. Kings 19. tie strong winde (which in Gods appearing to *Elias* (*g*), rent the mountaines) before the calme and gentle, and still voyce of the Gospell; I say, to what end is that, and what did the Lord ayme at herein, but only this, that men might see where they bee, and in what case they stand: and that, holding on in the way, which Nature hath set them in, there can nothing follow but destruction? As the Lord himselfe at the first beganne with our grandfather *Adam*, after he had sinned, forcing him by varietie of demaunds to see his errours, *Where art thou?* h Genes. 3. *and who tolde thee that thou wast naked? hast thou eaten of the tree* (*h*)? so all the Prophets and Apostles after, held the same course: the first thing they laboured in, was to make men see, that there was no hope of happinesse, without a present forsaking of their accustomed behauiour. *Ieremie*, when hee would shew that among the people of his times, there was (for the generalitie) no true conuersion, reporteth the matter in these words, *I hearkned but none spake aright, no man repented* i Ierem. 8. 6. *him of his wickednesse, saying, what haue I done* (*i*)? as if he had said, there was not a man, that had any so much as a conceit of his owne erring, they were all strongly perswaded, that their courses were right & vnblameable, and therefore euery *man turned to his race, as the horse to the battell.* The same Prophet describing the repentance of the estate of Israel vnder the name of the Tribe of *Ephraim* (which bare the sway in that kingdom) relates it thus, *I heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vnlearned Calfe; conuert thou me and I shall be conuerted, for thou art the Lord my God* (*k*). Now among other signes and euidenk Iere. 31. 18. ces of repentance, hee saith, *Ephraim smote vpon his thigh*, as who should say, *Ephraim* hauing all this while runne a stubborne course in the very depth of securitie, now beganne to recall himselfe, and to thinke, that questionlesse hee was out of his way; the course was dangerous, and it was now high time to reforme it. It is noted in the Prodigall sonne (the perfect patterne of a true conuert) that when hee had runne a lewd course, wastefully consuming the portion of goods which fell vnto him, supposing (as many yonkers doe) his stocke to haue beene as a liuing spring, which could neuer be drawne drie; at last *he came* l Luk. 15. 17. *to himselfe* (*l*): the bethinking himselfe of his by-past folly, was the first step vnto his recouerie. Mee thinkes, when I reade that Parable, I doe see the young Prodigall, like to a man riding fast in a wrong way, and at last, vpon a suddaine, by the call of some that seeth his mistaking, reining vp his horse, and euen inwardly chafing and fretting with himselfe for his carelesnes; (*he came to himselfe*) he thought all well before, but now he perceiued how things went, and what would be the issue, if hee so continued. When the Lord was pleased to call *Paul*, who before (as himselfe confesseth) was *a persecutor, and a blasphemer, and an oppres-*
m 1. Tim. 1. 13. *ser* (*m*), suddainely there came a voyce from heauen saying, *Saul, Saul, why per-*

secutest

persecutest thou me? (*n*) as if the Lord had said: O thou man, knowest thou what thou doest? vnderstandest thou who it is against whom thou settest thy selfe? conceinest thou the danger that will follow it? So that the first thing God sought to bring him to, was the sight of his owne present error, and that being once perceiued, he became tractable; *Lord* (saith he) *what wilt thou that I do* (o)? I might easily multiply examples of this kinde, but these may serue to shew, that the sense and apprehension of our owne wandering, is the first step to our entrance into life. And therefore it is that the Scripture is so full, in discouering our naturall erring. The Spirit of God speaking of the whole race and generation of mankinde, (for so *Paul* applyeth it) saith, *That all are gone out of the way* p. In *Isaiah, All we* (saith the Prophet) *like sheepe haue gone astray* (q): It is a place worth the noting; *we haue gone astray like sheepe*: there is no creature more apt to wander then a sheepe, there is none more vnapt, of it selfe, to returne into the right way againe. *The Oxe* (as the Scripture saith) *knoweth his owner, and the Asse his masters cribbe* (r): the very swine accustomed to the trough, if he goe abroad, yet at night will finde the way home againe; but the sheepe once strayed, of himselfe returneth not. *All we* therefore (saith the Prophet) *like sheep are gone astray*, to shew our simplicitie, and how vnpossible a thing it is for vs of our own power to returne. And the Prophet in the next words giueth a reason, *We haue turned euery one to his owne way* (s): Gods wayes, and our owne waies are directly contrary. Wee runne naturally after the wayes of our owne hearts, and wee cannot chuse then but wander vtterly from the way of life. Againe, the lesson of our Sauiour here belongeth to all, *Enter in at the straite gate*. Entrance in at the gate presupposeth a beeing without the gate; no man is bid to enter, that is alreadie within: if all be exhorted to enter, it argueth that we are all without; and if we be considered in our selues, then as the Apostle saith, *Destruction and calamitie are in our wayes, and the way of peace we doe not know* (t). This care of the holy Ghost, in the whole course of the Scripture to acquaint vs with our wandrings, argueth the necessitie of the right vnderstanding of it, if we desire to be saued. Let vs make vse of this point.

n Acts 9.4.
o Acts 9.6.
p Psal.14.3. Rom.3.10.
q Esay 53.6.
r Esay 1.3.
s Esay 53.8.
t Rom.3.16.

Vse

It is a point of great vse, helping vs in the most needefull point, the right iudging of our owne estate; let vs not be wilfully careless herein. I beseech you; why should we be desirous to iudge in other things, as of times and seasons, of the face of the skie (as Christ saith *u*,) of wares and commodites, of cases and questions in the Lawe, and yet neuer care to vnderstand how it fareth with our soules? The soule is the principall, and ought principally to be looked vnto. Let vs learne to be able to iudge of our selues, whether it be with vs as it ought to be. *Proone your selues* (saith the Apostle x.) *Let vs search and try our wayes*, saith *Ieremie* (y): *Examine your heart vpon your bed*, (saith *Dauid* z:) Wee all haue a hope that it is well with vs; let vs looke to it, that our hope (as the Apostle speaketh) may be such as may not *make vs ashamed* (a.) There is no hurt gotten by the triall of our selues, there is alwayes danger in security. There be thousands plunged into hell, that thought nothing lesse till they came there, and now they are past recouerie: we are all trauellers in one of these two waies, and we shall arriue at one of these two places here mentioned, life, or destruction, there is no third: who would not bee glad to know touching himselfe, in which of these two waies he is, that if he be in the euill way, he may speedily come out of it; if he be in the right, he may goe on therein with cheerefulnesse? This point is the thing that I haue aymed at in chusing this Text, and by it you shall as easily vnderstand it, as you do in your going home iudge by such stiles and gates, and hedges, whether you are in the true way, yea, or no. Now this I may deliuer to you for a matter of certainety, that all (excepting infants, the manner of whose conuersion is knowne only vnto God) all I say which are partakers of life eternall, this is their first steppe to it, the sight and vnderstanding of their former errours; God

u Math.16.3.
x 2.Cor.13.5
y Lam.3.40.
z Psal.4.4.
a Rom.5.5.

first openeth their hearts, and maketh them to perceiue that they are in a course, the issue whereof is eternall death; with this their hearts are smitten and appalled, and they are euen woe with themselues to consider it. Marke then this: Art thou one that neuer yet sawe the errour and miserie of thine own naturall estate, that neuer hadst yet any compunction of heart to consider thine owne wandering, that was neuer grieued to thinke vpon thy life past, to see how thou hast all this while hitherto beene mistaken? Art thou one that hast alwayes pleased thy selfe in thine owne courses, scarcely so much as calling it into question, whether thou walkest as they oughtest to do yea or no? Surely thy case is fearefull and damnable; and I may surely say vnto thee, that if thou holdest on so, thou shalt neuer be saued. Let vs in the feare of God looke vnto it, it is a matter that concernes the greatest part; we blesse our selues in our owne hearts, we haue liued hitherto after our owne lusts, worshipping God, when, and in what manner our selues pleased, taking to our selues the libertie of grosse sinnes, hatred, enuie, couetousnesse, oppression, drunkennesse, and the like; and we be not yet perswaded, nor can be, that the way we go, and the course we hold, is otherwise then it ought to be. There is not the vilest wretch, be his fashion of life neuer so vile, but he will say, he hopes he is right, nay he will be very confident in it, that he is so, and yet neuer in his life had any true remorse, nor neuer knew or perceiued, what it was to wander from the wayes and paths of happinesse. Deceiue we not our selues, either we must beginne here at the sight of our olde errours, or else we can neuer tread the path that leadeth vnto life.

Doctrine 2. The next thing which by the rule of my text must be in euery one that would be saued, is, care to seek out the true way, and that path, which leadeth and bringeth the goers in it vnto life. This is plaine also (as to me seemeth) by this Scripture; for as the light of a mans ancient wandering, must goe before his entrance into a new course; so of necessitie when he perceiueth his errours, the right way must be sought out, and certainely vnderstood, before he can enter thereinto: so that he which bids me enter into the gate of life, bids me withall to seek where that gate is, for otherwise my desire of entrance is in vaine. If a master doe will his seruant to goe to such a houle, it is presupposed that either he doth know the way to it, or else must make enquirie for it. And this care to enquire out the true way in this particular, is the plaine doctrine of the Scripture; *Stand in the wayes, and behold and aske for the olde way which is the good way, and walke therein, and ye*
b Ierem.6.16 *shall finde rest for your soules* b: there is a plaine charge, and an expresse commandement, in the multitude and variety of supposed wayes vnto saluation, to make
c 1.Thes.5.24 diligent enquirie which is the good way, *stand in the way and aske. Try all things* c, saith the Apostle, it is a rule giuen principally touching doctrine and precepts directing to eternall life: *Paul* willeth them to examine and ponder them all, and neuer leaue trying till they haue boulted out the truth, as the men of Berea did,
d Acts.17.11. that heard *Paul, they searched the Scripture daily, whether those things were so* (d). To halt betwixt two opinions, and to be in suspence, not knowing which way specially to encline, and to be in Religion as idle Beggars are in their way, ready to go which way soeuer the staffe falleth, how hatefull a thing it is in the sight of God, wee may conceiue by the sharpe reproofe vsed by *Elias* vnto the waue-
e 1.Kin 18.21 ring people, *How long will ye halt between two opinions* (e?) When there were differences of opinions in the world touching Christ, some taking him for *Iohn Baptist*, some for *Elias*, some for *Ieremias*, some for one of the Prophets; our Sauiour called his Disciples together, and would needes know their iudgement,
f Math.16.15 *But whom say ye that I am* (f?) Christ would teach thereby, that when there are varieties of opinions in matter of Religion; some say this is the way, and some say that, men should not (as the manner is) take occasion thereby to stand doubtfull, and adhere to nothing certainely, but should enquire with the greater care, that they may be certainely and soundly resolued in the truth. There is no man professeth

professeth any thing, but (if it be but for his credite sake) hee will labour to vnderstand, if it be possible, the very mysterie of it, and to know the certainetie of such things as are appertaining to it: How much more in Religion should the certaine truth be laboured for? Errour in other things doth preiudice the body onely, and the things which concerne it, but the mistaking in this, I meane in the maine poynts of it, is the vtter and irrecouerable hazard of a mans soule. This may serue briefly for the opening of this second poynt; let vs now come to apply it.

This point also will conuince vs, to be not as yet entred into the way to life, in as much as we are so exceeding careleſſe in this duty of seeking and searching out the truth. Some are drowned in the depth of ignorance, and neuer entertaine so much as a thought, whether their way bee right yea or no: some are profanely desperate and put all to an aduenture, not caring what bee the issue; if they be right, so it is; if not, what remedy, they must beare it as well as they may: some be superstitious, and deuoted to their forefathers steppes, and holde their course for a sufficient rule, without further question: some are time-seruers, and looke only to the Law, as that leades so wil they follow, to day on this fashion, to morrow on another, if need be: some are peeuish and peruerse, and pleade the diuersities of wayes, and the multitude of religions, and so thinke to be excused: so that by that time we haue put all to these seuerall heads which belong vnto them, we shall find scarce a *tenth*[g] as the Prophet saith, whose care it is to labour and take paines to seeke and enquire which is indeed the gate of grace, and which is the true path that leadeth vnto heauen. Indeed the world is full of businesse, and each man as his humour leades him is imployed, the couetous man for his wealth, the malitious man for his reuenge, the voluptuous liuer for his pleasure, the wanton for his lust, the proude for his backe; for these things men seeke farre and neare, all the deuices, all the meanes that may be possible; but an assurance that the way we haue chosen to bring vs to heauen, is the right way, of all things else it is least thought vpon. It is a strange thing, there is no man so secure for his way to mill, or to market, as hee is for his way to life eternall. In those wayes he will be perfit, if he doubt he will aske, he will enquire; Is this the way? what marks? what turning to such or such a place? As for the other way, wee goe all vpon meere conceipt, wee thinke it is so, wee haue heard others say so, but we seeke not for the certainty, whether it be so. What a misery is this, and how hath Satan beguiled the greatest part for the filling of his owne barnes? In this blindnes he carries men hoodwinked (as a man would carry a hawk vpon his fist) whither he list, and they will be in the pit before they are aware of it. I beseech you take notice of this point, it is no slight thing I entreate of; he that may command vs, he that can condemne vs, he which ere it be long shall iudge vs, euen hee chargeth vs heere to enter in at the strait gate. How shall wee enter if wee know it not? how shall we know it if we seeke it not? Neither is it a slight kinde of seeking that we are called vnto: there be many by-wayes, but the right way is but one; as in shooting a man may misse diuersly, hee may shoote vnder, hee may shoote ouer, hee may shoote wide, on this side, and on that, but there is but one way to hit the marke; so a man may many wayes be mistaken, but there is but one gate that leadeth vnto happinesse, and all the cunning is to find it. Well, the Scripture will teach vs, the word of God will bee as the Angell of God to *Peter*[h] to direct vs; and if wee will vouchsafe to attend the full opening of this Text, I doubt not but (by the helpe of God) wee shall vnderstand it. In the meane time let this preuaile against our security, and let it bring vs so farre on our way to life, as to make vs say with *Paul* when he was strucken to the ground, *Lord what wilt thou that I doe*[i]? and with the poore Gaoler, *What must I do to be saued*[k]? this good desire being once begotten in vs, the rest cannot chuse but be supplied.

Vse.

[g] Isa.6.13.

[h] Act.12.

[i] Act.9.6.

[k] Act.16.30.

The third thing which this text necessarily commendeth vnto vs, if we would *Doctrina 3.*

be

be saued, is a resolution when we haue felt our errour, and found the right way and the true gate, all delaies laide aside to make a present entry. If you aske how I proue this by my text, I thus make it manifest. It is a rule in ciuill matters, that in bonds of debt betweene man and man, when there is no certaine day named, then the debt is due presently: so here, the commandement and charge beeing giuen indefinitely, without any expresse limitation of any set time, it followeth that it is presently to be performed. Our Sauiour saith not, enter hereafter when thou art more at leisure; or to the young man, enter when thou art olde; or to the old man, enter when thou art a dying; or to the couetous man, enter when thou hast glutted thy desire with wealth; or to the drunkard, enter when thou art vtterly disabled that thou canst be drunk no longer: but he saith to all, at the instant *Enter*; doe it presently, doe it straitway, deferre not to doe it. And this is also the plaine doctrine of the Scripture; *I made haste*, saith *Dauid*, *and I delayed not to keepe thy commandements* [l]. It is commended in *Peter* and *Andrew*, that when Christ called them, they left their *nettes straitway* [m]. When Christ called *Zacheus*, the Text saith, that hee *came downe hastily* [n]. The reason why there must be a resolution of present entrance, is, because, as there is a time of grace, in the which the gate of Mercy stands open, so there is a time of iudgement, in which this gate will be shut vp, and all hope of entry vtterly remooued. *Dauid* speaketh of a time, in which *God may bee found* [o], which implieth that there is a time, in which God will not be found. The time when hee may bee found, what it is, *Paul* teacheth, where speaking of the preaching of the word, & of the offers of grace, that are therein made daily; hee saith, *Beholde, now is the accepted time, now is the day of saluation* [p]. The time present is the onely time, the time to come is no time, no more then the time past, it is a matter of meere vncertainety; *To day if ye will heare*, it is read vnto vs continually [q]. There is a time comming, and wee know not how neare it is, (though the generall ende may bee farther off, yet our particular account cannot be farre; wee see daily how some droppe away of all ages, and estates;) I say there is a time comming, in which (as Christ saith) *many shall seeke to enter in and shall not be able* [r]. O what wofull yelling, and pittifull crying, and earnest knocking there will be then at the gate, with *Lord, Lord, open vnto vs* [s]; when that heauy doome, *Depart from me, I know you not*, shal be their portion. This is the reason why it is no safe delaying. I would we would learne wisedome from our outward businesses: what makes husbandmen breake their sleep, and while it is yet night, to bee trauelling to the sea side for their sand;* meete them, aske them the cause why they are vp so exceeding soone? The answer is ready, (you know it better then my selfe) the tyde requires it, a piece of an houre lost may breed much hinderance, the time of the yeare hasteneth, and when it is gone, it cannot bee recalled. Oh! can we not command the tyde to stay vs, but must we ride and post, and make such haste to preuent it; and thinke wee to haue the gate of mercy to stand open at our pleasure? Be not deceiued, *Esau* came tardy, and sought the blessing with teares, but could not obtaine it [t].

Vse. The vse is, to cure that euill sickenesse of delaying, which is the very bane of so many soules. I remember the report of the Prophet *Haggi* maketh of the people that neglected the re-edifying of the temple, *This people* (saith he) *say, that the time is not yet come, that the Lords house should be builded* [u]: so, many thinke it is not yet time for them to looke to heauen-ward, youth must haue his course, the couetous bagge must be filled, the pleasure of the flesh must be fully tasted, ambition must come to his height, and then it will be time to retire. *Yet a little more sleepe* saith the *sluggard* [x]: let God beare with vs a little, and in time we will enter. This is as the Scripture termeth it, the very *deepenes of Sathan* [y], thus to beguile men; and (no doubt) there are many in hell, which had a meaning in their life time to enter in, but God hath cut them short, and depriued them of that, which when they might, they refused to accept of. Well, if wee haue seene our naturall wandering,

[l] Psal. 119.60.
[m] Math. 4.20.
[n] Luk. 19.6.
[o] Psal. 32.6.
[p] 2. Cor. 6.2.
[q] Psal. 95.7.
[r] Luk. 13.24.
[s] Mat 25.11, 12.
* It is the vse of the west parts neere the sea, to manure their ground with sand.
[t] Heb 12.17.
[u] Hag. 1.2.
[x] Prou. 6.10.
[y] Reu. 2.24.

dering, if God hath opened our hearts, that we perceiue there is no remedy but a new course must be entred into, if wee haue learned out of the word of God, which is the way; let vs resolue vpon a present entry. Christ saith, *The kingdome of heauen suffereth violence*[a]: Me thinks Christ there speaks of heauen as of a matter offered, which if it be not presently taken, is presently lost; and therefore all men of discretion that know the woorth of it, presse, and throng toward it, and catch after it, and euen sweat about it, that they may haue it while there is possibilitie of obtaining it. *I opened my mouth and panted*, saith *Dauid*[a], there was haste; *I follow hard toward the marke* saith *Paul*; [b] there was speed. This is the third thing required to saluation; there is no time named, therefore it must bee done presently.

[a] Math. 11.12

[a] Psal. 119. 131.

[b] Phil. 3.14.

The fourth thing which now followeth to be treated of, is the entrance it selfe: our former wandering must be felt, the right and true way must be sought for, when it is found, a resolution of present entrance must be put on; and then next we must put forward. *Enter in at the strait gate.* To this act of entrance there are two things required, the first is (that I may vse tearmes agreeable to my Text) stooping; the second a stripping of our selues of whatsoeuer may hinder our entrance. First, there must be a kinde of stooping, because the comming in is low. It is saide of heauen in the Scripture, that *it is a house not made with hands*[c]. Now, as in the matter thereof it is differing from our earthly buildings, so is it in the framing and contriuing of it. In great mens houses, it is a great eye-sore, to see a little, low, and pinching entry to a large and spacious dwelling; but to the end all things may be answerable, as the house is of great receipt, so the gates must be high and loftie, and the comming in according. But now in this house which is eternall in the heauens, it is otherwise. Indeed it is large within, *For in my Fathers house* (saith Christ) *are many mansions*[d]; but yet the gate vnto it is exceeding low, the entry narrow, the passing in, very strait: It is the gate of humility. A man that beareth vp himselfe aloft, in the pride and security, and senselesnesse of his owne heart, that leaneth to his owne wisedome, that pleaseth himselfe in a flattering opinion of the goodnesse of his owne estate, that was neuer beaten downe by the terrour of the Law, and the due beholding of Gods iustice, such an one can neuer enter heere, this gate is too low for his haughty, carnall, and selfe-pleasing stomack to enter in at. See an example or two of the stooping of Gods children, in their entrance into grace. Looke first vpon *Dauid*, *Mine iniquities are gone ouer my head, and are as a weightie burden too heauy for me*[e]; Me seemeth I see *Dauid* in this passion, like a man oppressed with some carriage more then he is able to stand vnder, which makes him double and crouch, and groane, and long to be eased; so *Dauid* was with the weight of his sinnes, he was stricken downe with the sight and consideration of them. What thinke we, did not *Ezra* stoope, when he prayed, *O my God! I am confounded and ashamed to lift vp mine eies vnto thee my God, for our iniquities are gone ouer our heads, and our trespasse is growne vp to heauen*[f]? Did not *Iob* stoope when he said, *O Lord I abhorre myselfe in dust and ashes*[g]? Was not *Ezechiah* cast downe, when hee cried in the bitternesse of his soule, *O Lord it hath oppressed me, comfort me*[h]? Looke into the New Testament, what thinke we of the woman that *lay at Christs feet, that washed them with teares, and wiped them with the haires of her head*[i], was not here humilitie? How iudge wee of the Publican, did hee not manifest the humilitie of his soule euen by the standing of his body? hee would not so much as *lift vp his eies to heauen, but smote his breast, and said, God be mercifull to mee a sinner*[k]. Consider well the example of Saint *Paul*, *I was once alius* (saith he) *without the Law*[l]; hee once bare his head as high as the best, and I warrant you would not haue feared for profession of Religion, to set his foot to him that was holiest; *touching the righteousnesse which is in the Law* (saith he) *I was vnblameable*[m]. But when his eies were opened to see his former errour, when he had found out the true way to life,

Doctrine 4.

[c] 2. Cor. 5.1.

[d] Ioh. 14.2.

[e] Psal 38.4.

[f] Ezra. 9.6.

[g] Iob 42.6.

[h] Isa. 38.14.

[i] Luk. 7.37. &c.

[k] Luk. 18.13.

[l] Rom. 7.9.18.

[m] Phil. 3.6.

life, and beganne to frame to enter in it, then hee stooped, *I know that in me dwelleth no good thing: I count all things but losse, for the excellent knowledge sake of Christ Iesus my Lord; I iudge them to be dung, that I may winne Christ* [n]. Heere was a man
[n] Phil. 3. 8. strucken downe, outwardly in body, when he saw the light from heauen on the way, but much more in heart, when he saw after his long wandering, the straite gate that leadeth vnto heauen. This is the course that all that will be saued must come vnto.

Vse. It is of very great vse. It will proone a great many of vs to be meere strangers to the way of life. For why? It may be truely said of vs, as the Lord spake once
[o] Ier 44. 10. of the Iews, *We are not humbled to this day* [o]: the naturall pride of our hearts is not yet beaten downe; there be but few that stoope and are cast downe with the sight of their own spirituall basenesse, few that stand in awe of Gods maiestie, and that tremble at his word. The proude Pharisie that stood vaunting, *God I thanke him,*
[p] Luk. 18. 11. *I am thus and thus* [p], hath many followers; but the poore Publicane that hung downe his head, the conscience of his sinnes filling his face with shame, hath but few like him. What one of many hath learned with *Dauid, to bee lowe in his owne*
[q] 2. Sam. 6. 22 *sight* [q]? *Pauls* rule, *If any man among you seeme to be wise in this world, let him be a*
[r] 1. Cor 3. 18. *foole that he may be wise* [r]: few know it, but fewer vnderstand it, but they be fewest of all that haue practised it. O when shal we be found to be humbled in that measure as the Corinths were, to whom *Paul* was forced to write a letter of comfort to reuiue them? One is puffed vp with a conceit of his owne sufficiency & knowledge, and scornes the simplicity of the Gospel, and to sit in the Learners forme in Christs schoole. Another is frozen in ignorance and blindnesse, and knowes nothing by himselfe, his very vices seemes vertues vnto him, euery thing is with him as it ought to be. A third is lifted vp with a presumptuous opinion of Gods mercy, and thinkes it a matter of easinesse to obtaine it, so that he neuer so much as thinkes vpon yeelding, and vpon the humbling of his soule before the Lord: so that we may well be said to be strangers from the way of life. Such we will not stoope so low, as this straite gate of humility. Beegge us of God therefore, that he would bend our yron necke, that he would take the stiffe stony hearts out of our bodies, and giue vs hearts of flesh, yeelding and flexible, and easie to be bent, that being once become euen as nothing in our owne opinion, wee may be fit passengers for this little and low doore that leadeth vnto life.

Doctrine 5. Well, it followeth, together with this stooping, there must go (as I said) a certaine stripping of our selues also; he that would goe through a straite way, a narrow entry, it is no wisedome for him to clogge himselfe with many things about him, he had neede rather to lighten himselfe, that hee may goe through with the greater ease. So must it bee in this case, the gate you see to life, is straite and pinching, and therefore as the Apostles speaketh to the Hebrewes (very fitly for this purpose) *The sinne that hangeth so fast on, must be shaken off* [t]: *the olde man must bee cast off* [u]: *the flesh with the affections and lust must be mortified* [x]: *our members that are on earth must be crucified* [z]: *the weapons of vnrighteousnesse must bee layde aside* [y]; we must leaue our old sins behind vs, if we will enter in here; to bring them in with vs at this little gate it is impossible. The couetous man with his bags, the swearer with his great oaths, that malicious man that swels with his malice, the ambitious with his high thoughts, the vicious with his minions, the drunkard with his full cuppes, these and the like to these can neuer enter here with their dependances. What sinne soeuer thou hast formerly delighted in, if it were to thee as thy right hand, or thy right eye, thou must cut it off and cast it from thee, thou must striue to strip thy selfe of it, or else this gate is much too little for thee to go in at. This is like the hole the Snake creepeth through, where he leaues his olde skinne behinde him. If thou meane to come here, thou must then say with S. *Peter*, *It is enough for me that I haue spent the time past of my life, after the lusts of the Gentiles, walking in wantonnes, lusts, drunkennes, gluttony, drinkings, and in abhominable idolatries* [a]; other

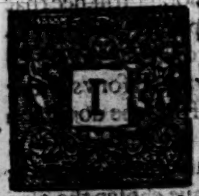
[t] Heb. 12. 1.
[u] Eph. 4. 22.
[x] Gal. 5. 24.
[z] Colos. 3. 5.
[y] Rom. 6. 13.
[a] 1. Pet. 4. 3.

other things, better things are now expected of mee; euen that hencefoorth, *I should liue, not after the lustes of men, but after the will of God.* It is an excellent Vers. 3.
place. I could bring in a cloud of witnesses to make good this point, that olde sinnes must bee stript off, when wee once put our foote to the threshold of this straite gate. This I may be bold to say, for I know it is true; that there is no mans or womans conuersion recorded in the Scripture, but there is a manifest change noted in them: Infirmities they had still, but sinne reigned not in them, as it did before. And there is great reason for it: For if a man entring into the profession of Christianity, might still haue liberty to follow the wayes of his owne heart, and to please himselfe, in fulfilling of his owne lusts; what great thing were it to be religious? If he that had beene ignorant, might be ignorant still, hee that had beene filthy, might be filthy still, hee that had beene an oppressor, might oppresse still, and so in other specialities: all the world then would bee religious; what great thing then should Christ be thought to worke in vs, and for vs, if our olde corruptions should reigne, and wee should not be freed from the dominion of sinne?

Vse. This poynt will discouer vnto many of vs, the folly and vanity of our hearts; wee will needes bee thought to bee in the right way, and to haue chosen the true course vnto eternall happinesse, but yet in the meane time wee will not forsake our olde fashions, somewhat or other is behinde, which eyther for profite, or pleasure, or estimations sake, we will not be beaten from: some sweete sinne or other, that if it were possible wee would euen carry with vs into heauen, and so by that meanes we doe vtterly barre vp against our selues, our entrance into life. I pray you let vs not be deceiued. Let mee propound vnto you the same question which *Paul* propounded vnto King *Agrippa* (a); Tell me, *Doe you beleeue the* a Act. 26. 27.
Scriptures? thinke you that it is true which Christ saith, that the gate to heauen *is a straite gate?* If you doe, thinke with your selues, what other reason can bee deuised, why it should so bee termed, then this; because it requireth the stripping off of olde corruptions? If you agree this to be the meaning, how shall wee then hope to bee saued, and yet willingly, purposely and aduisedly retaine and holde fast our old sinnes, as though we would at once serue both God and Mammon; walke both in the Lords way, and in our owne way? These things cannot holde, vnlesse wee thinke to make God a lyer. Striuing to enter in at the straite gate, and a not striuing against our owne selfe-pleasing humours, these things cannot agree. This is the vse.

B THE

The second Sermon.



Proceed still in the matter, which in the beginning I tolde you was most agreeing to the maine scope of this place of Scripture, which is, to shew what things of necessitie ought to be in all that would be saued; Foure particulars haue bin treated of, the rest now follow to be handled. The fifth thing then which by the authority & strength of this text, ought to be in euery one that desireth saluation, is a continuall proceeding and going on in good things. I doubt not but you shall see this plainely prooued to bee comprehended in the Text. Our Sauiour heere compareth Heauen to a place, from which by nature wee are all estranged; true Religion is the way leading vnto it, humilitie (the deniall of our selues, and the renouncing the bypast pleasures of sinne) is the gate entring vs into this way. Now the vse you know of a *way*, is for trauellers, not for idle loyterers, or vaine gazers, or time-deluding triflers; such is this spirituall way, it is a way leading to life, and therefore requireth a continuall proceeding, from steppe to steppe, from grace to grace, without desisting, without tyring, vntill the iournies end be reached vnto: and this is the expresse doctrine of the Scripture. The author of the Epistle to the Hebrewes hath two excellent places for this purpose, the first is in the sixt Chapter, where, writing vnto those that had beene well and carefully instructed in the first principles of Religion (which he termeth the *Doctrine of the beginning of Christ*) hee exhorteth them, that, not satisfying themselues therewith, as though it were enough that they were thus entred, and as it were seasoned with sound knowledge, they should now be led forward *vnto perfection* (*b*); as if he had said, Indeede it is true, you haue begunne well, yet you must not thinke that sufficient; there is a kinde of perfection to be aymed at, and you must still preasse and indeuour onwards to obtaine it: the second place is, in the twelfth chapter, *Cast away* (saith he) *euerything that presseth downe*, (discharge your selues as much as it is possible of all incombrances) *the sinne that hangeth so fast on*, seeke to bee eased of it; and *let vs runne with patience, the race which is set before vs* (*c*); here, iust according to this text, hee likeneth the course of Christianity to a race, in which there must bee a speedy hastening, without giuing ouer, vntill the end of the race be come vnto. Wee haue examples hereof in Scripture, two chiefly; the one in *Dauid*, *I will runne the way of thy commandements* (*d*); there was a proceeding, a going on, a growth in godlines: The other in *Paul*, speaking of the excellent knowledge of Christ, of feeling the vertue of his resurrection, and of beeing conformable to his death; *Brethren* (saith hee) *I count not my selfe that I attayned to it* (*e*), (and yet *Paul* was more then ordinarily expert in the mysterie of Christ) *but one thing I doe, I forget that which is behind*, that which I haue done hitherto, I am euen ashamed of it, I account it not woorth the naming, *I endeuour my selfe vnto that which is before, and follow hard toward the marke, for the price of the high calling of God in Christ Iesus:* it is a place, and an example worthy (as the Scripture speaketh) to be written with the *point of a Diamond* (*f*) in the tables of euery Christian mans heart. *Dauid* describing the true worshippers of GOD that doe serue him

Doctrine 1.

b Heb. 6. 1.

c Heb. 12. 1.

d Psal. 119. 32.

e Phil. 3. 13. 14

f Ier. 17. 1.

him in truth of heart without hypocrisie, saith, they are such as goe *from strength to strength* g: men that doe *walke in the Law of the Lord* h: these manner speakings doe necessarily imply proceeding. It is truely saide, that in Religion not to goe forward, is to go backward, and, that that mans knowledge and feeling is but a meere conceipt, a matter of fancie onely, which is not accompanied with a desire of encrease. All preaching, all exercises of Religion ayme at one of these two, either to conuert those that are vncalled, or to builde vp those which are conuerted. *Desire the sincere milke of the word*, saith the Apostle, that *yee may grow thereby* i; and God giues the spirit vnto his chosen, not only to renew them, and to beget in them some little sparkles of grace, but *to make them perfit in good worke* k. *We ought to thanke God alwayes for you*, saith *Paul* to the Thessalonians, *because your faith groweth exceedingly* l. The chosen of God are likened to *trees* planted by the riuers of waters, *which will bring forth fruit in due season, whose leafe doth neuer fade* m: this is not all, for they doe not onely hold their owne, but they are so full of *sap, that they shall bring foorth fruit in their age, and euer then bee fatte and flourishing* n. *Euill men* saith the Apostle, *waxe worse and worse* o; *and fall away more and more*, from one extremitie to another; *adding drunkennesse to thirst* q, as *Moses* speaketh. It cannot then but be a dishonour to God, if his spirit shall not bee able to worke to the making of those that are his, better and better, to the leading them by degrees nearer and nearer vpon perfection. Thus you see the certainty of this point, namely, that the entrers into this gate of life, must not stand (as it were) about the doore, and sit them downe as soone as they haue begunne to taste of good things, but there is a way before them to be trauelled in; and, as through the necessitie of Nature, they come euery day nearer to the end of their daies, so by the power of grace, they must striue to come euery day nearer to the end of their faith, the saluation of their soules. Let vs apply it.

g Psal. 84.7.
h Psal. 119.1.
i 1. Pet. 2.2.
k Heb. 13.21.
l 2. Thes. 1.3.
m Psal. 1.2.
n Psal. 92.14.
o 2. Tim. 3.13
p Isa. 1.5.
q Deut. 29.19

Vse 1. To reproue that which hath beene reproued often, but is not yet reformed and that is our slacknesse, and our sluggishnes in spirituall things. There is not one man of many, but he thinkes, and is verily perswaded, that hee hath religion enough, and that he is come far enough in the wayes of godlines, hee knoweth enough, and hee is zealous enough: I desire but the testimonies of your owne hearts to witnesse with me, whether that which I say be not truth; for if it were not so that men were strongly perswaded, that for matters of Religion they were forward enough, how could it be that they should make so little account of the meanes to bring them vnto more perfection? how is it possible that they should not be ashamed of themselues to be found at this houre, as ignorant in the grounds of piety, and as slacke in the duties of Gods worship, and in the practise of holinesse, as they were many yeares agoe? There be a great many of vs touching whom, if it were enquired what knowledge in Religion they had some good number of yeares since, what zeale they shewed in the promoting of Gods kingdome, what care in the hearing of Gods word, and in the worship and seruice of his name: and againe, how it fareth with them for these things at this present: it will bee found, that looke how it was of old, so it is yet, ignorant then, ignorant yet; careless then, careless yet; no alteration, no change, vnlesse it bee this, namely, that now they are more dull, more vnteachable, more hardned, more cold-hearted, more profane, more obstinate then before. How can this holde for good at the day of triall? you see the course of Christianity which leadeth to eternall happinesse, hath both a gate to enter at, and a way to goe forward in. How shall we thinke to arriue at the rest of the Lord, if we make no conscience to proceede in goodnesse? If we stand at a point, propounding to our selues a forme and course, which we will still go round in, like a horse in a mill, and further then so we will not passe, we will be at a stint in our religion, and beyond that we will not goe: it is as vnpossible for vs to be saued, as it is for him to come to an house or Towne many miles off, who seeing the way to it, stands still in it, and

neuer puts one foote forward from the place where hee tooke vp his firſt ſtanding. Thinke not the word of God hath ſpoken theſe things in vaine, ſhadowing our ſpirituall matters vnto vs by earthly things; Gods purpoſe is to make vs conceiue the truth the better, and by ſuch a place as this is, to conuince vs euen by the light of our owne reaſon, that there is no hope of ſaluation, without a care to adde daily to our ſpirituall eſtate, to encreaſe in knowledge, to proceed in zeale, to be more forward in the worſhip of God, to haue more feeling of the loue and fauour of God euery day then other. If we be glutted with theſe things, the foreNoones hearing filleth our ſtomacke, and we haue no further appetite that day, this dayes hearing doth not ſharpen vs againſt the next day, but wee are ready to pleaſe our ſelues with that we doe, and ſo to amplifie it in our owne priuate conceipt, as though no more were needefull; It is a dangerous thing, I ſhould but deceiue you, and plucke your bloud vpon my head, if I ſhould tell you that this were the way to eternall life.

Vſe. 2. Well, for a ſecond vſe; if it be ſo dangerous a thing, not to go forward; what is it, thinke we, to goe backeward, to decay, and grow cold in our loue to good
r Luk. 11. 26. things; *Their laſt ſtate* (ſaith our Sauiour)) *will be worſe then their firſt* (r:) And *it is better not to haue knowne the way of righteouſnes, then after they haue knowne, to turne*
ſ 2. Pet. 2. 21. *from the holy commandement giuen vnto them* ſ: The euill ſpirit that is once caſt out, bringeth with him *ſeauen diuels worſe then himſelfe*. It is a matter to be thought vpon by diuers of vs: There was a time when the word of God was more precious vnto vs, and when men and women did euen throng together to this place, many ſeemed euen glad to heare, and to be made acquainted with good things was a ioy vnto them: But now we are full, we are (like the nice and vnthankefull Iſraelites) weary of this Manna, the commonneſſe of Gods bleſsings hath drawne them into contempt. Beware of looking backe, take heed of going from ſtrength to weakeneſſe, from zeale to coldneſſe and deadneſſe of heart, from carefulneſſe to ſecurity, from louing the houſe of God, and the exerciſes thereof, to loathing them, or at leaſt, to a leſſe and more cold eſteeming them. Woe ſhall bee vnto vs, if wee ſhall now be glutted with that, which ſometimes wee longed for: it is a ſigne, that all our ſhewes were but ſhewes, & all our proteſtations but hypocriſie. For, *if ye haue taſted how bountifull the Lord is, then ye deſire the ſincere milke of the*
t 1. Pet. 2. 2, 3. *word to grow thereby* t: If ye haue found any ſweetneſſe in the exerciſes of Religion, it is certaine your appetite will be encreaſed rather then diminiſhed. If our ſpirits be dulled and tyred out with the continuall vſe of theſe holy exerciſes, it is a fearefull ſigne, and yet it is common, that we haue all need to bee admoniſhed of it. And let all that profeſſe Religion, remembring that it is a way to life eternall is not by and by poſſeſſed. If there bee no proceeding, it is dangerous, but if there be backe-ſliding, if our righteouſneſſe bee *but as the morning*
u Hoſ. 6. 4. *dewe* u, which the heate of the Sunne ſoone parcheth, it is worſt of all: *the dog is*
x 2. Pet. 2. 22. *the vomit, and the ſow to the myre* x, is the heauieſt cenſure that can be giuen of any man. *They which haue beene once enlightned, and haue taſted the gifts of Gods ſpi-*
y Heb. 6. 5, 6. *rit, if they once fall backe, it is impoſſible they ſhould be renewed by repentance* y: it is a wofull ſaying, it ſhould make vs euen tremble to conſider it.

Now to this going on & proceeding in the way to life, there are ſundry things belonging, which it is very meete that we ſhould be made acquainted with, they are impertinent neither to the matter nor to the text. The firſt is, continuall guidance and direction. A man that is to iourney in a way vnknowne, will not bee ſatisfied with this alone, that he is ſet into the right way, but conſidering the poſſibility of erring, he will furniſh himſelfe with as many directions as he can, glad he will be of any mans company that vnderſtandeth the way; ſometime hee will be at the charge rather then faile, to hire a man that may conduct him. The way of peace which leadeth vnto happines, is a way which fleſh and bloud is not acquainted with, and the nature of man is of it ſelfe very ſubiect to miſtaking: therefore

fore his duty that would grow in godlines, is to get vnto him the direction of some sure guide, which will not deceiue him, that so hee may not faile of the end and marke which he desireth. This was *Dauids* care, as appeareth by many speeches of his: *Make me to vnderstand the way of thy precepts.* z *Teach me the way of thy Statutes* a. *Direct me in the path of thy commandements* b. *Direct my steps in thy word* c. The grand guide (whose directions are alonely to bee looked vnto, and cannot deceiue) is the Lord Iesus. *I am the way* (saith he) *and no man commeth to the Father but by me* d. And the Apostle to the Hebrewes, exhorting to *runne the race which is set before vs*, bids vs withall to looke vpon the author and finisher of our faith (*e*): his bloud, as the same Apostle speaketh, hath *prepared a new and liuing way* (*f*) The direction which Christ giueth, is comprehended in his word, which is therefore often in the Scripture termed the *Lords way*, because no course can bring a man vnto eternall life, but that which is there prescribed. *Dauid* saith, this *Word was a light vnto his path* g: and *Peter* h commendeth those to whom he wrote, because they *gaue heed to it*, as to the best and surest instructer. The word of God contained in Scripture is fitly compared to the pillar of the cloud which led the people of Israel in the wildernesse; when that went forward, the people marched; when that stayed, the people stood still; all their iourney was framed according to the moouing of the cloud. Of the same vse is the word of God in the way of life; when that calleth, we may and must mooue; when that restraineth, we ought not to put forward; our care must be to sute our course and carriage thereunto. Now as Christ the head-guide hath left the fulnesse of direction in his written word, so he hath entrusted the Ministers of the Church therewith, he *hath committed it vnto them* i, as the Apostle speaketh, not that they should engrosse it to themselues, & leade the people of God which way themselues please, but that they might study to search out the hid matter therof, and apply it to the direction of Gods Church, according to euery mans occasion. For this cause the Pastors of the Church in respect of their function, are called *Leaders or guides* k: and whereas Christ calls ignorant and erroneous teachers *blind guides* l, it argueth that sound instructers are well termed by the name of *Guides*. The interpreting of the Scripture, is called a guiding of the hearers. When *Philip* demaunded of the Eunuch, reading (as he rode) vpon *Esay*, *whether hee vnderstood that which he read*: he answered him, *How can I, except I had a guide* (*m*)? meaning, except hee had one to expound vnto him. So then, hitherto the matter is now brought; he that would goe on, and proceede as he ought in the way to life, must get himselfe a *guide*. The head-guide is the Lord Iesus, hee hath recommended his directions vnto vs in his word, and for the common benefite and instruction of his Church, he hath giuen gifts vnto men, and enabled them to lay open the mysterie of the Scripture, and by this his ordinance hee guides and directs those that are in his eternall counsell ordained vnto life. So that as it is said of the iourney of the Israelites, that *God did leade them like sheepe by the hands of* Moses *and Aaron* n: so it is true in this spirituall voyage, that the Lord leades his chosen by the hand of his Ministers. By them *he gathereth together his Saints* (*o*). These I am sure are all of them sure grounds that cannot be denied; That the way of life is to vs vnknowne, and therefore we need a *guide*: Secondly, that Christ Iesus is the only true *guide*: Thirdly, that he hath registred all his directions in his word (that is, *the whole counsell of God*) & that for the dispensing of his word (notwithstanding the priuate vse which euery Christian may and ought to haue of it) he hath ordained publike teaching, by which to guide our feet into the way of peace. He that is disposed to be captious, let him think wel which of all these he can except against: In the mean time we wil take thē for truth, & so make the best vse of thē.

This sheweth, that albeit the most of vs at this day, that professe Religion, haue chosen guides vnto our selues, yet wee faile in chusing the true direction: some are guided by their owne priuate conceipt, some by the guise of the times,

z Psal. 119.27
a Vers. 33.
b Vers. 35.
c Vers. 133.
d Ioh. 14.6.
e Heb. 12.2.
f Chap. 10.19 20.
g Psal. 119.105
h 2. Pet. 1.19.
i 2. Cor. 5.19.
k Heb. 13.7. 17.
l Mat. 15.14.
m Act. 8. 31.
n Psal. 77.
o Eph. 4.12.

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Vse.

some goe with the droue and are carried with the multitude, some are led only by the courses of their forefathers, they hold it a sure way, to do as they haue done; the direction of Christ Iesus speaking in the Scriptures, and reuealing his aduice vnto vs in the ministery of his Church, is least looked after. Each man in these cases thinkes himselfe wise enough to be his owne aduiser. In physicke we feare our owne iudgement, and beleeue the Doctor; in the Law, our Counsellor; in other things we seeke to men that professe knowledge, and are of vnderstanding in those things wherein we desire direction: but in Diuinity, and in the cases of the soule, most men imagine they are able to afford themselues counsell good enough: hence is it, that the knowledge of Gods word is not cared for, the opening of it by exposition, the vrging it by exhortation and reproofe, these things are little esteemed: and indeed, if men be so wise, that they can by their owne wisedome guide themselues, wherefore should they valew them? But *cursed be the man* (saith the Scripture) *that maketh flesh his arme, and withdraweth his heart from the Lord* (p) God curseth the fancies of mens owne hearts, and giueth a blessing onely to the obedient yeelding to his owne ordinance: what course soeuer is framed without the word, be it in mans reason neuer so plausible; nay whatsoeuer is sought for in the word with a relying vpon a mans owne priuate collections in contempt or neglect of the publike meanes, the Lord doth neuer blesse it, it turneth into error; and leadeth those that trust vnto it into destruction. This therefore we are taught hence, if we desire (as becomes vs) to proceede in good things, and according to the aduice of the Spirit of God, to be *led forward vnto perfection*, we must seeke the direction of the only true guide Christ Iesus in the Scriptures: If we be strangers in the booke of God, we cannot chuse but be mistaken, if wee would make true benefit by the Word, the ordinance of God must be regarded: and what euer he be that would be guided in the way of life, he must range himselfe among the common order of learners in Christs Schoole. This is the right way, there is no blessing promised of God to any other course. Now you will say to me (perhappes) this is a very vncertaine and hazardous course, to binde our selues to be guided by men, especially now adaies, when as the world is so full of Seducers, and those Seducers also so full of subtilty, and euery one making pretences of the truth to be on his side? I answer, I perswade not to this, to build vpon men, as though we should receiue directions for matter of saluation vpon trust, beleeuing euery thing that is commended to vs, by those that beare the name of Teachers in Gods Church: That were an intollerable bondage, and a slauery not to be endured; for *the spirits must be tried* (q) and the Scriptures must be examined whether their doctrine be according. If you say there is yet no certainety, for as they may mistake in teaching, so may you in iudging also; I answer, we must be so much the more earnest with the Lord in praier, that his spirit may conduct vs; and this rule in most things wee may proceede by. That doctrine which aimeth at this, to bring men only to Christ, by driuing them out of themselues, to rest alone vpon his worthines, and giueth no colour of liberty to any sin, but still striues to keepe the corrupt nature of man within compasse; that doctrine I say is the true way, the Preacher that draweth to this is a true guide, and his direction cannot deceiue vs. This is a plaine rule easie to be conceiued, it is a short rule, easie to bee remembred, it is a rule, easie to bee confirmed, in as much as it agreeth with the whole scope of the Scriptures, which is Christ Iesus freely iustifying vs by imputed righteousnesse before God, and powerfully renuing vs, and sanctifying vs by his spirit, to the declaring of the fruits of obedience before men. This is the first thing that must accompany our care to goe on in the way to life; a dependance vpon the true guide Iesus Christ, reuealing his holy directions to vs in his word. In some matters of interpretation of particular texts, or some points of Religion of lesser moment, it is possible for men of the greatest vnderstanding finally to mistake; but he that will in humilitie, and

p Ier.17.5.

q 1.Ioh.4.1.

in

in a deniall and renouncing of himſelfe, take the right courſe to bee ſetled, in *maine matters that doe neceſſarily concerne the ſaluation of his ſoule, can not (though his learning be neuer ſo ſmall) vtterly be deceiued.*

The ſecond thing that muſt accompany our purpoſe of going on in the way to happineſſe, is circumſpection and an earneſt heeding of our courſe: ſo much is very manifeſt by the Text. You ſee heere, that as the gate of entrance is termed *ſtrait*, ſo the way of progreſſe is called *narrow*: now a narrow way requireth heedefulneſſe, a little ſlipping or going to this ſide, or that, may breede a great deale of inconuenience. And if wee examine the Scripture, wee ſhall ſee the like heede-taking required in this ſpirituall iourney. It is a charge of the holy Ghoſt, that wee ſhould *walke circumſpectly*, (*r*) walke exactly, or curiouſly, or to ſpeake truely according to the words meaning, walke *preciſely: Make ſtrait ſteppes to your feete, leſt that which is halting be turned out of the way* (*s*). *Paul* calleth the life of a Chriſtian *walking by a rule*, (*t*) as if a man went by a line, which he will not, which he dareth not turne from. *Take heede that yee doe as the Lord your God hath commanded you, turne not aſide to the right hand, nor to the left* (*u*). An example we haue in *Dauid*; firſt his reſolution, *I thought I will take heede to my wayes*; (*x*) then next his prayer, *O that my wayes were made direct*, or ſtraight, carried, as it were, by a kinde of leuell, with a reſpect (as himſelfe after ſpeaketh in the ſame place) *vnto all Gods commandements*, (*y*) as when a man hath a marke in his eye, and ſtriues to keepe an euen and direct courſe vnto it; or as when a workeman applieth his rule to his worke, and with his beſt indeuour ordereth the ſame accordingly. This is briefly, but yet plainely and vndeniably the truth of this point: hee that deſireth to proceede in the way to happineſſe, muſt remember the way is narrow, he may eaſily ſwarue from it, and it doth therefore call vpon him for very great heedefulneſſe and circumſpection. 2

r Eph. 5. 15.
s Heb. 12. 13.
t Gal. 6. 16.
u Deut. 5. 32.
x Pſal. 39. 1.
y Pſal. 119. 5, 6

The vſe hereof is, to diſcouer two euills in the times, the one is careleſneſſe, the other is prophaneneſſe: touching the former, notwithſtanding the ſtraitneſſe which the word of God enioynes, yet how great is our generall diſſolutenes? who thinkes himſelfe bound to thoſe ſtrait tearmes, as that hee ſhould make conſcience of euery ſinne? what man doth euen as it were combine, and couenant with himſelfe, to bee iealous ouer all his wayes, to ſet a watch before his mouth, to take heede to his words, to make a couenant with his eyes, to be wary of his lookes, to ponder the path of his feete into what company he comes, to put his knife to his *throat*, (*z*) as *Salomon* ſpeakes; to beware of exceſſe, to keepe his heart with diligence, looking to it, what thoughts he entertaines, to be alwayes fearing, and euer ſuſpecting himſelfe, leſt he ſhould be miſcarried, to bee ſtill lifting vp his heart to heauen, that the Lord may eſtabliſh him: who I ſay entreth into couenant with himſelfe for this ſpirituall heedfulneſſe? nay rather who doth not aduenture to take liberty to himſelfe in ſome one thing or other, according as his humor leades him; mincing & extenuating ſin, and ſuppoſing preſumptuouſly, that a man may wander a little aſtray, and yet returne. And by this meanes Satan getteth great aduantage againſt many, for while he allureth and tolleth them on, vnder a colour of liberty from an euen and direct courſe, hee draweth them on further and further, vntill like a man that hath quite loſt his way, they know not which way to returne. Remember wee therefore, that the way to life is a narrow way: it is not ſo (as ſome profanely haue ſayd) that a man, if hee will, may (as in a iourny hence to London) take his pleaſure by the way, and ride here and there vpon occaſion, and yet at laſt, though it bee ſomething the longer firſt, come to the place intended; and ſo in trauelling to heauen, enioy the pleaſures of ſinne, and yet for all that, although it bee ſomewhat the further way about, ariue at the place of happineſſe; no, it is a narrow way, errour on both ſides, a man can not bee too circumſpect. The ſecond euill which this point diſcouereth is prophaneneſſe, becauſe whereas the word of God requireth in a mans conuerſation very *Vſe.*

z Prou. 23. 2.

The Chiefe Contents of this Tract.

1 *FIrſt, the moſt holy amongſt Gods children, are notwithſtanding their holineſſe, ſubiect to mortalitie.*

2 *Secondly, to the children of God, death is a finall diſcharge from all miſery.*

3 *Thirdly, the thoughts of the godly, in reſpect of death, are verie comfortable.*

4 *Fourthly, the ſoule of man remaineth ſtill in being, when the body is by death turned into duſt.*

5 *Fifthly, the ſoules of the Faithfull, preſently vpon their ſeparation from the body, are made partakers of a comfortable eſtate.*

Diuers other particulars are handled vpon occaſion of theſe: but theſe ſue, are the maine grounds of the whole that followeth.

Certaine



Certaine vſefull Meditations touching Death: raiſed out of *Pauls* words, PHIL. 1. 23.

Deſiring to be looſed and to be with Chriſt, which is beſt of all.

Chap. I.

The moſt holy, the moſt zealous, the moſt abounding with grace among the children of God, are yet notwithſtanding ſubiect to mortalitie.

The firſt generall Meditation.

SAint *Paul* was a man of extraordinary note; a man endowed with many ſpirituall prerogatiues aboue others, yet did expect a day of diſſolution.

Behold the Worthies, whoſe memoriall is bleſſed in the ſtory of the Scripture. *Henoch* is renowned for walking with God [a]: *Noah* for being an vpright man in his time [b]: *Abraham* for beleeuing [c]: *Moſes* for meekeneſſe [d]: *Samuel* for integrity [e], *Dauid* for being a man according to Gods owne heart [f], *Iob* for ſyncerities [g]. What ſhould I ſpeake in the particular commendation of all the Prophets, and of euery of thoſe gracious men and women, whoſe names ſhall be as an ointment poured forth, ſo long as the Moone endureth; and what was the period and concluſion of them all? was not the graue their houſe; made they not their bed in the darke; and when they had ſerued their time, did they not all ſee corruption? They had all but an appointed time vpon earth [h]: they all knew, they had here no continuing Citie [i], but that their habitation was to depart, and to be remoued like a Shepheards tent [k]. What man liueth and ſhall not ſee death [l]? It is appointed vnto men once to die [m]. Duſt muſt returne to duſt as it was [n]. Euen the wiſe die as well as the ignorant and fooliſh [o]. Howſoeuer men differ here in the world, yet at the laſt, they all ſleepe in the duſt, and the wormes couer them [p]: Some mens iourneyes in the world are more ſhort, ſome of greater length; but in the end, the graue is as it were the common Inne, where they all lodge; where they muſt ſay to rottenneſſe, Thou art our Father; and to the worme, Thou art our Mother and our Siſter [q]. Some difference there will be betwixt thoſe that are found liuing at the very point of time in which Chriſt ſhall come to iudge, and others that haue died before: for in them ſhall that ſaying be accompliſht; *Wee ſhall not all ſleepe, but we ſhall all bee changed* [r]: but yet that change ſhall be inſtead of death; and looke of what vſe death is to the faithfull, of the ſame ſhall that changing bee to them; euen a meanes of preparing them vnto future glory.

[a] Gen. 5. 21.
[b] Gen. 6. 9.
[c] Gen. 15. 6.
[d] Numb. 12. 3.
[e] 1. Sam. 12. 3.
[f] 1. Sam. 13. 14.
[g] Iob 1. 8.
[h] Iob 7. 1.
[i] Heb. 13. 14.
[k] Eſay 38. 12.
[l] Pſal. 89. 48.
[m] Heb. 9. 27.
[n] Eſay 12. 7.
[o] Pſal. 49. 10.
[p] Iob 21. 26.
[q] Iob 17. 14. 17.
[r] 1. Cor. 15. 51.

Chap. II.

The quelling of Death by Christ, and his obtaining an absolute victorie ouer the graue, is no preiudice to the former truth.

The remouing of that which might occasion doubt touching the former point.

IT is a true saying, and worthy our best imbracing, that Christ Iesus by his death, hath brought life and immortalitie to light: yet there are speciall causes for which it pleaseth God to leaue the bodies of his deerest children vnder the power of death to bee turned into dust. As, first, for the manifestation of his Truth, in that ancient threat, *Thou art dust, and to dust thou shalt returne*[f]. Secondly, for the declaration of his power, that by death he may translate his chosen seruants vnto life. Sinne brought death into the world, and God will shew his strength in this, that death shall bee the vtter abolishment of that whic hfirst caused it. If there had not been sinne, there had not been death; and now by death, God will, that in His, the kingdome and being of sinne shall vtterly be destroyed. The head of *Goliah* shall bee cut off by his owne sword, and sinne extinguished euen by that which it selfe first procured. Thirdly, the Lord subiects his children to this course, that by it they may learne the better to conceiue the greatnesse of the benefit, which by Christ they shall enioy. When they thinke vpon death as it is an enemy[t], they cannot but feare it: nature, affecting the continuance and preseruation of it selfe, cannot but abhorre it. Now then, if death being changed, be so fearefull, well may we conclude, that it would haue exceeded in terror, if it had continued as at first it was: *viz.* a gate and passage into Hell. If the very sight of this serpent do affright vs now the sting is out, what would it haue done if that had still remained? Hereby then God would haue vs learne and gather, how deepely we are bound to his mercy, who hath deliuered vs by his Sonne from so great a miserie. Lastly, the law of death layeth hold vpon Gods Elect, to the end they may bee conformable to their head Christ Iesus. Hee was as the Wheate-corne, which except it fall into the ground and die, bideth alone[u]; death was his passage into glory, the same must ours be also. The way of the Tree of life, is kept with the blade of a sword shaken[x], vnder the struake whereof wee must first come, before we can hope for any entrance into Paradise.

[f] Gen. 3. 19.

[t] 1. Cor. 15. 26

[u] Iohn 12. 24.

[x] Gen. 3. 24.

Chap. III.

The certenty of Death ought to weane our affections from the world, and moue to a carefull prouiding for our after state.

Inferences deriued from the generall point.

SIthence it is so, that we haue here no continuing Citie[y], this is not the place of our perpetuall abode: we must remoue hence other-where, without all hope or possibilitie of returne hither, to liue here againe as we now doe. What more effectuall motiue can there be, to draw our affections from these earthly things? what better inducement to that which is termed an vsing of the world, as if one vsed it not[z]?

[y] Heb. 13. 14.

[z] 1. Cor. 7. 31.

For what should we striue so much for that which we cannot hold? Why doe we fasten our desires still closer vnto that, to the loosing whereof, doe wee what we can, we are still neerer and neerer euery minute? There is no better euidence of true Christianitie, then a mans euen careless fashion of vsing the world, out of a serious thinking vpon his daily hastening to his end.

When a man checks himselfe suddenly, in the midst of his hot pursute of earthly

earthly things with this thought, What doe I meane to tier out my ſelfe in this ſort, who am but a ſtranger here, and a ſoiourner as all my fathers were [a]? why looke I not earneſtly for that other Country? This is a good teſtimony of grace, according as the forgetfulneſſe hereof, and the ſetling of a mans heart to the world, out of a putting far off the latter day, is an euidence of an earthly mind. [a] Pſal. 39. 12.

Seeing we muſt be diſſolued, let vs labour daily to ripen our affections to the day of our departure. Beware wee of engulfing our ſelues too deepe into the world, out of which we are ſtill haſtening, much faſter then the moſt ſwift ſhips, or the *Eagle that flieth to the prey* [b]. Withall, the thought of our hence departure, ſhould ſtirre vs vp to a caſting with our ſelues vpon our after-ſtate: Who thinkes vpon leauing the houſe where he now dwelleth, at the curteſie of his Lord, without conſidering where to hide his head, if the worſt ſhould come, that hee bee ſuddenly diſmiſt? Wel-fare the vniuſt Steward, who being warned by his Maſter to make vp his accounts, and to giue ouer his ſeruice; began to lay a plot for his entertainement, when he was gone. Hee had the reaſon to thinke, it would not be good for him, who could neither digge, nor begge, to bee to ſeeke of harbour. And why was this Steward commended in this, but to be a patterne to vs; to make prouiſion before-hand, for an hiding place for the ſoule when death ſhall plucke downe that earthly cottage where it dwels? [b] Iob 9. 26.

Oh what a wofull taking ſhall thy poore ſoule bee in, when it ſeeth Death come marching furiouſly, like *Iehu*, bringing ſuch a Writ of Remoue, as cannot bee reuerſed, and yet cannot conceiue nor imagine whither it muſt? Oh therefore that we could be wiſe in this, to make ſuch friends now in time, that wee may be receiued into euerlaſting habitations.

What comfort to remember our tranſlating hence, if concerning this particular (where we ſhall be next) we haue no aſſurance? The common reſolution of the world herein (all muſt be as pleaſeth God, &c.) alas, alas, it can giue but ſmall contentment. This then let vs determine: Muſt wee leaue the world? then let vs not enſnare our affections with the loue of the world. Muſt we all firſt or laſt be remoued hence? Oh, let vs prouide for the time to come; for ſhame, let not a matter of ſo great importance bee put to a meere aduenture.

Chap. IIII.

To the children of God, Death is a ſinall diſcharge from all manner of miſerie.

The ſecond generall meditation.

PAul tearmeth death a ſetting of him looſe, *I deſire to bee let looſe*: and he vſeth the ſame tearme other-where, calling death, *the time of his liberty* [d]. It is (as it were) the vnfolding of the net, or the breaking open of the priſon doore, by which the ſoule being before detained in a kind of thraldome, is inlarged. Lord now diſmiſſeſt thou thy ſeruant, ſaid old *Simeon* [e]. Hitherto my ſoule hath been detained ſo, as that whileſt it was at home in the body, it was abſent from thee [f], now I pray thee to giue me my diſcharge, that I may returne vnto that reſt which I haue long deſired.

[d] 2. Tim. 4. 8. ἀνάλυσιν.

[e] Luke 2. 29. ἀπολύεις.

[f] 2. Cor. 5. 6.

Saint *Peter* hath a phraſe in this matter not vnlike: he calleth his death, the laying downe of a tabernacle [g]; as it were the quitting himſelfe of a burthen, by the depoſition whereof, the ſoule is after a ſort eaſed and lightened. And then againe hee ſtileth it a Departure; vſing the ſame word by which

[g] 2. Pet. 1. 14. ἀπόθεσις τοῦ σκηνώματος.

Moſes his ſecond booke (which is concerning the departure of the Iſraelites from the Egyptian bondage) is entitled [h]: it is a tranſlating from a condition and ſtate of hardſhip.

[h] Exod. Vers. 15.

Hereupon, they which die in the Lord are ſaid to reſt [i]: and of *Lazarus* it is reported, that he was conueied into *Abrahams* lap [k]. What is the lap of the father, or the boſome of the mother, but a place of quiet to the infant? It is worth the conſidering, what miſeries the children of God are freed from by death. This life is vnto them a very vale of teares; like to that wilderneſſe through which the Iſraelites iourneyed into Canaan, wherein they were moleſted many waies. The world is in a kind of profeſſed oppoſition to them; and like ſtrangers in an vnknowne Land, they receiue no ſmall diſcurteſies: Satan hath them in continuall chaſe, and hunts them, as *Dauid* ſaid *Saul* did him like a Partrich on the Mountaines [l]; and how doth the fleſh in them luſt againſt the ſpirit [m], ſo that many a time (to the great wounding of their ſoules) the good which they would, they cannot doe, and the euill which they would not, they are euen compelled to performe [n], then the which thing there can bee to them none ſo great vexation.

[i] Reuel. 14.13
[k] Luke 16.22.
[l] 1. Sam. 26.20
[m] Gal. 5.17.
[n] Rom. 7.19.

This maketh them ful oft to chatter like Cranes, and to mourne like Doues [o], and to water their couch with their teares [p], when they faile in dutie to their God ſo, as that it may be ſome ſcandal followeth it, and *Gath* and *Aſhkelon* [q], the congregation of the wicked, triumpheth therein.

[o] Eſay 38.14.
[p] Pſal. 6.6.
[q] 2. Sam. 1.20.

Adde hereunto the griefe they conceiue by dwelling in *Meſech* [r]; the vexation that is occaſioned to their righteous ſoules, in ſeeing and hearing the vncleane converſation of the wicked [ſ]. Theſe things are matter of no ſmall ſorrow and burthen to the elect of God. What an heauineſſe was it to the good Prophet of God, *Ieremy*, when he was forced to wiſh ſome cottage in the wilderneſſe, that he might leaue his owne people, and goe dwell out from among them, they being all adulterers, and an aſſembly of rebels [t]? To the holy ones of God this is no little preſſure: ſo ſmall a number as two graceleſſe people were a griefe of mind to *Iſaac* and *Rebecca* [u]; and, What auaileth it me to liue, (ſaid ſhe) if *Iacob* ſhould come in amongſt vs with ſuch another [x]? Now from all theſe ſorts of grieuances and burdens, are the ſeruants of God freed by death: all teares are wiped from their eyes; Satan hath done his worſt, and they are for euer out of his reach; they are euen in the Hauen where they would bee [y]. In ſtead of the remainders of corruption, and that law in their members rebelling againſt the law of God [z], they haue a full diſcharge from all poſſibilitie of offending God: and for the company of the wicked, they are ioyned to the ſpirits of iuſt and perfect men [a], looking yet and longing for that fulneſſe of ioy [b] which is prepared for them, but yet eternally and vnchangeably freed from whatſoeuer here aggrieued them, and ſolacing themſelues with the gracious preſence of their Sauiour. Thus is death a looſening to the children of God: here they be (as it were) tyed to a ſtake, to bee baited by Satan and his inſtruments: death is the breaking of the chaine, and the ſoule eſcapeth as a bird out of the ſnare of the Fowler: the ſnare is broken, and that is deliuered [c].

[r] Pſal. 120.5.
[ſ] 2. Pet. 2.7.8.
[t] Ier. 9.2.
[u] Gen. 26. 34, 35.
[x] Gen. 27.46.
[y] Pſal. 107.30
[z] Rom. 7.23.
[a] Heb. 12.23.
[b] Pſal. 16.11.
[c] Pſal. 124.7.

Chap. V.

There is much comfort to Gods children, by the conſideration of the former point.

Comfortable matter drawn from this generall head.

THis cannot but ſweeten the remembrance of death, which is in it ſelf ful of bitterneſſe; and to the nature of man, the very King of Feare [d]. Let it be thought vpon ſimply, the torture of a feruent ſickneſſe, the pangs of death, the violent renting aſunder of two ſo well liking and

[d] Iob 18.14.

and agreeing friends as the ſoule and bodie, I ſpeake of them naturally (the parting of whom, is like the ſundring of a louing couple, who haue liued together in a ſweet and amiable league for diuers yeeres;) the lying in the graue, there to imbrace corruption, and there to become a prey to ſtench and rottenneſſe, who can but abhorre to remember theſe things? Who but will be loth to come to it? Who but would bee ready to pray with *Dauid* when he beholds Death approching, Oh ſtay me a little [e]? Who but would linger like *Lot* when he was to be gone from Sodom [f]; and like a malefactor going to execution, gaine as much time as he could?

[e] Pſal. 39. 13.
[f] Gen. 19. 16.

But now, this point rightly digeſted, baniſheth this feare, and euen breaketh the necke of it, as the Arke of *Iehouah* did the *Dagon* of the Philiſtims [g]. For ſee now what death is where religion is; euen as the aduancement of *Ioſeph*, from the ſtate of a priſoner, to be the Prince of the people [h].

[g] 1. Sam. 5. 4.
[h] Gen. 41. 39.

The day thereof ſhall be to them that feare God, like the day of eſcape to the Iewes from *Haman*, a feaſt and a good day [i], in which they ſhall haue beauty for aſhes, and the oyle of gladneſſe for the ſpirit of heauineſſe [k]; then ſhall they ſee God as he is [l], and know him, as they are knowne of him [m].

[i] Eſter 8. 17.
[k] Eſay 61. 3.
[l] 1. Ioh. 3. 2.
[m] 1. Co. 13. 12

Chap. VI.

The day of Death is a time of diſcharge onely to thoſe, which haue been ſenſible of the bondage and burden of their owne corruption.

Direction how to apply aright the former comfort.

MAny who haue no right at all to this comfort, are apt to lay hold thereon: and they which haue moſt intereſt into it, are moſt doubtfull in applying it. This therefore muſt be knowne; that the day of a mans death, ſhall be to him a day of enlargement, a day of finall diſcharge from all both following and former miſeries; onely vpon this condition, if in the time of his life here, his being ſubiect to corruption and ſinne, hath ſeemed to him to haue been the greateſt bondage. He which hath groned, and mourned vnder his owne naturall corruptions, as the Iſraelites vnder their Egyptian Task-maſters; to him, to him only ſhall the day of death be a day of freedome. If ſinne be not now a burden to thee, if thou dooſt not many times lament and grieue in ſoule, to thinke how thou art carried captiue vnto euill; if thou dooſt not with ſorrow of heart feele how thou art clogged with corruption, and hindered by it from doing that good which thou wouldeſt and ſhouldeſt; certenly death will be the beginning of thy thraldome, thou haſt had thy greateſt happineſſe in this life: after this life, thou ſhalt be a perpetuall bond-ſlaue vnto Satan, in the kingdome of eternall darkneſſe.

A neceſſary conſideration this is, for thoſe who take delight in euill, to whom it is euen a paſtime to doe wickedly [n], who ſeeke rather how to ſatisfie, then how to ſuppreſſe their owne corruptions, and repute it a kind of happineſſe to follow the ſwinge of their own luſts: when they die, this ſhall be their reward, euen a moſt miſerable and endleſſe captiuitie vnder Satan: him they haue ſerued in the luſts of ſinne while they liued; his vaſſals ſhall they be without hope of releaſement, world without end.

[n] Prou. 10. 23.

I may not then aduenture to promiſe my ſelfe any diſcharge from miſerie by death, when my heart cannot teſtifie with mee in the ſight of God, that I feele ſinne and corruption to bee ſuch a burthen to mee, that in my ſincereſt thoughts, I account my ſelfe an happy man, if I might once be freed. If ſinne be vnto me now no encombrance, death ſhall hereafter be vnto mee no releaſe.

Chap. VI.

The thoughts of the godly, in respect of Death, are very comfortable.

The third generall Medition.

IN *Paul*, a man may see the true disposition of a religious man. So farre was he from endeuouring to put death out of his mind, as who would say, it were a terror and a griefe to thinke thereon, that he tooke comfort in remembring it: so farre he was from fearing lest it should come too soone vpon him, that the delaying thereof, was irksome to him.

o Iob 7.2. As the workman longeth for the shadow, or as the hireling looketh for the end of his worke o; so did his soule for the day of his departure. Neither was

p 2.Sam.17.23 it in any desperate mood that he thus desired to bee gone; as if hee had been possessed with some such spirit as *Ahitophel*, when he hanged himselfe p, (for euen life also was a matter not vnwelcome to him, in respect of the good hee might doe to the Church of God) but his desire was vpon iust ground, as knowing the happines which awaited him: euen a Being with Christ, which is best of all. This is an argument that *Pauls* thoughts respectiuely to death, were very comfortable, when as that which man naturally feareth, he desired with all speed to come vnto.

The like may be seene in that aged *Simeon*, when he did euen in a manner, begge of God to be dismissed. And to assure vs, that his desire herein proceeded not from any kind of carnall or fleshly discontent, such as is in some men at times, when they are crossed in their designes, and matters in the world succeede not as they would (some spice of which weakenesse seemeth to haue bin

q 1.King.19.4. in that worthy Prophet *Eliiah*, when in passion he cried, *Lord take away my soule* q): to assure vs (I say) it was not so with *Simeon*, he speakes of a departure in *peace*, as an euidence of some feeling of peace betwixt God and his soule: and giueth his reason of it; *For my eyes haue seene thy saluation*. He had now as much spirituall comfort and contentment as in this world could be hoped for; and was therefore now desirous (if it might stand with Gods good pleasure) to end his daies, and euen to breathe out his last breath in the midst of that sweet peace, which he felt in great abundance in his soule.

r Gen.15.15. It was the blessing which God promised to *Abraham*, that he should *go to his fathers in peace* r: which is to be referred, not only to the rest which God meant to giue him before his death from al his former trauels; but also to the comfortable disposition of his soule, towards the entertainement of his last depar-

s Prou.14.32. ture. It is the priuiledge of the righteous, To haue hope in his death s: namely, first or last, to haue his affections calmed in regard of his end.

Chap. VII.

There are two speciall reasons, of this comfortable disposition of the godly towards their end.

Confirmation of the former Truth.

NEither is it thus with the children of God without cause. First, it fareth so with them, through the assurance which they haue of reconciliation with God, through Iesus Christ. How can this but breede quietnes, when I am perswaded in my soule and conscience, that all cause of danger after death is vtterly remooued; and that God both is, and

and euer will be gracious vnto me in his Sonne? What cause of feare is left, or can be where this is? what occasion or matter of perplexitie? This was the ground of the Apostles confidence, hee knew that so soone as hee was gone hence, he should be with Christ. He that felt himselfe now in Christ, could not but be assured, that he should bee afterwards with Christ: and how could he but thinke contentedly vpon death, who by the eye of faith saw (like *Steven*) heauen open, and Christ standing at the right hand of the Father [t] ready to receiue him. Now if it be questioned, whether the seruants of God haue this assurance? it is certaine, that sooner or later they all haue it in some gracious measure. [t] Acts 7.56.

It is said plainely, that they which are Christs, haue the spirit of Christ [u] and within a few verses, that that spirit where it is, beareth witnesse of *Adoption* [x]. Secondly, this proceedeth from the comfortable testimony of their conscience touching their former care to glorifie God in an holy course. [u] Rom.8.9. [x] Vers.16.

Hence came *Pauls* comfort; I haue fought a good fight [y]: this encouraged him to expect that crowne of righteousnesse, which the Lord reserues for all which loue his appearing. Thus *Hezekiah*, though the sudden newes of death somewhat appalled him at the first; yet herein he had comfort, that hee found vpon the examination of his by-past course, that he had walked before God in truth, and with a perfect heart [z]. Neither is this so, because Gods children build their hopes vpon deserts, but because they know good workes to be the way [a], and find by the Scripture, that an holy life here, is the first fruits of a glorified life hereafter. [y] 2.Tim.4.8. [z] Esay 38.3. [a] Ephes.2.10.

Chap. VIII.

The obiections which are and may be made against this, are of no force to ouerthrow it.

THere bee some particulars, which may seeme to impeach this truth. First, we see many worthy persons, who haue made a great, and euen an extraordinary profession of religion, and who haue also liued vnblameably, yet haue had great feares in themselues, in respect of death; yea, and that especially at the time of death, and in their sicknes, when (if euer) they should haue made their comfortable expectation of it to appeare. Here first the rule must be remembred, not to iudge according to appearance [b]. The cleering thereof, by answere to obiections. [b] Iohn 7.24.

It is a feeble kind of reasoning to say, that this or that man is vtterly without peace and comfort, because in his sicke fits, to the eies of the standers by he makes no shew thereof. Certaine it is, that as a man may haue peace with God, and yet himselfe for the present, by reason of some great tentation, not feele it: so he may either feele it, or be in the way of attainement to it; when as yet others that behold him, be not able to perceiue it.

Againe, it must be knowne, that the outward disturbances, which do many times accompany sicknesse, doe happen as well, and as ordinarily to the godly, as to the most profane; such as are rauings, idle talkings, and such like. God hath made no promise that such as serue him faithfully, shall be freed from such fits. Did not *Dauid* say, that the Lords arrowes had light vpon him, so that there was no rest in his bones? he did euen roare for the griefe of his heart [c]. [c] Psal.38. 2,3,8.

Consider further, that with the best of Gods seruants, Satan is vsually most busie, when their end is neerest. It is his manner to haue great wrath, when he hath but short time [d]. Note it in the holy Storie [e], how violent hee was against a possessed person, when he saw there was no remedy but he must needs depart; [d] Reuel.12.12. [e] Mark.9.26. Luke 4.35.

depart; then he ſet himſelfe to doe as much miſchiefe as he could. Now theſe laſt tentations, though they be extreame, ſo that the party exerciſed with them, may (haply) vtter out ſome words and ſpeeches ſauouring of deſpaire; yet they can be no finall preiudice to the inward peace. Interrupt it they may; but that they ſhould vtterly quench it, it is vnpoſſible; becauſe the power of God [f] 2. Cor. 12. 9. is made perfect through weakeneſſe[f]: ſo that in fine, the diuell doth then receiue the greateſt foile, when he thinks to get the greateſt victory. It is true then, that many a deere ſeruant of God, both in the time of his life, and about his death, is much affrighted with the feare of death; and is caſting many doubts and perils with himſelfe, what ſhall become of him, when hee is gone (and indeed it is ſcarcely to bee thought that his heart is vpright, or his eſtate good, that ſhall alwaies profeſſe herein ſo much confidence): yet this is certen, that the child of God (firſt) is perſwaded, that Religion and Faith, make death comfortable: then, next, hee ſtriues to thriue in religion, and to grow ſtrong in faith; to the end he may thinke vpon Death with contentment, and embrace it with chearefulneſſe: he laboureth alſo with himſelfe to ouercome his naturall diſtruſt: he ſeeketh to furniſh himſelfe with all helpes out of Gods Word, by which he may attaine to an holy reſolution in this point.

In this courſe (no doubt) he hath many combats, and ſometimes he is indifferently acheered; ſometimes againe diſmaied and diſheartned not a little: and it is poſſible, that hauing had in his life-time ſome good ſettledneſſe, hee may ſeeme very comfortleſſe in his laſt act: yet wee muſt learne to meaſure a Chriſtian, not by that which hee apprehendeth himſelfe to feele at this or that inſtant, vpon this or that ſpeciall occaſion: but by that which he ſtriues to, and in the truth of his deſire reacheth after, and laboureth to attaine. God com- [g] 2. Cor. 4. 6. maunds light to ſhine out of darkneſſe[g]: and out of ſorrow, and anguiſh, and tentation, he raiſeth out for his the greateſt quiet. It may be their portion not to be fully ſenſible of that comfort which they affect, and aime at, vntill the very point of their diſſoluing: and they may then ſecretly and ſweetly feele it, when they haue no ſtrength in them, to giue thereof an outward teſtimony. It is a ſpeciall matter, to know how to conceiue of the manner of Gods dealing with his children. He giueth the ſame graces appertaining to life eternall to them all, but not to all in the ſame meaſure, at the ſame time, and after the ſame faſhion. Some man is able (like *Paul*) to deſire his diſſolution; ſome other againe, as it were ſhaketh his head, when he heareth this, and dares not ſay, that he deſireth it; yet he approueth the ſo doing in *Paul*, and deſireth to attaine to the like, and grieueth at his ſcantneſſe: ſhall we not now leaue a roome of comfort for ſuch an one? Oh, God forbid. Some againe, neuer in his life, but hath been much afraid of death, his heart hath been ſtill euen reade to quake, when he hath thought vpon it; and yet when it commeth to the point, he is ſuddenly ſtrengthned beyond expectation, to a laying downe his head in peace, and to a going to his graue as to a bed of doune.

Some other, on the otherſide, who in his life-time hath felt himſelfe well addreſſed, and hath ſettled himſelfe for his diſſolution; yet when he commeth to grapple with Death, is wonderfully caſt downe: yea, ſo much, that his friends and wel-willers, ſcarcely can perceiue any ſignes of his reconerie. The concluſion then is this, that notwithſtanding many ſtormes of no ſmall perplexities, yet comfortable thoughts concerning death, are the portion of thoſe that are religious.

A ſecond doubt now offereth it ſelfe on this wiſe. If peaceable, quiet, comfortable and contented thoughts of death be the portion and the priuiledge of thoſe which feare the Lord; then wee muſt thinke them all to feare God, that make ſhew of a willingneſſe in this buſineſſe. Now if this be true, it will iuſtifie many, who haue euer giuen ſmall ſignes of any great religion: ſuch ſhall we

heare

heare talking very confidently, touching death; *Oh, they are ready for God when he is ready for them, and the sooner, the better, &c.* and so, many such end their daies with great shew of much setlednesse. Aske them in their sicknesse, you shall neuer heare them in any other tune, but that they (forsooth) are most willing to be gone; and so they depart, without any manner of vexation at all; without any troublesome thoughts, or perplexed motions. Indeed, this which is thus alleaged is most true. But we must say to it first, that we are not bound to beleeue euery one that professeth such a willingnesse for death, and such a resolution to depart. *Salomon* saith of profane mirth, that *euen in laughing the hart is sory*[h]: and so no doubt, many a mans hart giueth his mouth the lye: so that when he saith, he is willing to die, yet his owne soule knoweth well it is not so. Then besides, there may be a kind of desire of death, out of worldly discontent, as we see in many, how pouerty and sicknesse, when it is tedious, and the failing in some other purposes, maketh them to be euen greedy of their end. [h] Prou. 14. 13.

The ground then of willingnesse must be looked into; whether to be freed of somewhat which lieth heauy vpon me, as an outward burden, or of somewhat wherein I perceiue how I offend God: there is the triall. Thirdly, outward calmenesse is an ordinary consequent of some diseases, and is no signe of inward peace. Euen some very wicked men haue no bands in their death[i]. Fourthly, we must distinguish betwixt securitie and peace, betwixt carnall senselesnesse, and true spirituall quietnesse. *Nabals* death was quiet enough[k]; yet he were but a foole who would aduenture his soule with *Nabals*. [i] Psal. 73. 4. [k] 1. Sam. 25. 37.

We see many ignorant persons, many of heathenish and brutish conuersation, very quiet in their sicknesse, without any apparant feare either of hell, or iudgment; making no doubts, casting no perils, asking no questions, complaining of no sinnes, and so they depart. What shall we say? they are dead in peace and comfort? We cannot. When we compare together their ignorant, secure, benummed, hardned kind of life, with their drousie death, we must needs account these to be most wofull signes, though wee must leaue the things which are secret vnto God.

Thus to cleere these two obiections: touching both we may conclude with the Scripture; howsoeuer it fall out, yet it shall bee well with them that feare the Lord[l]: but to the wicked, there is no peace[m]. [l] Eccl. 8. 12. [m] Esay 57. 21.

Chap. IX.

The power of religion must be laboured for, if we desire indeede that our death may be comfortable.

The vrging of the matter of this meditation to the right vse.

NOw seeing it is so, that Religion begets in a mans affections, the liking and the loue of death, we may not thinke our selues religious, vntill we haue laboured (and doe still) to gather as much strength as wee possibly may to this purpose. First we must labour for assurance of reconciliation with God, by Iesus Christ.

Vncertainty and doubtfulnesse herein, must needs ouerthrow all solide comfort. I am going out of the world, I thinke vpon it, that there are two places of receit for the soule, when it is seuered from the body, hel and heauen. I know I haue deserued hell: what comfort can I haue to bee gone, when I haue no assurance of my soules admittance into rest? I may flatter my selfe, and the diuell may teach me to beguile my soule with a vaine conceit: but that true comfort I should haue, it is vnpossible.

Secondly, we must make conscience of our waies, and striue to keepe our selues vnspotted of the world. This is that which will bring a man peace at

at the last. He which goeth this way, though it be with much weakneſſe, with many falles, and ſundry imperfections, yet he cannot miſſe of comfort.

Who ſo would haue peace in death, let him labour to haue grace in life. Wouldeſt thou end thy daies happily? make conſcience then to ſpend them holily. It is but onely a matter of (It may be) when we ſpeake of the comfortable end of an irreligious and ill-liuing man: but it is a matter of (It muſt be, and, It cannot but be) when we ſpeake of the bleſſed departure of a man, who hath alwaies endeauoured to keep a good conſcience, both towards God, and towards man.

Chap. X.

The ſoule of man remaineth ſtill in Being, when the body by death is turned into duſt.

The fourth generall meditation.

THe bleſſed Apoſtle did not thinke by death to bee cleane extinguiſhed; nay, his expectation was to be tranſlated hence ſome otherwhere.

Now, his body he knew well was to ſleepe in the duſt, and to ſee corruption: therefore it was that other part of him, which we call (*the Soule*), which he was aſſured ſhould ſubſiſt and remaine in Being ſtill, capable of happineſſe, by the ſocietie and fruition of his Sauiour.

What plainer euidence of the vndying condition of the ſoule, and that God hath endowed it with immortalitie? The body returneth to earth, as it was: the ſoule liueth ſtill, and ſo ſhall for euer. Indeed there is a death to which the [n] ſoule is ſubiect: That ſoule which ſinneth, it ſhall die[n]; and this death ſeized vpon all our ſoules in *Adam*, by vertue of that ſentence, *In the day that thou eat[ſt], thou ſhalt die the death*[o]: but this is a death of another kind; namely, the loſſe of God, who is the true life of the ſoule; and ſuch an immortall death, the ſoules of all the damned ſhall bee iudged to. But that death, (the freedome whereof in regard of the ſoule is hence concluded) is that which brings an aboliſhment, or deſtruction of the ſubſtance; ſo that that which dieth, doth from thenceforth ceaſe to be, vnleſſe God be pleaſed to manifeſt his power in reſtoring it.

[n] Ezek. 18.4

[o] Geneſ. 2.17.

Now, this continuall Being of the ſoule, notwithſtanding its diuiding from the body, the word of God beares witneſſe to. *The ſpirit returneth to God that gaue it*, ſaith the wiſeſt *Salomon*[p]. It is ſaid of *Lazarus*, that after his death, hee was ſeene in *Abrahams* boſome[q]; and of the Rich man, that he was in Hell in torments[r]: this was not ſpoken of their bodies, it was meant of their ſoules, when death had diuided them from their bodies.

[p] Eccleſ. 12.7.

[q] Luk. 16.22.

[r] Verſ. 23.

Chriſt promiſed the repentant Thiefe, he ſhould *that day be with him in Paradiſe*[s]. Can this with any colour of reaſon, be vnderſtood of the Theeues whole perſon, conſidering his body was crucified by the Romans, and by them taken downe, and diſpoſed of after, as they pleaſed? Sure, it was his ſoule, which ſubſiſted ſtill, though his body became a prey to rottenneſſe. *Steuen* prayed, *Lord Ieſus receiue my ſpirit*[t]; as knowing his ſoule was not ſubiect to extinguiſhment by the ſame meanes, by which his body was then to bee deſtroyed. Our Sauiours argument to refell the Saduces, denying the Reſurrection, is not to be let ſlip; conſidering that to proue the certaintie of the Reſurrection, he laieth for his ground the doctrine of the ſoules immortality.

[s] Luke 23.43.

[t] Act. 7.59.

God ſaith of *Abraham*, &c. *I am the God of Abraham, Iſaac, and Iacob*; and this, many yeeres after their tranſlating from the world by death. Now (ſaith Chriſt) they whoſe God the Lord is, muſt needs be in Being; but of *Abraham*,

ham,&c. God is the Lord(his owne words doe make it plaine) and therefore *Abraham*,&c. though they liue not here visibly before men, yet they are aliue to God, and there is a part of them remaineth vnextinguisht, of which the Lord is God [u]. I know(saith *Paul*)that not death shall be able to separate vs from God [x]. Feare not them that can kill the body,but are not able to kill the soule [y]. What doth this argue, but that death as it betokeneth an abolishment of that which is,hath no power vpon the soule?

[u] Mat.22.31.
[x] Rom.8. 38,39.
[y] Mat. 10.28.

To these euidences of Scripture, might be ioyned those reasons,which learned men,touching this point haue collected together; not a few.

First,it might be shewed how this Truth is engrauen as with a pen of iron in Nature; in that in all ages,by men of iudgement, the immortalitie of the soule hath been acknowledged,and the persons still reputed (as it were) Heretiques,and euen detested as monsters amongst men,that haue denied it. Secondly,it might be pressed out of the doctrine of Gods prouidence and iustice: For if we beleeue a God,by whom all things are disposed,and who measureth all his courses by a rule of Right; euen thence the immortalitie of the soule may be strongly gathered. We see here a kind of confusiō(as may be thought) the Euill tyrannize ouer the good; and men of the worst fashion, beare out their lewde courses euen with an high hand. How shall it bee beleeued that God taketh care of all things,and is iust to recompence euerie man according to his deedes, if these particulars should still bee suffered to goe on? and if the soule should be extinguisht with the Body,when should this declaration of Gods gouernment and iustice bee? sith heere in the World there is so little shew thereof,that euen good men (as we may see by *Dauid* [z],and by *Ieremie* [a]) are sometimes much perplexed thereabout.

[z] Psal 73.2,3.
[a] Ier.12.1.&c.

Thirdly,it might be to this end also vrged; how that amongst all men,euen by the very instinct of nature,there is a religion: which what is it, but a dependance vpon some God,accompanied with an expectation of an estate after this life? vntill which, that which is called Religion, hath not receiued that, which it chiefely aimed at: so that all religion whatsoeuer,is vtterly vaine, and to no end,if the soule with the body should haue a ioynt extinguishment:

Well then might that Epicureous and desperat speech preuaile, *Let vs eate and drinke,for to morrow we shall die* [b].

[b] 1.Cor.15.32

Fourthly,it might further be alleaged,how ill it agrees with Gods infinite Wisedome, to make the end of men and beasts alike; sith man is one of his most noble creatures, and one for the seruice of whom the beasts and other things were ordained. What likelihood,that man should haue a priuiledge aboue other creatures,in regard of a command ouer them,and a power to vse them for his delight and comfort; and yet in the end should perish and come to nothing,euen as they? Nay: take away the hope of Immortalitie, the estate of man is made much worse then the beasts: in regard that man in this life,is subiect to more maladies and diseases then the beasts,and exercised with a world of cares,and thought-takings,which the other creatures here on earth are not acquainted with. Besides that,in this also his case would be the worse, he being assured of death,and liuing in an expectation of death; a thing which the beasts haue no manner of conceit of,nor can attaine vnto. Now,if man amidst all this, should bee depriued of all hope of an after state, and should receiue by death an vtter abolition; better a beast then a man, by many degrees.

Lastly, many things might bee noted of the nature and workings of mans soule,to prooue that it is immortall. That light of knowledge which it hath, by which it is able to comprehend in some measure euen God himselfe; that light of conscience,putting a difference betwixt good and euill,and arraigning

it ſelfe (as it were) before Gods Tribunall, in the apprehenſion of an account to be yeelded to him, euen theſe things might bee made vſe of to confirme this point. But where *Moſes* and the Prophets cannot bee heard, other argumems may preſſe, but can neuer perſwade [c]: ſhould there come a meſſenger on purpoſe from the dead, to aſſure ſuch as reſt not on the Scriptures, that the ſoules departed are as yet in beeing, it would not ſatisfie, but they would ſtill deuiſe how to make ſome further queſtion.

[c] Luk. 16. 29.

Chap. XI.

There is ſpeciall reaſon why Chriſtians ſhould labour to be well aſſured of this point.

The neceſſity of being well ſetled in the foregoing point.

THis point is euen the ground of all religion. For if man did by death receiue a finall end, ſo that he were neuer any more to come in Being, what ſhould let the giuing of the reines by euery one to his owne vnruly luſts? why ſhould not each man euen deuiſe and ſtudy with himſelfe, which way he might be moſt profane?

Beſides this, as there be certaine naturall ſeeds of Atheiſme in vs, tending to the putting out of that common light touching the Beeing of God: ſo euen in this point alſo Satan will labour to corrupt, and to breede doubts touching the ſoule, and the perpetuall continuance thereof, after the diſſolution and abolishment of the body.

Salomon ſheweth in his owne experience, how a man, if he will giue way to his owne heart, when it is ſet on worke by the diuell, may furniſh himſelfe with probabilities herein, for denying the immortalitie of the ſoule [d]. Man may thinke with himſelfe, that to the eye of man, there is no difference betwixt the end of a man, and of a beaſt: the life of both lyeth in their breath; the death of both is by the expiration thereof; both were made of duſt, and both are diſſolued into duſt. Folke may talke of the aſcent of the ſpirit of a man after death, when the ſpirit of a beaſt deſcendeth to the earth and vaniſheth; but who euer ſaw it ſo? Or who is able, out of his certen knowledge to auouch it to be ſo. On this manner *Salomon* ſheweth how the diuel may teach Atheiſme to diſpute, and to conclude thereupon, that it is in vaine to expect any after happineſſe, but to giue ones ſelfe to the full fruition of all earthly contentments, without reſtraint; looking for no other portion.

[d] Eccleſ. 3. 19. &c.

Hence hath it come, that in all ages there haue been ſome, who haue ſtood vp to maintaine the periſhing of the ſoule: yea, euen among the people of God ſuch haue been found: as among the Iewes, it was the opinion of the Saduces; they acknowledged no reſurrection, no Angel, no ſpirit [e]; and this laſt Age of the world, ſo fertile in other wickedneſſes, hath been herein alſo fruitfull, affording ſome, who haue vſed the gifts of the ſoule, and that power of diſcourſe and argumentation, with which God hath endowed it, to the diſprouing of the ſubſtance and immortall condition of the ſoule. Theſe turne all religion into a ſcoffe, imagining it to be no other but a wiſe inuention, for the keeping of the common people in ſubiection.

[e] Acts 23. 8.

Others there are, who haue broached another opinion, not denying the ſoules immortalitie ſimply and wholly; but yet maintaining I know not what drowſie and ſleeping eſtate thereof, betwixt the time of death, and the day of riſing; thinking the ſoule in all that time, to taſte (as we ſay) of neither weale nor woe, but to lie in ſome abſtruſe and hidden corner, like the flies in the winter ſeaſon, vntill the time that al ſhal be reſtored. Is not this point needful to be well

well digested, that wee may strengthen our selues against these misconceites? When then we feele what power and working that which is called the Word of God hath vpon our hearts, and how mighty it is in operation, then let vs learne to relie vpon the authoritie thereof, and let one syllable of it preuaile more with vs, then a world of cauils produced to the contrary. What if an ordinary beleeuer cannot tell on the sudden, how to shift off euery subtile allegation, brought in by some wily workman against this, or some other part of Gods sacred truth; yet when by experience in his owne soule, hee hath found the truth of the Scripture in other things, let him stand stiffe and firme vnto it in this also. Wee will not teach men (like Papists) to bee wilfull, when they haue no ground at all, but selfe-opinion; or this, that (forsooth) it is the doctrine of the Church: but this we would bring them to, to rest confidently vpon the plaine euidence of the Scripture, whatsoeuer shall be argued or opposed to the contrary. As for example, when *Paul*, speaking of his death, speaketh so directly, that he looketh to be somewhere after, what shall I care for the cunning opposition of an Armie of Atheists?

David, though he haue but a staffe & a sling; yet, comming in the name of the Lord his God, shall be able to make his party good euen against the *Goliah*, armed throughout[f]: Now, as this point is behoueful for the setling of our iudgements; so no lesse for the quickning of our care, to make due prouision for the time to come. We must die; this we all acknowledge: Now, if (to die) were for euer to leaue off to haue any manner of Beeing, then there were no reason in the world we should trouble our selues so much, as to cast for a place of entertainement: but in asmuch as when the body goeth to the graue, the soule is neither quite put out, nor falleth on sleepe with it in the dust, but remaineth still capable of some either ioy vnspeakable, or misery intolerable, what can concerne vs more, then to follow that course now, by which we may arriue at that Rest which is prouided by God, for the soules of those that loue his Name. Me thinks the very light of common reason, should bind a man to the hauing of some more then ordinarie care in this matter. [f] 1. Sam. 17.

What comfort can be taken in vncertainty herein especially, when as there is a certainty of dying first or last: so there is an assurance also, that a mans owne desert is the very quintessence of misery. Is it not a wonder, that men can so much delude themselues, as to confesse they must die, and that they know not how soone; and withall, that they haue deserued to bee damned, if God should deale against them in extremitie; and yet should labour no more then they do, to be assured, that when their soules are departed hence, they shall be conueyed into *Abrahams* bosome, there to enioy that gracious rest, which the Lord hath prepared for his chosen? If it were in a case that concernes our outward estate, no man of any ordinary vnderstanding would be halfe so venturous. Oh that wee should loue our better part so ill, as not to consider and prouide, where and how it shall be bestowed, when it shall be once discharged of this earthly Tabernacle!

Chap. XII.

The soules of the Faithfull presently vpon their separation from the body, are made partakers of an happie and comfortable estate.

OVr Apostle is an euidence to vs, of the condition and state of all true Beleeuers; now he maketh no middle, betwixt his dissolution, and his being with his Sauiour; hee speaketh of the latter, as the certen and immediate consequent of the former. No sooner should his soule bee from his The fifth generall head of meditation.

body, but it should be by and by with Christ: Death should bee but as a doore opening vnto him a speedy admittance into the societie and presence of the Lord. There can be no colour of exception made against this collection saue only this. It may be imagined, that *Pauls* case was singular; and that albeit it might be his portion to bee thus speedily vpon his death conueied vnto Christ, yet it cannot bee so with euery Christian. But what true ground can bee alleaged, why *Pauls* case heerein, should not bee the case of all the faithfull?

Perhaps a Papist may say, *Paul* was to bee a Martyr, and to suffer death for the Truth; and we hold (say they of the Romish Church) that Martyrs go immediately to heauen when they die.

This may thus be answered: Suppose this were a certen truth concerning Martyrs, that they are straight with Christ when they are dissolued; yet who can say, that *Paul* was assured when he spake these words, he should offer his life for the cause of God? It was indeed not vnlikely, considering *Paul* was
z Phil.1.12.13 then in bands z, yet absolutely certen we cannot say it was.

Peter (it is knowne) had a reuelation from the mouth of Christ, by what
a Iohn 21.19. 2.Pet.1.14. kind of death he should glorifie God a; but it doth not appeare, that *Paul* had any. Truth is, *Agabus* foretold, that *Paul* should be bound at Ierusalem b: and
b Act. 21.11. his resolution was not to forbeare going to Ierusalem, though hee were sure
c Vers.13. there to suffer death c. But still it is hard to say, that *Paul*, iust at the time of writing this Epistle, and these words, knew for certen that hee should die as a Martyr, after some violent manner, and not an ordinary death in his bed. The
d Act.20.23,24 generalitie, to wit, that Bands and Afflictions remained him in euery citie, he knew d; but the particularity of the manner of his death, it cannot be prooued he vnderstood.

That story which reports his beheading at Rome, doth not bind vs to beleeue it, but giues rather cause of doubting it; in as much as it reports the crucifying of *Peter* the same day: which, by the more probabilities brought to proue him neuer to haue been at Rome, is made to be vnlikely.

Thus, though it should be pretended, that this immediate being with Christ after death, was his lot, because a Martyr, yet could it be of no force to proue the singularitie of his case; but for all that it still remaines good, that in him we may behold the common state of all Beleeuers. But to put it out of all question, that *Paul*, in this comfortablenesse of his estate after death, did not think himselfe exempt from others, we may obserue his owne words. When he had spoken of such afflictions, as happen vnto Gods Elect in this life, in all which they haue comfort, so long as they fasten their eies and thoughts vpon that eternall weight of glory which commeth after), immediately he addeth (speaking in the plurall number, as accounting himselfe interessed therein with others) *We know that if our earthly house, &c. bee destroyed, wee haue a building giuen*
m 2.Cor.5.1. *of God* e. m

This then by *Pauls* plaine words is the lot of all true Christians, that instantly, vpon the dissolution of their earthly houses, which their soules here inhabit, they shall bee admitted into a more excellent kind of dwelling, euen such an one, wherein, being remooued from the body, they shall dwell with the
n Vers.8. Lord n.

Needs must it be acknowledged, that this place is spoken, not of some speciall ones among Professors, but of all beleeuers, euen of all, to whom God hath
o Vers.5. giuen the earnest of his spirit o, and that is a common fauour bestowed vpon all
p 2.Cor.1.22. the Elect. Eph.1.14.

Iddo plaine to this purpose ate those other euidences which may be produced from the Scripture.

q Luk.16.22. *Lazarus* was conueied by Angels into *Abrahams* bosome q; that is, hee was

gathered

gathered to the ſoule of *Abraham* the Father of the faithfull, there to enioy the ſame quiet which he enioyed.

The ſtate of heauen is compared to a Banquet [r]: and that, of being in *Abrahams* boſome, is an alluſion thereto, conſidering the Iewes manner of leaning along at meate: according to which was that of *Iohns* leaning, or lying in the lap or boſome of our Sauiour [s]. Certaine it is, that *Lazarus* was in a comfortable eſtate: *He is comforted* (ſaid *Abraham* to the Rich man) *and thou art tormented* [t]. To the penitent Theefe Paradiſe was promiſed, yea to bee enioyed that very Day wherein it was promiſed [u]; what reaſon to thinke otherwiſe of any faithfull Chriſtian? Why ſhould this remorſefull malefactor be tranſlated immediatly into Paradiſe, and not alſo euery one that ſo repenteth, and ſo beleeueth as he did. If it ſhall be pretended, that the torments which he ſuffered, being crucified, ſtood him in ſtead of ſome other ſufferings, which had it not been for that he ſhould haue paſſed before his entrance into Paradiſe; it may be anſwered, that by their owne doctrine (meaning the Papiſts, who it is ſuppoſed thus obiect) it cannot ſtand: becauſe that ſufferings in this world, which muſt preuent after ſufferings in their deuiſed Purgatory, muſt bee voluntary, and vndertaken with an intent of making ſatisfaction vnto God. Now this Thiefe came to his puniſhment againſt his will, and had no thought of ſatisfying: and therefore that pretext cannot auoide the force of the reaſon drawne from that example. But aboue all, how pregnant is that ſpeech, *Bleſſed are the dead that die in the Lord, they reſt from their labours* [x].

[r] Matth. 8. 11.
[s] Ioh. 13. 23.
[t] Luke 16. 23.
[u] Luke 23. 43.
[x] Reuel. 14. 11

Here is a Reſt preſently vpon death to all the faithfull; and albeit there is an endeauour to elude this worthy teſtimony, by reſtraining it to Martyrs; yet to any, reading the Chapter, it will ſoone appeare, that there is no ſhew nor ſhadow of reaſon ſo to limit it; Martyrs being not ſo much as once made mention of in that place: but it is ſpoken of all, who keepe the Commandements of God, and the faith of Ieſus [y], and then the Phraſe is of *Dying in the Lord*: which tearme if it be made peculiar to Martyrs, in whom ſhal we ſay that other Chriſtians die? But not to ſay ſo much herein as might be heaped vp, this is certaine; that it cannot be found in Scripture, that there is any manner of ſuffering, after this life ended, reſerued for thoſe, whoſe ſinnes in Chriſt God hath pardoned, and vpon whom he will beſtow the Ioyes of heauen.

[y] Verſe 12.

God hath promiſed to thoſe that repent, that hee will forgiue their iniquities, and remember their ſinnes no more [z], and that in Chriſt he remitteth freely [a]. Now, what a ſtrange imputation of mocking ſhall it be to God, that hee ſhould be ſaid to puniſh, after he hath pardoned the offence; that he ſhould acquite of the debt, but not of the paiment? Wee are commanded to forgiue, as God doth [b]. If now it ſhall not be ſuppoſed, that God when he forgiues the fault, he forgiues the puniſhment too; what a window, or wide gate rather, is opened for reuenge?

[z] Ier. 31. 4.
[a] Col. 2. 13.
[b] Epheſ. 4. 32.

A man may pretend to haue forgiuen the offence of his neighbor, but he will ſtill (forſooth) runne a courſe whereby to puniſh him for the ſame; what kind of forgiuing ſhall this be called?

This then is a certentie, that God neuer requireth any ſatisfactorie ſufferings of thoſe, whom he hath once forgiuen in Chriſt Ieſus. He correcteth ſometimes as a Father, but neuer inflicteth any thing as a Iudge. God hath ſo fully cleared his, in Chriſt, that there is no reckoning behind, to hinder their immediat ioyning vnto Chriſt, when they are once remooued from the World.

Chap.

Chap. XIII.

Two things are neceſſarily to be added, touching the former point.

An addition for the better vnderſtanding of the matter of the former Chapter. See *Calvins Inſtit lib.3. c.25.ſ.6.*

TO the end that which hath been ſaid, may be the better and the more profitably vnderſtood, it is meete to adioyne two particulars. The one, a reſtraint to our naturall curioſitie; that contenting our ſelues with ſo much as the Scripture hath reuealed; to wit, That the Faithfull departed, reſt with God in Chriſt, we make no further enquiries touching the particularity of the place. Many trouble themſelues much in diſputing of the place of the departed ſoules, and the kind and qualitie of the glory they enioy. But it is fooliſh and raſh, to enquire further about things vnknowne, then God doth giue vs to vnderſtand. It is enough that the Scripture aſſureth vs, that Chriſt is preſent with them, and that hee receiueth them into Paradiſe, there to enioy comfort. Beyond this the Scripture doth not reach. Who ſhall be able to diſcouer the reſt, which God hath ſecreted? This is ſufficient to know that the ſoule is with God that gaue it, and in an eſtate of quietneſſe.

The other ſpecialty, is, that we muſt know, that the happineſſe of the ſoule is not complete, nor will be, vntil the time of re-uniting to the body. And there is and will be, a kind of longing in the faithfull ſoules, for their ioyning againe to thoſe bodies from which death hath parted them; as conceiuing their felicity not to be perfect vntill then. That ſaying of *Paul* is worth obſeruing, *We ſigh, &c. becauſe we would not bee vnclothed, but would bee clothed vpon, that mortalitie might be ſwallowed vp of Life* [c]. It proueth, that euen in the faithfull, notwithſtanding their aſſurance of going inſtantly vnto Chriſt, yet there is a kind of lothneſſe of leauing the body, and a willingneſſe rather (if it might ſo be) that there might be a preſent enioying of that bliſſe which is after expected, without any laying downe of the body. This is the ſumme: The ſoule is in reſt, but not in perfection of bliſſe, neither ſhall it be vntill the end of all.

[c] 2. Cor. 5.4.

Chap. XIV.

The doctrine of Purgatory is but an idle fancy.

An vrging of what hath bin ſaid againſt Popiſh Purgatory.

WHere is now that Purgatory fier, for which the Church of Rome ſo much ſtriueth? It diuideth that Region which is ſuppoſed to be vnder ground, into foure roomes; the loweſt whereof is Hell, where the damned are tormented with eternall flames: the next aboue that, Purgatory: the third, a certaine peculiar receptacle for ſuch Infants ſoules, as depart the world without Baptiſme: the fourth, was for the ſoules of the beleeuing Fathers till the death of Chriſt; and this is now ſuppoſed to ſtand empty. Now Purgatory is held to be of this vſe; To purge their ſoules by fier, which here in this life were not thorowly clenſed and cleered from thoſe ſinnes which they committed after their baptizing. This Purgatory is held to be a place in vſe vntill the day of Iudgement; and the fier thereof, to exceede all ordinary fier; yea, not to differ any thing from the fier of Hell, but onely in this, that this ſhall haue an end; whereas that of Hell is vndeterminable.

See *Bellar. de purgat. l.1.c.1.*

Now, for the meanes of deliuery from theſe Purgatory paines, they appoint, next the mercy of the Pope (who is able, euen at once, to rid it, if he would) the prayers and offerings of thoſe that are aliue, by whoſe inſtance and feruencie, others

others may be either finally freed, or at the leaſt much relieued. Hence haue ſtremed al thoſe ſeruices for the dead, of Maſſes, Dirges, Trentals, & ſuch like: together with the large legacies giuen for the buying out of the torment there; though it is held, that ſeuen yeeres ſpace, is the ordinary rate of ſuffering for euery particular ſinne, for which there was not made in this life a plenary ſatisfaction. This is the briefe of Popiſh doctrine touching this; a point in their holding ſo materiall, that he is adiudged to be no Chriſtian that denieth it.

Strange and many are the fables and tales for the colouring of this opinion; it being a doctrine to the purſe ſo exceeding profitable: neither hath any one thing ſo much enriched Rome, as the feare of Purgatory.

When men are poſſeſſed with an opinion, of the vnauoidable neceſſitie of paſſing thorow Purgatory into Heauen, and when they are taught, the paines thereof to be ſo vnſpeakable, what will they not giue to be deliuered thence?

Who would not part with the very beſt of his outward eſtate, when hee is now to leaue the world, to the end hee might bee aſſured, to make but a ſhort cut through ſuch a burning lake, as this is ſuppoſed to be, vnto the place of eternall quiet; and to be landed quickly in that flowrie field, imagined to bee by Purgatory; in which the poore roſted ſoules are thought to be refreſhed after their ended paines, before their entrance into Paradiſe.

Now, how agreeth this with the doctrine of the Scripture, maintaining, the ſoules departed, inſtantly vpon their death to be with Chriſt, and to reſt from labour? How be they with Chriſt, if they be in Purgatory? how doe they reſt, if they be ſtill tormented ſo vnmeaſurably? Strange it is, that a matter wherein the profeſſors of it are ſo confident, & which is reputed to be little leſſe then an Article of the Faith, ſhould yet haue ſlender euidence from the Scripture. A wonder, that God, who in his Law of old, appointed ſacrifices, and expiations for all ſorts of ſinnes and pollutions (euen for leproſies, iſſues of bloud, touchings of the dead, &c.) ſhould yet neuer, that we can find, ordaine any for the ſoules in Purgatory. The Beleeuers of old wept for the dead: neuer doe we reade that they mingled their teares with prayers for deliuerance from theſe flames. There was then no Church-treaſury, into which to gather the ſatisfactions of ſuch worthy men, as *Noah* and *Abraham*, to giue out ſome part thereof for the ſatisfaction of tormented ſoules.

Foure thouſand yeeres had the Church continued before our Sauiour came: and yet all that while, there was nothing tending to this doctrine. Neither in the ſtorie of the Goſpell, nor yet in the writings of the Apoſtles, is there any ſhew hereof: no indulgence granted for the dead; no prayer for departed ſoules; nothing ſo much as to make it probable, that they are yet in torment.

Thus is Purgatory prooued to be but a meere fiction. No ſuch place, no ſuch fier for ſcouring of ſoules, as is there imagined.

Chap. XV.

The doctrine touching the comfortable eſtate of the Soule after death, and the poſſibilitie of being aſſured thereof, maketh a maine difference betwixt true Religion and Popery.

BY that which hath been ſaid, wee may behold a materiall difference betwixt our true Religion, and that of Popery. An eſpeciall difference betwixt true Religion and Poperie.

Ours, giues aſſurance of going immediatly vnto Chriſt. That, teacheth a man can neuer in this life be aſſured of ſaluation. Only this is he ſure, that in caſe he be ſaued, he muſt remaine for a time in a paine as great as helles; where, if the matter bee not well plied by

thoſe which are left here in truſt (as who knoweth what they will doe when he is gone?) he may lie frying many yeeres; perhaps, till the day of Reſurrection.

How is it poſſible for a Papiſt to die in peace, who is not ſure of being ſaued; but yet ſure (if he be ſaued) he muſt into Purgatory, there to remaine in an vnſpeakable torment, he cannot tell how long? Oh that we could learne to ſee, and to value the worth of true Religion, which will enable a man to ſay to his ſoule: *When I am diſſolued, I ſhall be with Chriſt, which is beſt of all.* Would wee know how we may come to be aſſured hereof? Behold a Rule. Life eternall is begun in this world: he who would be with Chriſt when he dieth, muſt labour to be with him while he liues. *Where I am, there ſhall my ſeruant bee*, ſaith Chriſt [d], He muſt be a ſeruant of Chriſt now, who hath a deſire to bee with Chriſt hereafter. Now hee ſaith withall; *If any man ſerue me, let him follow me.* Let vs looke what way of Faith, of Holineſſe, of Obedience hee hath chalked out vnto vs in his word, and in it let vs goe. This will bring a man peace at the laſt; this will guide vnto Chriſt, which is beſt of all. And well may it bee ſaid to be beſt of all. For if Ieſus Chriſt be beſt of all, what can be better then to be with him? This indeed ſhould be the end and ſcope of all our deſires: yea, albeit Saluation and Being with Chriſt, cannot be ſeuered; yet we ſhould ſtriue to haue an eye to this, more then to any thing elſe whatſoeuer it bee. Though it be not poſſible either to find Chriſt in Hell, or to miſſe him in Heauen, yet a man ſhould labour to bring his thoughts to this, that hee would rather bee in Hell with Chriſt, then in Heauen without him.

[d] Iohn 12. 26.



THE DOCTRINE

THE DOCTRINE OF THE BEGINNING OF CHRIST.

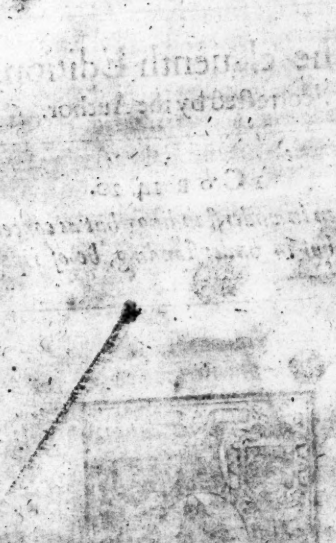
Short for memory, plaine for capacity, deliuered *almost in the expresse words of the Text* for the more Authority.

The eleuenth Edition, corrected by the Author.

1 Cor. 14. 20.

Brethren, be not children in vnderstanding; but as concerning maliciousnesse be children, but in vnderstanding, be of ripe age.

AT LONDON
Printed by *Iohn Beale* for *Ioyce Macham* Widow, 1619.



An Aduertiſement to the Reader.

I offer here vnto thee (good Reader) this ſhort Catechiſme, neither preferring it before other the like briefes of Religion, neither yet equalling it to any, but I willingly ſubmit it to thy iudgement, to place it in what ranke thou wilt. Onely this, if thou art diſpoſed after thou haſt viewed the Title, to looke further into the thing it ſelfe, then I pray thee by the way, to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order it ſheweth thee firſt, what was the excellency of thy firſt making by the eternall Trinitie. Secondly, it diſcouereth the depth of miſery, into which thou haſt plunged thy ſelfe, by communicating with Adams *diſobedience, together with thy vtter diſability, ſo much as by a thought to deſire, or to deſerue thine owne recouery. Thirdly, it pointeth out Chriſt vnto thee,* whom God the Father had ſealed [a] *to ſaue his people from their ſinnes* [b]. *Fourthly, it makes knowne vnto thee the ſufficiency of his ſacrifice, and the meanes of applying it to thine own ſoule. Fifthly, it teacheth thee whence to expect faith, what meanes to vſe for the attainment of it, and how to be aſſured that it is vnfained. Sixthly, becauſe* the end of the appearing of grace is, that we ſhould denie vngodlineſſe [c], *therfore it vrgeth vpon thee the neceſſitie of good workes,* that ſo thou maieſt be neither idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt [d]. *Seuenthly, forasmuch as* the way of the Righteous ſhineth, as the light that ſhineth more and more vnto the perfect day [e]; *therefore alſo it calleth vpon thee* to grow in grace [f]; *and enformeth thee by what helpes thou mayeſt be* led forward vnto perfection [g]. *Eightly, leſt in this good courſe being encountred with vnexpected tribulations,* thou ſhouldeſt be wearied, and faint in thy mind [h], *it fore-aduiſeth thee of the certainty of diuers afflictions; and teacheth thee both how to frame thy ſelfe to the taking vp of thy Croſſe, and withall* what quiet fruit of righteouſneſſe to expect, by being exerciſed thereby [i]; *In the middeſt of all,* ſtill looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauiour Ieſus Chriſt [k]. *Ninthly, and laſtly, the generall direction for holineſſe and righteouſneſſe, it applieth to particulars, both to thy daily carriage in the vſe of things indifferent, as apparrell, meate, recreation, reſt; and to thine age, qualitie, and calling: that ſo in euery reſpect* thy conuerſation may be ſuch, as becommeth the Goſpell [l]. *This is the courſe and ſumme of this* forme of holy

[a] Iohn 6.27.
[b] Matth. 1.21
[c] Tit. 2.11.12.
[d] 2. Pet. 1.8.
[e] Prou. 4.18.
[f] 2. Pet. 3.18.
[g] Heb. 6.1.
[h] Heb. 12.3.
[i] Heb. 12.11.
[k] Titus 2.13.
[l] Phil. 1.27.

To the Reader.

[m] Rom. 6.17. ly doctrine, *whereunto my desire* is to deliuer thee [m], *and in which I perswade my selfe I haue comprized the full summe of true Religion.*

Now for the manner of it, I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text: Thou shalt find me to haue failed in a very few: and yet in those if thou conferre with that place to which I referre thee, thou shalt find me not to haue erred from the meaning of the spirit of God therein. The reason of this course is, first, to acquaint thee with the language of the Scripture. Secondly, that each point may haue the more credit, when thy conscience shall see and heare, as it were, God himselfe speaking in euery answer.

Thirdly, that thou maiest acknowledge, that (which many in their ignorance will not beleeue) the Scripture is a rich store-house, affoarding directions for euery particular.

Now, where I haue supposed some word or speeche to bee such as might breed thee some trouble, not beeing rightly vnderstood, I haue in the margine (as it were) reached thee a light for the clearing of all such darker places: that thou mightest

[n] Luke 1.4. *both know the sense, and* acknowledge the certenty of those things [n], *wherein my desire is thou maiest be instructed. This is all, whereof I haue to admonish thee: Proceede now, in Gods name, to the perusing of the thing it selfe:* and the Lord

[o] 2. Tim. 2.7. giue thee vnderstanding in all things [o]. *All that I desire of thee (by the way of recompence) for my endeauour to do thee good, is,* that thou wouldest striue with

[p] Rom. 15.30. me by prayers to God for [p] me, that I may fulfill the Ministery which

[q] Colos. 4.17. I haue receiued in the Lord [q]: *And so* I commend thee to him, and to the Word of his grace; wishing thee an inheritance among them that are

[r] Act. 20.32. sanctified [r].

Thine in the Lord,

SAM. HIERON.

Modburie in Deuon, the fourth of August. 1604.

THE DOCTRINE

THE DOCTRINE OF the beginning of Christs

Question.

WHo made man?

A. The Lord God [a], *Gen.* 2. 7.

Q. What is God?

A. The Almighty [b], which is, which was, and which is to come [c], *Reu.* 1. 8.

Q. How many [d] *Persons bee there in the God-head?*

A. Three: the Father, the Word [e], and the Holy Ghost, 1 *Ioh.* 5. 7.

Q. Are there then three Gods?

A. To vs [f] there is but one God, 1 *Cor.* 8. 6.

Q. Wherefore did God make man?

A. For his owne sake [g], *Pro.* 16. 4.

Q. Whereof was man made?

A. Of the dust of the ground [h], *Gen.* 2. 7.

Q. After what fashion did God make man?

A. In his owne Image, *Gen.* 1. 27.

Q. What was this Image especially?

A. Righteousnesse and true holinesse. *Ephe.* 4. 24.

Q. Doth this Image of God abide still in our nature?

A. We all haue sinned, and are depriued of the glory [i] of God, *Rom.* 3. 23.

Q. What is sinne?

A. The transgression of Gods Law, 1 *Ioh.* 3. 4.

Q. What was the first sinne by which came this spirituall nakednesse [k]*?*

A. Adams [l] eating the forbidden fruite, *Gen.* 3. 7.

Q. Who drew Adam to that sin?

A. The old Serpent the Diuell: he was the murtherer from the beginning, *Reu.* 12. 9. *Gen.* 3. 1 *Ioh.* 3. 44.

Q. What entred into the world thereby?

A. Death [m] came ouer all men, *Rom.* 5. 12.

Q. Why? there was but one man sinned.

A. Yet by the offence of one, the guilt came vpon all [n], *Rom.* 5. 18.

Q. In what estate are wee then of our selues?

A. Borne in iniquity [o], and the children of wrath, *Eph.* 2. 3, *Psal.* 51. 5.

Q. And what is belonging to vs?

A. Except we repent [p], wee shall all perish, *Luke* 13. 3.

Q. Can we by no meanes remedy this?

A. No: for what can a man giue for recompence of his soule? *Mat.* 16. 26.

Q. What is then the onely name [q] *giuen vnder Heauen, whereby we must be saued?*

A. Iesus Christ, *Acts* 4. 12.

Q. What is Iesus Christ?

A. A holy thing [r], borne of a woman, and called the Son of God, *Luke* 1. 35.

Q. What hath he done for vs?

A. Hee hath giuen himselfe [s] for vs, *Ephe.* 5. 2.

Q. Wherefore hath God sent him to doe this for vs?

A. That we should not perish, but haue life euerlasting. *Io.* 3. 16.

Q. How doth hee bring this to

[a] Therefore ought we so be chearefull in the seruice of God. *Psal.* 100. 2. 3.
[b] Able to doe whatsoeuer he will, *Psal.* 135. 6.
[c] To this agrees Gods name, I AM. *Exod.* 3. 14.
[d] A Person is a distinct subsistence, hauing in it the whole God-head.
[e] The Sonne is called *Logos*, because hee is the expresse Image of his Father, euen as a word is of the speakers mind.
[f] Who are Christians.
[g] For his owne glories sake.
[h] That teacheth humility, *Gen.* 18. 27.

[i] Of this glorious estate which fadeth in hauing fellowship with God.
[k] That is, this stripping of man from his first excellency.
[l] The nakednes which Adam then saw in himselfe was of the soule especially, which brought the shame of bodily nakednes

[m] Both of body and soule.
[n] We were all in *Adams* loines, and *Adam* was a publicke person.
[o] Being barren of all good motions, and apt in all points to obey sin whatsoeuer.
[p] That is, turne from all our sins vnto God, and become new creatures, 2 *Cor.* 5. 17.
[q] Cause or meanes.
[r] At his birth he first became man: yet was alwayes God ouer all blessed for euer. *Rom.* 9. 5.
[s] To be a sacrifice for our sins; which sheweth both his loue, and the sufficiency of his sacrifice.

passe for vs?

A. By being our redemption, [t] and our righteousnes [u], 1 Cor. 1.30.

Q. How is he our redemption?

A. Because hee hath bought vs with the price of his owne blood, 1 Cor. 6.20. 1 Pet. 1.19.

Q. How is he our righteousnes?

A. Because hee doth present vs without fault in Gods sight, Col. 1.22.

Q. How are we made righteous through Christ?

A. As he was made sinne for vs [x], 2 Cor. 5.21.

Q. How come we to the knowledge of all this?

A. By the Word of Truth, which is the Gospell, Col. 1.5.

Q. What is the Gospell?

A. Glad tidings to all Gods people [*], Luke 2.10.

Q. To whom doe these benefits of Christ appertaine?

A. Euen to those which beleeue in his name [y], John 1.12.

Q. What is Faith?

A. To know [z] that Iesus is the Christ [a], the Sonne of the liuing God, John 6.69.

Q. Is it not in our power to beleeue?

A. No man can come [b] to Christ, except God the Father draw him [c], John 6.44.

Q. What is the outward meanes by which Faith commeth?

A. The hearing of a Preacher which is sent [d], Rom. 10.14,15.

Q. What is the inward meanes?

A. The opening of the heart [e], Acts 16.14.

Q. When doth the Word preached worke best with the hearers?

A. When it is receiued not as the word of man, but as it is indeed the Word of God, 1. Thess. 2.13.

Q. What is especially to be craued for, by those which think they haue faith?

A. To proouе [f] themselues whether they are in the faith or no, 2 Cor. 13.5.

Q. What is the principall fruit of Faith by which it is knowne?

A. The purifying of the heart, Acts 15.9.

Q. What is the surest note of a purified heart?

A. A desire in all things to liue honestly [h], Heb. 13.18.

Q. What is chiefly to bee vrged vpon those which beleeue?

A. That they bee carefull to shew forth good workes [i], Tit. 3.8.

Q. What workes be good?

A. Such as God requireth [k], Mich. 6.8.

Q. When are our workes called good?

A. When we haue respect to all [l] Gods Commandements, Psal. 119.6.

Q. How many bee the Commandements of God?

A. Ten, Exod. 34.28.

Q. What is the briefe sum of them all?

A. Thou shalt loue the Lord thy God with all thy hart, with all thy soule, and with all thy mind [m], and thy neighbour as thy selfe, Mat. 22.37.39.

Q. Are we of our selues sufficient to doe good workes?

A. No: our sufficiency is of God [n], 2 Cor. 3.5.

Q. Are we then saued by our workes?

A. No: but by grace [o], Eph. 2.8,9.

Q. Is not our saluation partly by workes, partly by grace?

A. Then grace were no grace, Rom. 11.6.

Q. What is further required of a Christian?

A. To encrease [q] more and more [r], 1 Thess. 4.1.

Q. How many meanes be there to further our encreasing?

A. Three especially.

Q. What is the first?

A. The sincere milke of Gods word, 1 Pet. 2.2.

Q. How

[t] That saueth vs from perishing.
[u] Thereby wee haue life euerlasting.
[x] Our sinne was imputed to him, and so is his righteousnesse to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.
[*] So much is meant by (the people) Tau is a word of distinction, compare Mat. 1.21.
[y] Faith is the condition of the new Couenant.
[z] By proofe of Scripture, and by comfortable experience in a mans own soule.
[a] Besides whom no other is to be looked for.
[b] That is, beleeue in him, John 6.35.
[c] Worke faith in him by his Spirit, and of vnwilling make him willing.
[d] That is, who is endued with gifts to teach: for God sends no other.
[e] To listen, and to bee able to make a good vse of things taught.
[f] Because Iob vs easie but a dangerous thing for vs to be deceiued.
[g] The heart is wicked aboue all things, Ier. 17. & the thoghts of it are onely euill euery day, Gen. 6.5.
[h] A making conscience to auoid euery sinne.
[i] For the glory of God, and the example of others, Mat. 5.16. for the credite of their profession, Tit. 2.10. and sealing vp to the conscience their election, 2 Pet. 1.10.
[k] The will of God is the rule of all good.
[l] Not seeking dispensation for any one sinne, & doing good duties for the Commanders sake.
[m] That is the Law of God spirituall, binding euen the most secret thoughts, Rom. 7.14.
[n] He worketh both the will and the deed, Phil. 2.13.
[o] For euen our righteousnesse is as filthy clothes, Isa. 64.6.
[p] The Papists diuide our saluation betweene these two.
[q] Not to goe forward, is to goe backward; and he which thinks he hath grace enough, hath none at all, Luke 8.18.
[r] In knowledge, in faith, and in obedience.

Q. How many wayes be there of vsing the word?

A. Two.

Q. What is the first?

A. A publike hearing with an honest & good heart, Luke 8.15

Q. What is the second?

A. Daily searching the Scriptures, to which those things which we hear are to be referred.

Q. When is the third?

A. To lay it before vs in meditation, *Psal.* 119.97.

Q. When is the fourth?

A. To talke of it, *Deut.* 6.7.

Q. What is the second meanes to edifie vs in our holy faith?

A. Praying in the Holy Ghost x, *Iude* 20.

Q. What is Prayer?

A. A powring out of the very soule before the Lord, 1 *Sa.* 1.15. *Psal.* 62.8.

Q. Who is the only Mediator by whom we must pray?

A. There is one Mediator, Iesus Christ, 1 *Tim.* 2.5.

Q. Know wee how to pray as we ought?

A. No: yet Gods Spirit helpeth our infirmities, *Rom.* 8.26.

Q. What is the best rule to pray by?

A. That which Christ taught, *Mat.* 6.9.

Q. What is the third meanes for our spirituall encrease?

A. The vse of the Seales of Righteousnesse, the two Sacraments, *Rom.* 4.11.

Q. What be they?

A. Baptisme, and the Lords Supper, *Mat.* 28.19. *Cor.* 11.23.

Q. How doth Baptisme seale vnto our faith, and further our beleefe?

A. When we doe duly consider the nature and end of Baptisme.

Q. What is the nature of Baptisme?

A. It is the washing y of the new birth, *Tit.* 3.5. *Reu.* 1.5.

Q. Can the washing of the flesh saue vs?

A. Baptisme is but a figure z: it is the blood of Christ which purgeth the conscience, 1 *Pet.* 3.21. *Heb.* 9.14.

Q. What is the end of our washing in Baptisme?

A. That we should be holy, & without blame, zealous of good workes a, *Eph.* 5.27. *Tit.* 2.14.

Q. How doth the Sacrament of the Lords supper increase our faith?

A. Because it shewes the Lords death vnto the comer, 1 *Co.* 11.26 b

Q. How must this Sacrament be vsed?

A. Euery man must examine himselfe, and so let him eate of the bread and drinke of the cup, 1 *Cor.* 11.28.

Q. What must euery Christian make account of, that holdeth this course?

A. That hee must through many afflictions, enter into the Kingdome of God, *Act.* 14.22.

Q. Is it good for vs to be afflicted?

A. Yea, in sundry respects, *Psal.* 119.71.

Q. What is one?

A. Before wee bee afflicted we goe astray, *Psal.* 119.67. k

Q. What is another?

A. In our affliction we will seeke God diligently, *Hos.* 5.15.

Q. What is a third?

A. Affliction maketh our faith much more precious than gold, 1 *Pet.* 1.7.

Q. How many sorts of affliction be there?

A. Two: inward, and outward.

Q. What be inward afflictions?

A. Satans buffetings, and the drawing by our owne concupiscence, 2 *Cor.* 12.7. *Iames* 1.14.

Q. How doth Satan deale with Gods children?

A. He doth winnow them as wheate, *Luke* 22.31.

Q. What is our duty therefore?

A. To be sober, & watching, putting on the whole armour of God, 1 *Pet.* 4.7. *Eph.* 6.11.

Q. What is our chiefest harnes?

A. Christ hath prayed that our faith

x To know what meaning is in these three places, *Iude*, *Luke*, and *Rom.* 8. Read diligently, examine, meditate, humble your selues by the consideration of Gods Spirit.

y Therefore prayer must bee with humility, feeling, & fayth.

z Only these two are Sacraments, because by these two onely it is promised, that by the right vsing of the outward signes in them, the fauour of God in Christ shall bee sealed vp vnto our soules

a A washing, which both declareth and teacheth vs our new birth, and therefore must encrease our comfort in Christ.

b Which doth shadow out our sanctification & deliuerance fro sinne and death.

c The outward signe doth not of it selfe bestow grace.

d The meditation hereof will stirre vp to obedience.

e Christs death is the ground of our faith.

f Touching his faith and repentance.

g Affliction is a meane to reclaime vs, and so to free vs from the condemnation that shall come vpon the world. 1 *Cor.* 11.32.

h The strength of our faith is tried, and our experience of Gods loue encreased by affliction.

i The corruption and sinne that dwelleth in vs.

k Sift them by sundry tentations.

l Both in suppressing the inward graces of the mind. *Rom.* 7. and in vsing the outward blessings of this life.

m For the preuenting of assaults.